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EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph D.,

GOVERNMENT EPIGRAPHIST, FELLOW OF THE UNIVERSITY OF MADRAS,
CORR MEMB OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,
AND OF THE ROYAL SOCIETY OF SCIENCES AT-GOTTINGEN

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ADDITIONS AND CORRECTIONS.

A.—VOLUME III.

Page 226 — When publishing the Âlampûndî plate of Virûpâksha, I had to suspect its genuineness, owing partly to the numerous mistakes which it contains, and mainly owing to the absence of any reference to this son of Harihara II in the published records of the first Vijayanagara dynasty. The historical information conveyed by the plate is however, confirmed now from an unexpected source. In his *Report on a Search for Sanskrit and Tamil Manuscripts* (p 90), Mr Seshagiri Sastri, Professor of Sanskrit at the Madras Presidency College, has published extracts from a Sanskrit drama entitled *Nârâyanîvilâsa*. This drama was composed by a royal author named Virûpâksha, who was the son's son (here the published reading *putrô*, 'son,' has to be corrected into *pautrô*, 'son's son') of king Bukka, the daughter's son of king Râma, and the son of king Harihara. Of Virûpâksha it is further said that he was the lord of the Karnâta, Tundîra, Chôla and Pândya countries, that he planted a pillar of victory in the island of Simhala (Ceylon), and that he was devoted to the performance of the 'sixteen great gifts'. In describing the genealogy of Virûpâksha and his conquests, the Âlampûndî grant and the drama *Nârâyanîvilâsa* are practically at one with each other. The performance of the 'sixteen great gifts,' which is mentioned in the latter in connection with Virûpâksha, is attributed in the former to his father. There is no doubt whatever as to the identity of the author of the Sanskrit drama in question with prince Virûpâksha of the Âlampûndî grant. The former is more explicit in describing his relationship to king Râma, inasmuch as he is there called 'the daughter's son' of king Râma, while the latter simply says that his mother Mallâdêvi belonged to 'the family of Râmadêva.' It may therefore be concluded that Râmadêva, whom I proposed to identify with the Yâdava king Râmachandra (above, Vol. III p 225), had a daughter named Mallâdêvi, who married Harihara II of the first Vijayanagara dynasty, and that prince Virûpâksha, who was born of this marriage, made extensive conquests in Southern India — V Venkayya

Page 363, article 'Ariya-Pillai,' for *m*, read *queen*

" 372, line 14, for *Jina-kalpa*, read *Jina-kalpa*

" " " 13 from the bottom, read 'Kadamba, s a Kadamba'

B.—VOLUME IV.

Page 195, l 10 ff — Mr Ramayya has kindly informed me (through Dr Hultzsch), that the correct spelling of the modern name of the village is Dendulûru, not Dendalûru, as given in Mr Sewell's *Lists of Antiquities* — As regards the identification of other localities mentioned in the Chikkulla plates, Mr Sewell has been the first to write to me that Râvirêva (in line 20) might be the village of 'Raveralah' (Râvûêla) on the north bank of the river Kṛishnâ, just at the top of its great bend, long 80° 10' E, lat 16° 50' N. The same identification was afterwards suggested by Dr Fleet and by Mr Ramayya. Mr Ramayya further writes that about six miles to the east of Râvirêla there is the village of Navâbupêta, with a temple of Sômanâthasvâmin which may be the Sômagriśvaranâtha temple in line 23 of the inscription. The country in which the villages were situated is called Nat[ri]pati

(in line 19) This Mr Ramayya believes to be the more modern *Nātavāḍa*, "which is mentioned in an inscription of Śaka 1123 at Bezvāda, in which the donor is described as *Nātarādī Rudradēvarāḍulu*, i.e. Rudradēvarāḍa of Nātavāda. The capital of this chief was Madapalla or Madapalli, and there is a village of this name, reported to contain the ruins of an old fort, close to the west of Madhira, a station of H. H. the Nizam's State Railway, and not far from Kondapalli"—F Kielhorn

Page 206, line 8 of the text—I have altered the original reading *-Pāṇḍy-Ūtpala-mahīpatayō* to *-Pāṇḍy-Ūtkala-mahīpatayō*, which on page 207 I have translated by "the Pāṇḍya and Utkala kings," but I was wrong. The original reading *Pāṇḍy-Ūtpala* is correct, and the translation should have been "the Pāṇḍya and king Utpala." *Utpala* is another name of the Paramāra king Mañja, who is mentioned under that name also in line 42 of the Kanthēm plates of Vikramāditya V (*Ind. Ant.* Vol. XVI p. 23, where he is described as *kavurishā*, i.e. *kavīndrah*), and in the Miraj plates of Jayasimha II. and the Yēūr inscription of Vikramāditya VI (*ibid.* Vol. VIII. p. 15, where the text has *Utkala* with the various reading *Utpala*).

—F Kielhorn

- „ 342, text line 43, for *-bhāra-bhār-*, read *-bhāra-bhar-*
- „ 350, last line, for son, read grandson
- „ 361, line 3, for Abhata, read Ābhata
- „ 368, article 'Digambara,' for 286, read 28n
- „ 377, line 9, after Kulōttunga-Rājendra-Chōdarāja, add *do*
- „ 384, „ 13, for Odu-nādu, read Ōdu-nādu
- „ 386, „ 7, for Pratipa, read Pratiṭṭa

C.—VOLUME V

Page 1 and *passim* — For Padēra, read Padarā, see *J. R. A. S.* 1898, pp. 526 and 580.

- „ 15, line 5 from the bottom, for full-moon read new-moon
- „ 20, line 12 from the bottom, for Vikramāditya (V.), read Vikramāditya (IV).
- „ 22, line 17, for Śāradādēvi, read Śāradādēvi
- „ 28, line 16, after 'the eleventh tithi,' insert 'of the bright fortnight'
- „ 37, line 15 from the bottom, for Sankh'dā, read Sāṅkhēdā.
- „ 47, text of H, line 7, for *erivippār-*, read *erivippār-*
- „ 56, footnote 12, for p. 311, read p. 319
- „ 64, text line 141, read वृ. कोनि
- „ 68, line 6, for Adavani-, read Ādavani
- „ 91, text line 232, read पोसुन
- „ 120, footnote 6, line 2, for 'goddess at fortune,' read 'goddess of fortune'
- „ 168, note 4 —As regards the Nandīśvara day or *tithi*, Mr. Rice has drawn my attention to a note by him, overlooked by me, in his *Inscr. at Śrav.-Bel* Introd. p. 20 (note 3). From the information given by him there, it appears that, in a Jain record, any such expression as "the first Nandīśvara day, or the first day of the Nandīśvara," would denote the day of the eighth *tithi* of the bright fortnight of the month Āshāḍha, Kārttika, or Phālguna, as the case may be, but that any such expression as "the chief Nandīśvara day, or the chief day of the Nandīśvara," might, perhaps, rather denote the day of the full-moon *tithi* if the *Nandīśvara-pūjā* ended with any very special observances on that day — J. F. F.
- „ 182, line 2 from the bottom, for inscriptions, read inscription
- „ 189, line 11, for Rashiappa, read Rāshiyappa
- „ 229, lines 26, 27 —It may be noted that the words in the original, which have been rendered by "a very Dilipa in generosity, a very Champapati (Karna) in truthfulness," are *audārya-Dilīpam satya-Champapati*.

Page 233, the last line but one, for one thousand trees, read four thousand trees.

- ., 238, line 20, for 'in lāḷavan, line 19,' read 'in dharmavan, line 93, as contrasted with dharmamam, line 90'
- „ 246, text lines 22, 23, for āḍiy=ā gahuka, read āḍiy=āg=ahuka
- „ 247, text line 32-33 — It was not noticed that *kurushvatha* is not a correct form of combination. If the *akshara* after *kurushva* is an imperfectly formed *tha*, as it seemed to be, we can only conclude that the composer was using *kurusha atha*, and, misled by the metre, carelessly combined them into *kurushvatha* instead of *kurushv-ātha*. But it now seems more likely that the composer wrote *kurusha* *ai*, that the writer wrote *kurushva vā*, omitting the subscript stroke *wl* *ch* would turn *vā* into *vai*, and that the engraver did not complete the *v*, and did not cut clearly the superscript *ī*, of which some indications can be detected
- „ „ text line 37, for *mum-kottat=it=āv[u*]d=āvudu*, read *mum-kottad=āvad-āvudu* — Also, for *Bāna-Dimśāla*, read *Ban-[a*]di-nikhila*. I am indebted to the courtesy of Mr H Krishna Sastri for this, and for several other suggestions, some of which I find it most convenient to acknowledge by connecting with them his initials in brackets — J F F
- „ 248, text line 42, for *meyi-gaydanāḥ*, read *meyi-g[e]ydanāḥ*, and in note 5 substitute *Reid mey-geydanāḥ*, which seems to mean, somehow or other, "did he shrink?"
- „ „ in the latter part of note 4, substitute *In what follows*, read *gay-gondane*, for *kay-gondane*, *key-gondane*, *key-kondane*. *Are* is *are* (4), 'hesitation, doubt'
- „ 249, text line 52, for *dole(li)t-āsi*, read *dōr-lat-āsi* — (H K S)
- „ „ text line 62 — It might perhaps be better to take *ākhyāna* as a mistake for *ākhyata*, and, further on, to analyse the text into *dhātṛi par-āhri(hri)toy=āge* — (H K S)
- „ 250, note 14, for *ji-nn*, read *ji-rnn*
- „ 252, text line 94, the correction of *vākyamgalum* into *vākyamgalam* is not necessary. — (H K S)
- „ „ text line 99, for *tavanidhiy=amt=ām*, read *tavanidhiyam tām* — (H. K S)
- „ „ text line 100, for *idir-erdda*, read *idir-erddā[u*]* — (H K S)
- „ 255, line 1, "the congregation (of Śāvās on the earth) has been afflicted among the Jains and Buddhists" There is a difficulty here in connection with the word *utkata*, qualifying *saṁgha*, which latter word may mean either 'congregation' or 'time'. Mr H Krishna Sastri considers that, instead of connecting *utkata* with its meanings of 'uneven, difficult, intoxication, pride, affliction,' it is better to take it in its meaning of 'mad, furious'. In this case, the translation would be—"there became a mad or furious congregation or time among the Jains and Buddhists," or freely, "an opportunity arose for the Jains and Buddhists to become furious (and aggressive)"
- „ 256, line 1, in accordance with the corrected reading in line 37 of the text, notified above, for the devout *Ganus* *Bāna* and *Dimśāla*, and so many others, read *Bāna* and all the other numerous devout *Ganus*
- „ „ line 16 ff, "While the disciples were saying," etc. Mr. H Krishna Sastri has sent an interpretation of the first part of this verse, which has given the clue to a better rendering of it. Regarding *are-gayā-gomdane* and *moyi-gaydanāḥ*, see the corrections, notified above, for text line 42, and notes 4 and 5, on page 248. In *goṇḍane*, *nōḍidane*, *geydanāḥ*, and *pārdane*, the *e*, *ē*, is the particle of questioning, not of emphasis. It is better to take *kāṇḍu* in its meaning of 'sharpness,' than in its meaning of 'valour'. The proper nominative for *enutam* is, of course, *Rāman*

And we must find the verb for *bhaktar* in *bâlge*, which, therefore, is not the dative of *bâl*, 'a sword,' but is from *bâl*, as the later (and now customary) form of *bâl*, 'to live, to live prosperously, happily,' with *ge*, an optional affix for the third person of the imperative. The translation, then, will be —Did he hesitate?, did he draw the sword simply to gaze at it?, fearing the sharpness of it, did he shrink?, did he look for calamity (i.e. did he anticipate evil in the shape of failure to win his wager)?, (No, but), in the very act of saying "May (all) believers prosper!", Râma, that man of ability, etc

- Page 256, note 4, the following may be added —In line 24 of the Têrdâl record of A D. 1123 (*Ind Ant Vol XIV p 17*), mention is made of *ladanguva Mârî*, "the raging Mârî" And in line 48 of a Balagâmi inscription of some date after A D. 1054 (*P S O-C Inscr's No 158*, and see *Mysore Inscr's p 124*), in a long and curious description of the five hundred *Svâmins* of Ayyâvole, we have the phrase *hôha Mârîya[m] challav-âduvarum baha Mârîyan=dir-ggoluvavarum*,—"who make the departing Mârî flee confusedly in all directions, and who confront the coming Mârî."
- „ 257, line 10, in accordance with the corrected reading in line 52 of the text, notified above, for the friend of those who swing the sword in seizing the wives of mimical kings, read whose friend (assistant) in seizing the wives of mimical kings is the sword of his arm which is (as lithe) as a creeper
- „ „ the last paragraph If the alteration suggested for line 62 of the text, and noted above, is adopted,—(in favour of which it may be said that *dhât,ipa*, with the long *i*, would be a more correct word for 'king' than *dhât,ipa*, with the short *i*),—the translation would be —"When (many) kings, who were possessed of glory and renowned fame and valour, and whose prowess has been recited in stories, had passed away in the lineage of the Chalukya kings which caused itself to be called the chief ornament of the Lunar Race, and when the earth had (for a time) been seized by others, then Tailapa (II), who may be called," etc And, in that case, note 5, on page 257, should be cancelled. On the other hand the actual reading is *âhhyâna*, not *âhhyâta*, and a Tailapa—(who, however, may be Taila III)—was occasionally quoted as an instance, see the example given under sūtra 117 of Kêsrâja's *Śabdamanîdarpana*, p 142,— "the sword of the arm of Tailapa caused itself to be called the Rudra who is the fire that is to destroy the world."
- „ 258, lines 14 to 16 —Mr. H Krishna Sastri considers that, for "(to restrain him from altogether too excessive conquests)," we should adopt the explanation "(that is to say, was always holding him tight, clinging tightly to him, was always remaining with him)."
- „ 259, last line, and page 260, line 1, for and, to shew that there is no doubt about this, he¹ quotes the sayings of Manu of former times, read, in accordance with the remark on line 94 of the text (see above), and the precepts of Manu have said, in former times, that there is no doubt about this being the case, and cancel note 1 on page 260
- „ 260, line 16 f, for Saying "(As) I am thus (notoriously) a very treasury of austerities directed towards Hara, any small effort is not (becoming to me)," Râma, etc, read Having acquired a very treasury of austerities in Hara (i.e. having practised great austerities in his devotion to Hara) and having (done so in such a way that he) caused it to be said that his zeal was not small, Râma, etc
- „ „ line 19 —Mr. H Krishna Sastri remarks that it would be no credit, from the stand-point of a Hindû, to build a temple with contributions from kings, and that the translation should be —Not spending (in vain) even so much as a *hâga*² which the

devotees, standing in front (of Śiva), gave with reverence for (*the building of*) the temple, and not going to the kings and with humility importuning them (*for contributions*), through the inexhaustible favour, etc.

Page 263, text line 6 — Mr. H. Krishna Sastri considers that it is not necessary to correct *dāna-vidan* into *dāna-vidhan*, which latter word assumes an adjective based upon *dāna* with *vidhā* in the sense of 'act, action.' And *dāna-vida*, with the meaning 'who has acquired (*the habit of*) giving' or 'who bestows gifts,' can be justified by the analogous words *kīrti-vida*, 'a man who has acquired fame,' and *suwayō-vida*, 'one who has attained the prime of life' (for these two words, see Kittel's Kannada-English Dictionary,) and the Vêdic *varuô-vid*, 'bestowing freedom, repose, treasures' (see Monier-Williams' Sanskrit Dictionary)

„ „ text line 7, for *nôppada*¹³ *purutara*, read *nô[r*]ppad=ap[p*]=urutara*; and cancel note 13 — (H K S).— It may be added that, as Kittel's Dictionary does not give any forms from *nôdu* or *nôl* introducing an *r*, perhaps we ought to consider that the text contains a mistake for *nôlpada*, rather than for *nôrpada*.

„ 264, lines 18 to 21, in accordance with the corrected reading in line 7 of the text, notified above, read who is devoted to the water-lilies that are the feet of spiritual preceptors,— who is a man possessed of the very greatest resoluteness such as is not seen anywhere else.

EPIGRAPHIA INDICA.

VOLUME V.

NO 1 — THE ASOKA EDICTS OF PADERIA AND NIGLIVA.

By G. BÜHLER, PH.D, LL.D., C.I.E.

THE two new Asôka edicts of Padêria and Niglîva are edited here according to inked estampages, furnished by their discoverer, Dr A. A. Führer, who found the second in March 1895 and the first in December 1896 Both come from the Nepal Terai, where Niglîva is situated 38 miles north-west of the Uska Bazar station of the Bengal and North-Western Railway, in the Nepalese tahsil Tanukhvâ of the zillah Butaul.¹ Padêria lies two miles north of the Nepalese tahsil Bhagvânpur of the same zillah, and according to Dr Führer's estimate about thirteen miles from Niglîva.² Both are incised on mutilated stone pillars, and the Padêria edict, which was found three feet below the surface of the ground, is in a state of perfect preservation, while that of Niglîva has suffered a great deal on the left side and has lost the first five letters of line 3 as well as the first seven of line 4.

The characters of the two edicts agree exactly with those of the north-eastern pillar-edicts of Radhia, Mathia and Râmpûrva.³ And their language is the Mâgadhi of the third century B C, which is found also in the other pillar-edicts, in the Kâlsî, Dhaulî and Jaugada versions of the rock-edicts, in the two Bairât and the Sahasrâm edicts, in the cave-inscriptions of Barâbar, and in the Sôhgaurâ copper-plate, and which may be recognised by the invariable substitution of *la* for *ra* and of *na* for *ra*, by the nominatives singular in *e*, and by the word *hîda* for *idha*. A peculiarity which re-occurs only in the north-eastern pillar-edicts, is the comparatively frequent shortening of final *â* in *piyadasîna*, *lâjîna*, *atana* and *kâlâpita*. New words and forms, not found in the other Asôka edicts, are *aṭṭabhâgiye* (Padêria, l. 5), *âgâcha* (Padêria, l. 2, Niglîva, l. 3), *ubalîke* (Padêria, l. 4), *usapâpîte* (Padêria, l. 3; Niglîva, l. 4), *Bhagavam* (Padêria, l. 4), *mahîyîste* (Padêria, l. 2, Niglîva, l. 3) and *vîgaḍabbhî* (Padêria, l. 3), to which may be added the names of *Konḍkamana* (Niglîva, l. 2), *Luhmînigḍma* (Padêria, l. 4) and *Sakyamuni* (Padêria, l. 2). The wording of the two inscriptions agrees very closely, and leaves no doubt that they were incised at the same time. It makes also the restoration of the lost portions of the Niglîva edict easy and absolutely certain.⁴

¹ See Dr Führer's *Annual Progress Report* for 1894-95, paragraph 8.

² I take this and all other details about the localities from a memorandum, kindly furnished to me by Dr Führer.

³ *Ep Ind* Vol II p 245 ff

⁴ See below, p 6, notes 1 and 2.

The great importance of the Padêria inscription for the topography of ancient India and the sacred history of the Buddhists has been fully recognised by Dr Führer, who has discussed it in an article in the *Pioneer* of December 1896.¹ It fixes with absolute certainty the situation of the garden of Lumbinî where according to the Buddhist tradition prince Siddhârtha was born. No adverse criticism can shake the evidence of the repeated assertion "Here Buddha Śâkyamuni was born," and "Here the worshipful one was born," as well as of the mention of *Lumminîgâma*, the first part of which name agrees with *Lumbinî* in accordance with the analogy of Pâli *ammâ* for *ambâ* and *ârammana* for *âlambana*. Even the possible, but *a priori* improbable assumption that the pillar might have been brought to Padêria from some other place, is barred by the fact mentioned by Dr Führer, that the site is still called *Bummin-dêi*, and by the evidence of Hsuen Tsiang. The Chinese pilgrim,² as Dr. Führer has duly noted, mentions the pillar as standing close to four Stûpas, the ruins of which are still extant. He further says that it was broken in the middle through the contrivance of a wicked dragon, and its upper part actually seems to have been shattered by lightning, which the Buddhists ascribe to the anger of the Nâgas, called 'dragons' by the Chinese. If Hsuen Tsiang omits to mention the inscription, the reason is no doubt, as Dr Führer thinks, that it was covered at the time of his visit by an accumulation of *débris*. As stated already, it was found three feet below the ground, and the portion of the pillar which was visible on Dr Führer's arrival, a piece only nine feet high, is covered with pilgrims' records, one of which was incised about A D 800. It is evident that the Aśôka inscription must have been covered at least at that date.

The Padêria edict, of course, fixes also the site of Kapilavastu and of the sanctuaries in its neighbourhood. Fahien says³ that the Lumbinî garden lies 50 *li* or, adopting Sir A Cunningham's reckoning,⁴ 8½ miles east of the capital of the Śâkyas, and Dr. Führer has found its extensive ruins eighteen miles north-west of Padêria "between the villages of Amanli and Bikuli (north-east) and Râmghât on the Bangangâ (south-west)," covering a space seven miles long and from three to four miles broad. The country of the Śâkyas, it now appears, has been looked for too far south by Sir A Cunningham and his assistants. Sir A Cunningham's error has been caused by the vague statements of the Chinese pilgrims, who both say that in travelling from Śrāvastî to Kapilavastu they went south-east. As he had discovered by epigraphical evidence⁵ the identity of Śrāvastî with the modern Sêr or Sahêt-Mahêt between Akaona and Bahrâmpur, it was but natural for him to infer that Kapilavastu must lie either in the Basti district or in Gôrahpur. Nevertheless, the town lay much further north, and it may be pointed out that its real position agrees with the hints, given in the Ceylonese canonical books. According to the *Ambaṭṭha-Sutta*⁶ the banished sons of Ikshvâku or Okkâka settled *yattha Himavantapassê pôhharanyâ tîrê mahâ sâkasandô*, "where there was a great grove of *sâka* trees (*Tectona grandis*) on the bank of a lake (situated) on the slopes of the *Himâlaya*." This description fits the Nepalese Terai better than the absolutely flat districts of Basti and Gôrahpur,⁷ which are still some distance from the hills. The fact that the Śâkyas were real jungle-Râjputs is not without importance for their history and the explanation of their curious customs. It makes their assertion that their ancestors were forcibly

¹ Compare also my remarks in the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, January 7, 1897, and M. Barth in the *Journal des Savants*, 1897, p 65 ff.

² *Siyuki*, Vol. II p 25.

³ *Travels*, p 67 (Legge).

Ancient Geography, p 416.

⁴ *Arch. Survey Reports*, Vol I p 359, compare also the second inscription, found by Dr Hoey, *Ind. Ant.* Vol XVIII p 61 ff.

⁵ *Digha Nikâya*, III, 1, 15 (Vol I p 92, of Rhys Davids and E. Carpenter's edition).

⁷ *Imperial Gazetteer of India* (1st ed.), Vol I p 493. "It (Basti) has a mean height of only 326 feet above the sea level and no natural elevations of any description diversify its surface." Vol III p 440. "The district of Gôrahpur lies immediately south of the lower Himalayan slopes, but forms itself a portion of the great alluvial plain. . . . No greater elevation than a few sand hills breaks the monotony of its level surface."

ejected from the more civilised districts in the south very credible, though the truth of the cause of their banishment, stated in the Buddhist work quoted above, may be doubted. Further, their isolation in the jungles may have led, as the canon alleges, to their custom of endogamy, so repugnant to all Rājputs and to all the higher castes in India. And this custom, — not their pride of race, as they themselves asserted, — was no doubt the reason why the other royal families of Northern India did not intermarry with them. This isolation and the consequent estrangement from the rest of the Hindū population probably accounts also for their disinclination, mentioned in the *Ambaṣṭha-Sutta*, to show hospitality to the Brāhmins who came to their settlement from Śrāvastī or other parts of India. Their religion, however, was Śaivism and of the ordinary type of Hindūism. Hsien Tsiang¹ was still shown near the eastern gate of Kapilavastu the old temple of Īśvara, where the infant Siddhārtha was taken by his father, because "the Śākya children who here seek divine protection always obtain what they ask." According to the legend the stone image then raised itself and saluted the prince. Mr Beal has correctly recognised that the scene is represented on the Amarāvati Stūpa. The legend is therefore ancient and undoubtedly points to the conclusion that Śiva was the *kuladēvatā* of the Śākyas. Perhaps Dr. Führer will pay special attention to this temple, which certainly must be one of the oldest Śivite monuments of which we have knowledge and possesses great interest for the history of the Brāhmanical religions.

In addition to the ruins of Kapilavastu Dr Führer has also succeeded in tracing the site of *Nepelika-Nābhika*,² the supposed birth-place of the mythical Buddha Krakuchchanda, and of the Stūpa of his Nirvāṇa, which is still eighty feet high, exactly in the position indicated by Fabien,³ viz. one *yōjana* or "7 miles" south-west of Kapilavastu. The important sites of Rāmagrāma and of Kusinārā, where Aśoka's pillar with an undated record of Śākyamuni's Nirvāṇa existed in Hsien Tsiang's time, will have to be looked for in the eastern portion of the Nepalese Terai. If the direction given by the Chinese, — east of Lumbinī, — is correct, Kusinārā cannot be identical with Kasia in the Gōrakhpur district, where Sir A. Cunningham and Mr Carlleyle believed to have found its ruins.

The value of the Nigliya edict for the history of Buddhism has been pointed out in my preliminary notice of the document.⁴ As the Stūpa of Kōṇākamana was "increased" or enlarged for the second time in Aśoka's fifteenth year, it would appear that the monument had been erected before the beginning of the king's reign, or before B.C. 259. Kōṇākamana or Kōṇāgamana belongs to the long series of purely mythical predecessors of the historical founder of Buddhism. The mythology of Buddhism must not only have been developed, but the myths must have been fixed locally, before it could occur to the Faithful to build Stūpas in honour of their heroes. It seems difficult to believe that all these stages of the development could have been accomplished in a short time. As they had been completed in the first half of the third century B.C., it becomes probable that the origin of Buddhism lies very much earlier and that, therefore, it is impossible, as some scholars have done, to fix the Nirvāṇa in B.C. 350 or in B.C. 325. The remoter date, viz. B.C. 477, is, also on this consideration, the more probable one. I regret that, when writing my first notice, I overlooked that the Stūpa, the pillar and its inscription are mentioned by Hsien Tsiang in the *Siyuki*, Vol. II p. 19. If I had noticed this, I might have announced at once that the site of Kapilavastu must be looked for in its neighbourhood. Dr Führer, who years ago had shown Mr Carlleyle's identification of Bhūila with Kapilavastu to be erroneous, apparently found the passage and hence gave expression to the expectation of discovering the Śākya capital near Bhagvānpur in his

¹ *Siyuki*, Vol. II p. 23

² Regarding this identification see the number of the *Anzeiger der phil.-hist. Classe der Wiener Akademie*, quoted above.

³ *Travels*, p. 64 (Legge)

⁴ *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. IX p. 175 ff., *Academy*, 1895, April 27

Progress Report of 1895-96 According to an article in the *Calcutta Englishman* of June 1st and extracts in the *Journal of the Mahâbôhi Society*, Vol V pp 82 and 83, Dr L Waddell made the same discovery in 1896, published it in the *Englishman*, and applied for permission to proceed to Nepal

As regards Aśôka's history, the two edicts inform us that in the twenty-first year of his reign he went on a pilgrimage to the sacred places of the Buddhists situated in the extreme north. Very probably he visited on this occasion, as the legend in the *Divyâvadâna*, p 386 ff (Cowell and Neil), asserts, not only the Stûpa of Kônâkamana and the Lumbini garden, but also further east the site of Buddha's Nrvâna and Râmagrâma, and further west Kapilavastu, the Stûpas of Krakuchchhanda and the old town of Śrâvastî, in several of which localities, pillars with his inscriptions were extant in Huen Tsiang's times. The Archæological exploration of the Nepalese Terai will bring certainty on this point. Aśôka's route from Pâtaliputra towards the Terai is perhaps marked by the series of pillars extending from Bakhra near Varâṣālī through Radhia and Mathia to Râmpûrva in the Champâran district, most of which were later on inscribed with the so-called pillar edicts. The fact that Aśôka undertook such a journey may be interpreted as indicating that he was at the time a believing Buddhist. But it may also be looked upon as one of the *dharma-yâtâs* which, as the eighth rock-edict says, he undertook regularly since the eleventh year of his reign in order to obtain enlightenment.

The two edicts tend also to show that the Nepal Terai formed part of Aśôka's dominions. This is indisputable if the Padêria inscription declares that the king remitted the taxes of the village of Lummîni. But even the mere fact that Aśôka planted his pillars all over the Terai favours the view that it was subject to his rule.

TEXT OF THE PADERIA EDICT¹

1	Devâna-piyana	Piyadasina	lâjina-visatavasâbhisitena
2	atana-âgâcha	mahiṇte	hida-Budhe-jâte Sakyamuni-ti
3	silâ-vigadabhi-châ	kâlâpita	silâthabhe-cha usapâpîte
4	hida-Bhagavam-jâte-ti	Lummingâme	ubalike-kate
5	athabhâgiye-cha [||*]		

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed twenty years, came [1]² himself and worshipped [2], saying [3] "Here Buddha Śâkyamuni was born." And he caused to be made a stone (slab) bearing a big sun (?) [4], and he caused a stone pillar to be erected [5]. Because here the worshipful one was born, the village of Lummîni has been made free of taxes and a recipient of wealth [6].

REMARKS.

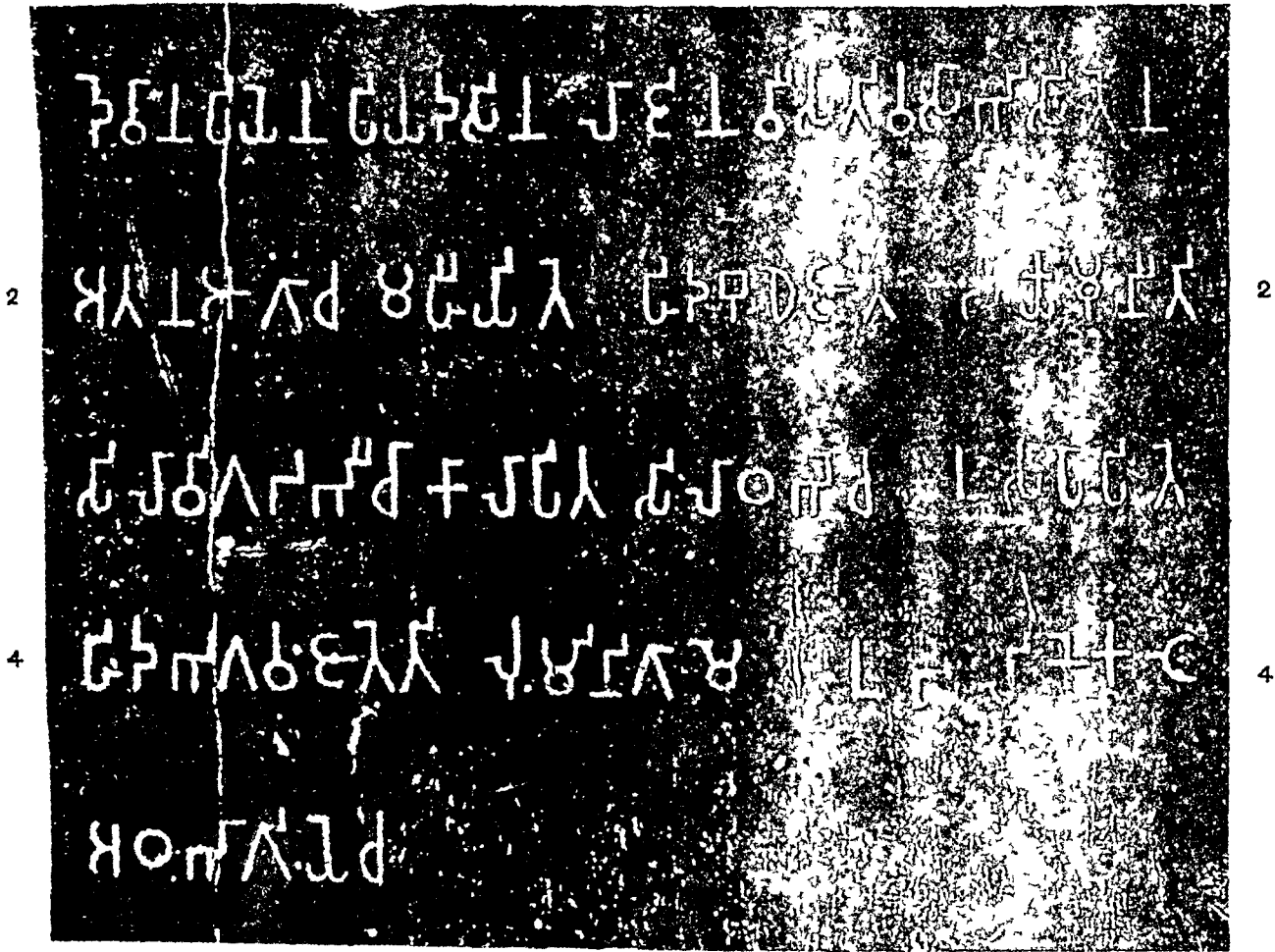
1 *Âgâcha* stands for Pâli *âgachcha*, Sanskrit *âgâtya*, and shows the substitution, frequent in the Prâkrits, of a single consonant for a double one as well as the then necessary lengthening of a preceding short vowel.

2 *Mahiṇte* stands for *mahiṇtam*. The construction is the *bhâvê prayôga*, and the literal translation "it has been worshipped," or "worship has been performed." The verb *mahiṇ* in the sense of 'to worship' occurs also in Sanskrit, see the larger *St Petersburg Dictionary*, s. v.

¹ The words connected by hyphens are written continuously in the text.

² The figures within crotchets refer to the remarks given below.

Paderia Pillar



Nigliva Pillar



3 *Ti*, rendered here by 'saying,' may of course also be translated by 'for' or 'because'

4 The translation of *vigadabhī* is not certain. It may be a word governing *silā*, and a technical term of unknown meaning. My translation is based on the supposition that it is a compound adjective, qualifying *silā* and equivalent to Sanskrit *vikaṭābhī*. *Vikaṭābhī* might be represented in a Prākṛit dialect of the Pālī type by *vigadabbhī*, which would become *vigadabhī* according to the popular spelling of the edicts. For *ga* instead of *ka* occurs in *Amṭiyoga* (Kālsī edict ii 1 5, ed. xiii. 2, 1 9) for *Amṭiyoka* (in the other versions), in *loga* (Jaugada sep ed ii 1 7) for *loka*, and in *adhugicha* (Bairāt i 1 6) for *adhikṛitya*. And *ḍa* instead of *ṭa* is found in *ambavadikā* (Allahabad, queen's edict) and *ambāvaḍḍikyā* (Delhi Sivallik pillar-edict vii 2, 1 2) for Pālī *ambavāṭikā*, in *Bhasikada* (Cunningham, *Sāñchi Stūpa*, i No 156) for **kaṭa*, and in *apadshata* on the Indo-Grecian coins for Pālī *apaṭshata* and Sanskrit *apratihata*. If my transliteration *vikaṭābhī* is correct, the second part of the word must be either *abhī* or *abhra*. The first will not do on account of its meaning, and the second will suit only if it is taken to mean 'the sun,' which meaning is assigned to *abhra* in the *Kōśas*. A stone slab, bearing a large representation of the sun, might have been put up in the Lumbinī garden in order to indicate that Śākyamuni claims to be *arkabandhu* or *ādityabandhu*, a scion of the solar race of Ikshvāku. Professor Pischel, whom I consulted regarding the three difficult *hapax legomena* of this inscription, takes the word differently. He says "I suspect that *vigadabhī* is the Sanskrit *vigardabhī*. According to Hāmrohandra, ii. 37, *gardabha* becomes in Prākṛit *gaddaha* or *gaddaha*. In Marāṭhī it becomes *gāḍhava* and is according to Molesworth also 'a term for a rude block or a rough stone.' Hence *vigaddabhī* might mean 'finely wrought, polished,' or something like it. Literally it would be 'not so uncouth as a donkey'."

5 *Uṣapāpīte* is equivalent to Pālī *ussāpītō* and Sanskrit *uchchhrāpitaḥ*. For the double *pa* compare *likhāpāpītā*, Delhi Sivallik pillar-edict vii 2, 1 10, and Pālī *viññāpāpēti*.

6 I here adopt M. Barth's rendering, published in the *Journal des Savants*, 1897, p. 73. M. Barth explains *ubalike*, in accordance with a suggestion of M. Senart, as equivalent to Sanskrit **udbalikah* and derives *aṭhabhāgiye* from *arthabhāga*. The explanation of the second word is unobjectionable and is supported, as M. Barth points out, by the statement of the *Duyāvadāna* (p. 390), according to which Aśoka presented on his visit to Lumbinivāna one hundred thousand (*suvarṇas*) to the people of the country. The identification of *ubalike* with **udbalikah*, which was suggested to me also by Professors Leumann and Oldenberg, offers some difficulties. Taken as a Bahuvrīhi compound, **udbalikah* would mean *udbhūtaḥ* or *udastah* *balih yasya sah*, 'rich in taxes' or 'with raised taxes,' in accordance with the analogy of *utpaksha*, *utpuchchha*,¹ *udagra*, *udambhas*, etc. And as far as I know, there is no Bahuvrīhi in which *ut* is used in the sense of *mukta*. Taken as a Tatpurusha, irregularly enlarged by the addition of *ka*, **udbal(ka)* must stand, according to the *Kāśikā*, *loc cit*, for *baléh utkrāntah*, 'one who has left the taxes,' compare also the numerous analogous compounds like *uchchhrin-khala*, *utpuchchha*, *utsūtra*, *udbila*, *udvāsa*, *unmdra*, etc. The use of **udbalikah* in the sense of 'exempt from taxes' would therefore be unidiomatic, and it is not supported by any analogies, as compounds like **utkara* for *akara* or *nshkara*, **udrina* for *anrina* or *nurrina*, and **uchchhulka* are not found. Perhaps it will be better to explain *ubalike*, as Mr. Tawney has suggested to me, by **avabalikah* or **apabalikah*, regarding the contraction of *ava* and *apa* to *o*, *ū* or *u* in Pālī, see E. Müller, *Simplified Pālī Grammar*, p. 42 f.

TEXT OF THE NIGLIVA EDICT.

1 Devānam-piyena	Piyadasina	lājina-chodasavasā . . t . n 2
2 Budhasa	Konākamanasa	thube-dutiyam vadhite

¹ See the *Kāśikā* on Pāṇini, vi. 2, 196

² Restore *chodasavasādhāritena*

3 sâbhisitena¹-cha atana-âgâcha-mahiyate
4 pâpita² [||*]

TRANSLATION.

King Piyadasi, beloved of the gods, having been anointed fourteen years, increased for the second time the Stûpa of Buddha Kônâkamana [1], and having been anointed [twenty years], he came himself and worshipped, [and] he caused [a stone pillar to be erected]

REMARK.

1 With the form *Kônâkamana* for Pâli *Kônâgamana* compare *Makâ* (Kâlsi edict xiii 2, 1 7) and *Maka* (Shâhbâzgarhî edict xiii 1 10) for the Greek *Magas*, as well as *Amtekina* (Girnâr ed xiii, 1 8), *Amtikina* (Shâhbâzgarhî ed xiii 1 10) and *Amtekina* (Kâlsi ed xiii. 2, 1 7) for the Greek *Antigenes*

No 2 — YEKKERI ROCK INSCRIPTION OF THE TIME OF PULIKESIN II

By J. F. FLEET, PH D, C.I.E

Yekkêri is a village about four miles towards the north by east from Saundatti, the chief town of the Parnagad tâluka of the Belgaum district. The record is engraved on a rock in a glen, somewhere about a mile or a mile and a half to the north-east of the village. The existence of it was brought to my notice in December, 1894, by Venkangauda bin Yellapagauda, of the neighbouring village of Hâh. I edit it from ink-impressions which Dr. Hultzsch was kind enough to obtain for me.

The whole writing covers an area about 7' 2" broad by 3' 11" high. About two feet of the breadth, however, are occupied by the benedictive and imprecatory verses, which stand on the proper right of the essential part of the record to avoid reducing the scale of the colotype too far, it has not been thought necessary to include them in the Plate, but the *m* of *bhûm*, line 13, is discernible just before the commencement of line 3, and the marks below it represent, imperfectly, parts of the word *phalam*, line 14 — The characters are of the regular type, for the locality, of the period to which the record refers itself, *viz.* the first half of the seventh century A D, and they are boldly formed and well cut. They include numerical symbols in lines 5, 7, 8³. The size of the ordinary letters ranges from $\frac{1}{8}$ "

¹ Restore *etsatsasâbhisitena*. At the beginning of the line a remnant of the long *i* seems to be visible, and so is a portion of the fourth letter.

² Restore *siddhade-cha usapâpita*, according to the Padâria edict.

³ In line 5 we have, for 'four,' the symbol which Pandit Bhagwanis' Indrajî has given in *Ind Ant* Vol VI. p 44, col 4, from the Gupta records, but it seems pronounceable as *pka* or *pkra* rather than *ska* — In the same line we have, for 'five,' the symbol which the Pandit has given in col 5 of his Table (see the central one of the three forms) from the Valabhi plates, he admitted that it looks like *nd* (as it does here), but held that it is only a corruption of *trd*. It must be noted that, in the colotype published herewith, the symbol has not come out well from the ink impression — (on the whole, the better of the two) — which I selected for reproduction, the lower side stroke, to the right from the bottom part of the *akshara*, shows only faintly. In the other impression, the *akshara* is quite clear and unmistakable; and there it distinctly reads as *nd* — In the same line, again, we have, for 'eight,' a symbol which, in the side-stroke to the left from the top of the *akshara*, in the down stroke on the right from the end of the top-stroke, and in the line across the centre of the body of the *akshara*, differs a good deal from any of the forms given by the Pandit and interpreted by him as *sakra* or *hnd*. — In line 7 we have, for 'fifty,' a symbol from which the symbol given by the Pandit in col 5 of his Table, from the Valabhi plates, may very easily have been derived by corruption. But, whereas he held that his symbol is a corrupted form of the *anandika*, turned the wrong way, we seem to have here clearly the *akshara* *da*. And I notice that Mr. Bendall

(in the *pa* of *nrupa*, line 1) to 2½" (in the *bha* of *bhagavatô*, line 4) The *śrī* of *rājya-śrī*, line 2, is 5¼" high — The language is Sanskrit, and, except for the two benedictive and imprecatory verses, the whole record is in prose. The record was composed, however, by someone who had a very imperfect knowledge of the language, and who could neither construct his sentences properly nor even spell correctly. I have noted, in and below the text, a few corrections of the more simple kind. But, from *udita*, line 1, to *rājyē*, line 4, the whole text requires emendation. either the whole must be turned into a compound,— in which case, we must read (line 2) *prithvī-svāmi*, and (line 3) *prithivy-apratiratha* and *śrīmat*, or else *mahārāja* (line 4) must be turned into the genitive, *mahārājasya*, and we must read (line 1) *prasūtasya* and *bhūtasya*, (line 2) *svāmīnāḥ* and *rājya-śrīyāḥ*, and (line 3) *mandalasya*, *apratirathasya*, and *śrīmataḥ* — In respect of orthography, the only point calling for special notice is the unnecessary insertion of the *anusvāra* before the nasals in *vamṇsa*, line 1 (twice), *sāmamnta* and *maṁdala*, line 3, *paṁñcha*, lines 5 and 6, *pumnyam*, lines 6 and 9, *paṁñchāśat*, line 7, and *vasumndharāṁ*, line 16

The inscription refers itself to the reign of the Western Chalukya king Pulikēśin II¹. It is dated in one of his regnal years, but all that can be made out here is a numerical symbol which, if we contrast it with the symbol for 'eight' which we have in line 5, must, I suppose, be interpreted as meaning 'six' just before it, there is an illegible *akshara*, which may be either the syllable *ni* or *nām* of *saṁvatsarāni* or *saṁvatsarānām*, or a numerical symbol meaning 'ten,' 'twenty,' or some higher figure. The date mentions also the full-moon *tithi* of the month Kārttika, but it does not include any details that admit of calculation. The object of the inscription was to record that certain lands, in certain towns, were the property of the god Mahādēva (Śiva)

Mention is made of villages or towns named Benira, Dhutipura, and Āgariyapura, and perhaps Krishnapura, but these places cannot now be traced on the map

* * * * *

About four feet away to the left of the above record, there is engraved on the rock, in similar characters, another inscription, of four short lines, covering an area about 2' 0" broad by 1' 10" high. The first line of it is illegible. The remainder speaks of four *nivartanas* of land at a place named, apparently, Sindavalaga.

TEXT²

1 Om³ Svasti Anuruddha-shuñit⁴ ōdita nru(nri)pa-vamṇsa-prasūta sva-vamṇsa-
lla(la)lāma-bhūta dakṣiṇāpathe-

has found *ba* used to denote 'fifty' in a syllabic system in Malabar which has survived to even the present century (*Jour. R. A. Soc.*, 1896, p. 789 ff.) — In line 8 we have a symbol to which the closest resemblance that can be detected in the Pandit's Table is to be found in the centre one of the three symbols for 'eight' given in his col. 5, from the Valabhi plates (it must be noted that the faint line upwards from the right end of the lower part of the body of the *akshara*, which appears in the collotype published herewith, is due to a depression in the stone, it is not an engraved part of the *akshara*). But, in the face of the symbol for 'eight' which we have in line 5, it cannot be taken as meaning 'eight'. And I can only take it as a symbol for 'six,' approximating to the symbol for that numeral given by the Pandit in col. 3 of his Table, from the Kshatrapa coins and inscriptions. The Pandit considered that his forms of the symbol for 'eight' are the *akshara hra* or *hra*, and that 'six' is *pha* or *phra* or some other *akshara* containing *ph*. Here, in this record, the *akshara* closely resembles *hu*, as it also does, to my eyes, in the form given by the Pandit in his detailed account of the symbol for 'eight' (*loc. cit.* p. 46) and Mr. Bendall gives *ha* for 'six' in the syllabic system of Malabar described by him.

¹ That the king mentioned is Pulikēśin II, — not his grandfather, of the same name, — is shown by, among other things, the use of the title *Maharaja*.

² From the ink impression.

³ Represented by a plain symbol.

⁴ Read *durit* — As regards the following portion of the text, as far as *rājyē*, line 4, see the introductory remarks.

- 2 pri(pri)thivjā[h*] svāmī chatur-udadhī-mēkhal-ôpârjita-rājya-śrī pratāp-āttīśay-
ôpanatah ||
- 3 samagra¹-sāmamta-mamndala pri(pri)thivjām=apratiratha śrīmām Satyāśraya-
Pulekēśi-vallabha-
- 4 mahārāja-rājyē varttamānē likhitam=iti [I*] Benirē bhagavatō Mahādēvasya
nīvarttanāni
- 5 chatvāri 4h || Dhutī-purē nīvarttanāni ashta 8h || Āgariya-purē
nīva[r]ttanā[ni] pamūcha 5²
- 6 panasa-vriksha pamūchah³ || Krishnē(śhnē) Harasēna-mâtāpitro[h*] pumny-opa-
chayāya Dē(?)varo(?)laka-
- 7 bhūmyāmś=cha⁴ nīvarttanāni pamūchāśat 50 || Vinita-vidagdha-Vaiśikāchāryyēna
sthāpitā ghitā [I*]
- 8 Kārttikasya pūnnimāsām⁵ likhitā prāśast=īti⁶ || Samvatsarā . . 6⁷
rājya itī [I*]
- 9 Is[ā*]nēna likhitā [I*] Yad=atra pumnyam [ta]d=bhavatu⁸
- 10 ganē [I*]

- 11 [Ba]hubhīr⁹=vvasudhā bhuktā
12 . . . na¹⁰ Sagar-ādibhī[h*]
13 [yas]y[a] yasya yadā bhūmi-
14 s=tasya tasya¹¹ tadā phalam [I*]
15 Sva-dattām para[dat]t[ām] vā
16 yō harēta va[su]mndharām
17 shashti-varsha-sa[h]srī[ni]
18 narakē paripachyatē ||
19 S[ā]asty=a[stu] le[khaka-vachakasya¹² [I*]

TRANSLATION

Om¹ Hail¹ The reign being current of the *Mahārāja*, the glorious Satyāśraya-Pulekēśin (II), the favourite, who has been born in a race of princes who rose to the front by confronting difficulties, who has become the forehead-ornament of his race, who is the lord of the (whole) country of the region of the south, who has acquired the sovereignty over the (whole earth) girt about by the four oceans, who has bowed down the entire group of chieftains by the excess of (his) prowess, (and) who has no antagonist (of equal power) in the world,¹³— it is written as follows —

To the divine (god) Mahādēva there belong four, (or in figures) 4, *nīvartanas* (of land) at (the village of) Benira, eight, 8, *nīvartanas* at the town of Dhutipura; five, 5, *nīvartanas*,

¹ Read *āttīśay-ôpanata samagra*

² See page 6 above, note 3

³ Read *paūcha*

⁴ Read *bhūmyām cha*

⁵ Read *pūnnamāsām*

⁶ Read *prāśastir=iti*

⁷ See page 6 above, note 3

⁸ The *ta* of this word was at first omitted, and then was inserted below the line

⁹ Metre *Ślōka* (Anushtubh), and in the following verse

¹⁰ Perhaps *rājānah*, by mistake for *rājābhīh*, was engraved here

¹¹ There are two *aksharas* below the *ta* of this word. The first of them is *sta*. What the other is, cannot be made out. They have no connection with the text

¹² Read *lēkhaka vachakādibhyām*

¹³ This was an Early Gupta epithet, see e.g., *Gupta Inscriptions* p. 14, and note 4. In the Western Chalukya records, it occurs also in line 5 of the Kaira grant of Vijayavarmarāja of A.D. 643 (*Ind. Ant.* Vol. VII p. 248).



J F FLEET, ICS

SCALE 12

COLLOTYPE BY W GRIGGS

FROM AN INK IMPRESSION SUPPLIED BY DR HULTZSCH

(and) five jack-fruit trees, at the town of Āgariyapura; and, at (? the town named) *Kṛishna-pura*,¹ fifty, 50, *nivartanas* in the land called *Dēvarolaka-bhūmi* (?), (*which were granted*) for the accumulation of religious merit for the parents of *Harasēna* (*And*) by the refined and clever *Vaisikāchārya* there has been set up

(Lane 8)—(This) *prasaṣti* has been written on the full-moon tithi of (the month) *Kārttika*; the year 6 in the reign² Written by *Īśāna* Whatever religious merit there is in this, let it be

(L 11)—The earth has been enjoyed by many [kings], commencing with *Sagara*, whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making the grant that is now recorded if he continues it*)¹ Whosoever confiscates land that has been given whether by himself or by another, he is cooked in hell for sixty thousand years¹ Hail to the writer and the reader!

No 3.—INSCRIPTIONS AT MANAGOLI

By J F FLEET, PH D, C.I.E.

*Managolī*³ is a village about eleven miles to the north-west of *Bāgewādi*, the chief town of the *Bāgewādi tāluka* of the *Bijāpur* district With the difference of the lingual *n* for the dental *m*, its name occurs in the ancient records as *Manḡavallī* (*e g*, A. below, lines 18, 19) and *Manḡgavallī* (*e g*, *ibid* line 17), and we also have the Sanskritised form *Manḡkyavallī*, "the village of rubies" (*e g*, *ibid* line 20) From A. below, lines 18, 24, we learn that it was in the group of towns and villages which was known as the *Tardavādi* thousand, and which took its name from a town that is now represented by the small village of *Taddewādi*,—the 'Tuddehwarree' and 'Tudewadee' of maps,—on the south bank of the *Bhimā*, in the *Indī tāluka*, about thirty-seven miles to the north of *Bijāpur*⁴ And line 54 of the same record mentions it as an *agrahāra*, in consequence of which we may perhaps reckon it among "the eighteen *agrahāras*" which are spoken of in other records⁵

The records at *Managolī* are on stone tablets which have been built into the walls of a modern temple of *Hanumat*. I edit them from ink-impressions made by my own man.

A.—Of the time of *Bijjala*; A.D 1161.

The writing of this record covers an area about 2' 10" broad by 4' 6½" high. From the beginning of line 36 to the centre of the last line, there is a fissure by which the tablet has

¹ The word *Kṛishna*(śhnd) seems to stand by mistake or ellipsis for *Kṛishnapurē*.

² Or, perhaps, "the year 16, or 26," etc, see page 7 above

³ The 'Mungolee' of the Indian Atlas, sheet No 57

⁴ See *Ind Ant* Vol XIX p 269

⁵ *e g*, *Ind Ant* Vol X. p 183, and Vol. XII p 47—They appear to have been towns of religious importance, scattered over the Kanarese country *Hūli*, in the *Belgaum* district, was one of them, and *Nargund*, in *Dhārwar*, was another Others, perhaps, were *Dambal* in *Dhārwar*, *Kurset* in *Belgaum*, and *Honwad* in *Bijāpur*

been broken into two pieces but even along this fissure there are but few letters that have been destroyed, and the rest of the record is in a state of very good preservation — The sculptures above it, at the top of the tablet, are, in the centre, a *linga*, with the sun and moon above it, on the proper right, a seated figure, and, on the proper left, a crooked sword, dagger, or knife, and a cow and calf — The characters are Kanarese, of the regular type of the period to which the record refers itself, and they are well formed and well executed throughout. They include decimal figures in lines 39, 43, 46, and 60, and the distinct form of the lingual *d* all through the *virāma* is represented sometimes by its own proper sign, as in *satīyol*, line 4, *ādal*, line 8, *tīruvar*, line 46, *nadasal*, line 64, *sthaladal*, line 66, and *samayamgal*, line 67, and sometimes by the sign for the letter *u*, as in *pogalalu*, line 17, *mathadalu*, line 44, and *kayyalu*, line 52, cases in which the two methods of expressing it are pointedly contrasted, are, *enal* and *enalu*, lines 24 and 30, and *paduval*, *mūdal*, *badagal*, *paduvalu*, *mūdalū*, and *badagalu*, lines 42, 47, and 48. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ " — The language is Kanarese¹. There are ordinary verses in lines 1 to 35, and some of the customary benedictive and imprecatory verses in lines 55 to 59. We have the nominative plural ending in *u*, as in the modern or colloquial form of the language, in *aynūrvanu*, line 24, where the metre shews that the *u* is to be pronounced, and with this we have to contrast the archaic or stilted form *samayaṃgal*, in line 67 cases in which it is not certain whether the *u* is to be pronounced, or whether it represents the *virāma*, are illustrated by *pamditaru*, line 50, and *koṭṭaru*, line 67, as contrasted with *pamditar*, line 51, and *koṭṭar*, line 67. The accusative singular neuter in *v* occurs in *gōkulavam*, line 59, but, otherwise, the archaic form in *m* appears throughout, as in *jasaman*, line 27, *āspadamam*, line 32, *laumāramam*, line 44, and *dharmmamam*, line 54 — In respect of orthography, the only points that call for special notice are (1) the use of *ṛ* for *r*, throughout, as in *ālamkriti*, line 3, and *nripatige*, line 7, (2) the use of *b* for *v* in *sēbyam*, line 24, and *dabya*, line 31, and (3) an affected use of the Drāvidian *ḷ* in *Chālūkyar* line 5, and *ālamkārav*, line 24.

The inscription is a record of the time of the Kalachurya king Bijjala. Before, however, it proceeds to recite certain donations made in his reign, it makes reference, in lines 1 to 59, to certain events of the time of the Western Chālukya king Perma-Jagadēkamalla II. In that part of the record, after some introductory genealogical and historical matters, a register is made of certain grants which were bestowed by Perma-Jagadēkamalla II himself, and by other people, on the god Śiva, in the form of the local god Kalidēvēśvara,—"the Siddhalinga of the south,"—of Manigavalli. The introductory part mentions a person named Īśvaraghaṇiśāsa, of the Harita *gōtra* (line 16), who, it asserts, was a *Jagadguru* or leading pontiff in the time of the Western Chālukya king Taila II, and was endowed by that king, at his coronation, with the town of Manigavalli, and in the lineage of this person it places a certain Mādhava (line 20), who is to be identified with the Mādirāja (line 37) who held the post of *Mahāprabhu* of the village at the time when the grants were made. It further tells us that the temple of Kalidēvēśvara had been built by a certain Basava (line 28) or Basavarasayya (line 30), son of Chandra or Chandirāja and Chandrāmbike (line 28), who belonged to the Kāśyapa *gōtra* (line 25) and was one of the five-hundred *Mahājanas* or Brāhmanas² of Manigavalli. And the occurrence of the names of Basava and Mādirāja in this Śaiva record from the neighbourhood of Bāgewādi, and in connection with the foundation and endowment of a *linga*-temple which was evidently of some considerable size and repute, is rather suggestive of our having at last met with an epigraphic mention of the

¹ From line 42 onwards, there occur various technical terms and other words (some of them to be found in other records also), which are not given in dictionaries, and the meanings of which cannot at present be made out.

² Comparison of the expressions *Mahājanomga*=*aynūrvanu*, lines 20, 21, and *mahādevarkkal*=*aynūrvanu*, lines 23-24 shews that the *Mahājanas* of a village—(a technical expression which occurs in many records)—were the collective body of the Brāhmanas of the village.

original of that Basava who, according to the Lingâyat traditions as embodied in the *Basava-Purâna* and *Channabasava-Purâna*, was born at Bâgewâdi to a Śaiva Brâhman named Mâdirâjâ, and subsequently, becoming the prime-minister of the Kalachurya king Bijjala, overthrew the Jains, revived Śaivism, and established the sect of Vira Śaivas or Lingâyats. The remainder of the record, line 59 to the end, refers to the reign of the Kalachurya king Bijjala, and it registers a variety of grants made by various persons to the same god Kalidêvêśvara.

The record contains two dates. As the first date (lines 38-40), for the donations that were made before the time of Bijjala, it cites the tenth *tithi*, coupled with Thursday and the winter solstice, of the bright fortnight of the month Pausha of the Dundubhi *samvatsara*, which was the fifth year of the reign of Perma-Jagadêkamalla II. The given *samvatsara* was Śaka-Samvat 1065 current. And this date does not work out correctly. The *tithi* ended, at about 14 hrs 2 min after mean sunrise (for Bombay), not on a Thursday, but on Tuesday, 29th December, A D 1142, and this was four days after the winter solstice, which, as represented by the Makara-samkrânti or passage of the sun into Capricornus, occurred at about 3 hrs 8 min, again not on a Thursday, but on Friday, 25th December. There must, therefore, have been some mistake made, either in taking the date from the archive from which the material for this part of the record was derived,— (the characters shew that the whole record was put on the stone at one and the same time, by one and the same hand),— or else in the original computation of the date¹. The second date (lines 59, 60) is the sixth *tithi*, coupled with Tuesday, of the dark fortnight of the month Bhâdrapada of the Vishu *samvatsara*,² which was the sixth year of the reign of Bijjala. The given *samvatsara* was Śaka-Samvat 1084 current. And the corresponding English date is Tuesday, 12th September, A D 1161, on which day the given *tithi*, of the *amânta* Bhâdrapada, ended at about 18 hrs 8 min after mean sunrise. In line 64, the *tithi* is mentioned by the technical name of *kapila-chatti*.

* * * * *

In lines 67, 68, mention is made of a festival called *nûla-parvan*. The reference must be to the *nûla-hunnuve* or full-moon of the month Śrâvana. And it may be useful to give here the Kanarese names of all the full-moons and new-moons, as given to me on three or four different occasions, with the explanations of them as far as they can be determined at present³. As will be seen further on, there are references to some of these special names in other epigraphic records.

The month Chaitra, March-April — The full-moon is called *davanada-hunnuve*,⁴ because, I am told, on this day the people place the fragrant leaves of the *davana*-plant on the images of the god Mallikâryuna of Śrîśaïla⁵. — The new-moon is called *akshatadige-amavâse*, because

¹ The full descent of the reigning king is not given. But the use of the style *Pratâpa Chakravartin* (line 36) stamps him as Perma Jagadêkamalla II. — On the chance, however, that the record, which is not a contemporaneous one, makes a mistake between him and his ancestor who had the same *biruda*, I have calculated the date for also Saka Samvat 945 current, in the reign of Jagadêkamalla Jayasîmha II. But here, again, the details do not work out correctly. In that year, the given *tithi* ended, not on a Thursday, but on Wednesday, 5th December, A D 1022, at about 18 hrs 36 min after mean sunrise, and this was eighteen days before the Makara samkrânti, which occurred at about 1 hr 56 min, again not on a Thursday, but on Monday, 24th December.

² The original has *Visha*, by mistake for *Vishu*. — Monier-Williams' Sanskrit Dictionary does not recognise this name of the *samvatsara* (the fifteenth in the cycle), and gives only the name *Vrisha*. But Kittel's Kannada-English Dictionary gives *Vishu* as the name current in Mysore, the same name is given by C. P. Brown in his *Carnatic Chronology*, and it occurs in other records also from the Kanarese country.

³ The line of inquiry is an interesting one. And I hope that, now that attention is drawn to it, other scholars may be able to throw more light on it.

⁴ Instead of *hunnuve* and *amavâse*, the rustics generally use the word *habba*, 'festival'.

⁵ Reeve and Sanderson's Canarese Dictionary mentions (*s v davana*) the *davanada-habba*, *davanada-hunnuve*, but, overlooking the reference to the full-moon, explains it as "a feast on the twelfth lunar day, when the above fragrant shrub is in perfection."

it is followed, on Vaiśākha śukla 3 (*tadige* = *tritīyā*), by the festival called *akṣha-tadige*, i.e. *akṣhaya-tritīyā* or *akshayya-tritīyā*¹ This new-moon name occurs in records of A D 1054 and 1195 (see page 14 below)

Vaiśākha, April-May — The full-moon is called *agi-hunnuve*, apparently because the time then arrives for transplanting the seedlings (*agi*) of rice, tobacco, pepper, etc.— The new-moon is called *bādami-amavāse*, because, it is suggested, worship is then done to the goddess Bannāmkari of the well-known temple two or three miles south of Bādāmi in the Bijāpur district

Jyāishtha; May-June — The full-moon is called *kāra-hunnuve*; from *kāru*, "the rainy season," which commences in this month On this full-moon day there is celebrated the festival called *kari hariyuva habba*, when bullocks are raced,— the winner being the one that first reaches and breaks a string of leaves drawn across the course,— in order to obtain an augury as to the prospects of the season² — The new-moon is called *mannettina-amavāse*, because the people then make clay images of bullocks (*mann-ettu*), and worship them

Āshādha, June-July — The full-moon is called *kadlegadabina-hunnuve* Two explanations are suggested one, that the people then make cakes (*kadabu*) of gram (*kadle*, *kadale*) and offer them to the goddess Yellamma, the other, that the cultivators then decorate the necks of their bullocks with strings of such cakes — The new-moon is usually called *vāgara-amavāse*, because it is followed, on Śrāvana śukla 5, by the *nāga-pañchamī*, when worship is done to the cobra (*nāga*, *nāgara-hāvu*) But it appears to be also sometimes known as *Divaśi-amavāse*, because, it is said, girls, after marriage, then worship images of a goddess named *Divaśi*

Śrāvana; July-August — The full-moon is called *nūla-hunnuve*, because on this day the ceremony is annually performed of renewing the sacred thread (*nūlu*, otherwise called *janivāra*, and in Sanskrit *yajñōpavīta*) — The new-moon is called *chauti-amavāse*, because it is followed, on Bhādrapada śukla 4 (*chauti*, *chavuti*, = *chaturthī*), by the *Ganēsa-chaturthī*, when worship is done to the god Ganēsa For the same reason, it is sometimes called *benakana-amavāse*; Benaka being a corruption of Vināyaka, one of the names of Ganēsa

Bhādrapada; August-September — The full-moon is usually called *anantana-hunnuve*, because the preceding day is the *ananta-chaturdaśī*, which, Molesworth's Marāṭhī Dictionary says, is sacred to the god Vishnu, in the form of Ananta It seems to be sometimes also called

¹ Kittel's Kannada-English Dictionary explains the *akṣha tritīye*, as it is there called, as a Śaiva feast on *Chaitra* śukla 3 But Ganpat Krishnaji's *Pañchāṅg* and the *Patwardhani Pañchāṅg* place the feast on Vaiśākha śukla 3, so, also, Monier Williams' Sanskrit Dictionary, which explains it (*sv akṣhaya*) as "a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya yuga, and secures permanency to actions then performed," so, also, Reeve and Sanderson's Canarese Dictionary, which explains it (*sv akṣha tadige*) as "a ceremony, in the second Hindū month, on the third lunar day, of married women, who bathe, present to each other turmeric, betel nut and fruit, and then make an offering of flowers, etc., to Gaurī"

² This festival is described in the *Basava-Purana* (see the Rev G Wirth's translation, *Jour Bo Br E As Soc* Vol VIII pp 90, 91) it is there placed on the full-moon of the third month of the Hindū year (i.e. Jyāishtha), and we are told that, if a black bullock breaks the string, all sorts of leguminous fruits will succeed, while, if a white bullock breaks the string, the white millet will thrive — Kittel, also, in his Kannada-English Dictionary, *sv kāru*, places it on the *kāra hunnuve* in the third month Under the word *kari* (3), 'unpropitiousness,' he explains that *kari kari* means "to tear, i.e. do away with, unpropitiousness, an act that, on a certain day (*kāra hunnuve*) is represented by throwing an iron ball, that is attached to a rope, over a *tōrana*, and thus pulling down the *tōrana*, when the ornamented bullocks of the place, that previously had "passed under the *tōrana*, are playfully driven about" But the ceremony described in the *Basava-Purana* is the one with which I am familiar except that the divination seems to be more directed to the comparative prospects of the early and late crops the idea being that, if a white bullock is the winner, the later crops will be the better, whereas, if a bullock of another colour wins, the early crops will give the better yield — Reeve and Sanderson's Canarese Dictionary, *sv kari*, explains the festival as "a ceremony of branking in two, by bullocks or other means, the triumphal arch of a gateway, the day after *pongal*-feast," and thus (see Kittel's Dictionary, *sv. pongalu*) would place it the day after the *Mukari samkrānti*, in the month Pausa

jokyāna-hunnuve, but I have not obtained the explanation of this — The new-moon is called *navarātri-amavāse*, or *mahānavamī-amavāse*, because it is immediately followed, on Āśvina śukla 1, by the nine days festival (*nava-rātri*) of the goddess Durgā, ending with the *dasarā*-holiday on the ninth day which is called *mahā-navamī*, "the great ninth *tithi*"¹

Āśvina, September-October — The full-moon is called *sigi-hunnuve*, because, it is said, on this day the people worship the goddess Gaurī under the name of *Sîgî-Gaurî*² It appears to have been called in ancient times *herjuggiya-hunnuve*, "the full-moon of the principal harvest-time" (see page 15 below) — The new-moon is called *dipāvali-amavāse*, or *divalige-amavāse*, because during the same or the immediately following night there is the *dipāvali*, *divālî*, or *divalige* festival of lamps, when the houses and streets are illuminated

Kārttika, October-November — The full-moon is called *gauri-hunnuve*, because, it is said, on this day worship is done to the most honoured form of the goddess Gaurī, as *Huê-Gaurî*, "the great or original Gaurî" — The new-moon is called *chatti-amavāse*, because it is followed, on Mārgasīrsha sukla 6 (*chatti* = *shashthî*), by the *champā-shashthî*, when, according to Molesworth's Marāṭhī Dictionary, there is a festival of the god Khandobā or Khanderao, an incarnation of Śiva

Mārgasīrsha, November-December — The full-moon is usually called *hostala-hunnuve*, because thresholds (*hostalu*) are decorated and worshipped on this day But it seems to be sometimes also called *randê-hunnuve*; in some connection, it is said, with the goddess Yellamma as a widow (*randê*) — The new moon is called *yella-amavāse*, because it stands next before the Makara-samkrānti or winter solstice, in celebration of which complimentary packets of sesamum seeds (*ellu*, *yellu*) are sent about to friends and acquaintances³

Pausa, December-January — The full-moon day is called *banda-hunnuve*, or *banada-hunnuve*, either, it is suggested, because the trees of the forests (*bana*, *vana*) begin to sprout at about this time, or because on this occasion there is another festival of the goddess Bavaśamkarī of the well-known temple near Bādāmī — The name of the new-moon has been given to me as *avartra-amavāse*, *āvatra-amavāse*, and *avarātri-amavāse*, I have not succeeded in obtaining any explanation of the name, or even in determining the exact form of it

Māgha; January-February — The full-moon is usually called *bhārata-hunnuve*, or sometimes *bhārati-hunnuve*; apparently in some connection either with the public reading of the *Mahābhārata*, or with some worship of the goddess Bhārati (Sarasvatī) It appears, however, to be also known as *gudi-hunnuve*; because, it is said, the people imagine that on this day the gods go from the temples (*gudi*) to the houses of their worshippers, who, accordingly, welcome them during the night with shouts of "the gods have come," and with the sounds of gongs and other musical instruments⁴ — The new-moon is called *śivarātri-amavāse*, because just before it there is the well-known great festival called *mahā-śivarātri* in honour of the god Śiva In the twelfth century A D, this new-moon was called *kāman-amavāse*, "the new-moon of Kāma" (see page 15 below), evidently in connection with the ensuing *hōli*-festival of Kāmadêva, the god of love, which ends with the burning of an effigy of

¹ Kittel's Kannada English Dictionary, *s v ellu*, would give this new moon the name of *ellā amavāse*, with the explanation that the manes are worshipped on this day The manes are worshipped with sesamum seeds (*ellu*), I think But *ellā amavāse* is given to me, — and correctly, I believe, — as the name of the new-moon of Mārgasīrsha

² I cannot verify this in any way And it seems more likely that the name has some connection with the ripening of the pods of the *sige* shrub, which are used like soap for washing the hair, etc

³ As already remarked (note 1 above), Kittel's Kannada-English Dictionary, *s v ellu*, gives the *yellā amavāse* as the name of the new moon of *Bhādrapada*

⁴ It may be noted that Kittel's Dictionary, *s v gudi* (1), gives the meaning of "a pole erected on the new year's day before the house door, the festival connected with it (Marāṭhī *gudhî*)" The day, however, is a different one

him in commemoration of his having been reduced to ashes, by the flames from the third eye in the forehead of the god Śiva, when he was trying to inspire Śiva with love for Pārvatī

Phālguna, February-March — The full-moon is usually called *hōli-hunnuve*, in connection with the *hōli* festival, (see above, under Māgha), which ends on this day Kittel's Kannada-English Dictionary, s.v. *hōma*, gives it also the name of *kāmaua-hunnuve*, "the full-moon of Kāma," in the same connection — The new-moon is called *ugādi-amavāse*, i.e. *yugādi-amavāse*, because the next day, — Chaitra śukla 1, usually known as *samvatsara-pratipadā*, — is the commencement (*ādī*) of the new year (*yuga* is here used in the sense of *samvatsara* or *varsha*)

Of epigraphic instances of the mention of special names of the full-moons and new moons, four can be quoted, in addition to the reference to the *nūla-hunnuve* in the present record —

1 — An inscription at Balagāmve in Mysore (*Pāli, Sanskrit, and Old-Canarese Inscriptions* No 158, *Mysore Inscriptions*, p 121) is dated — Sa(śa)ka-vaishada 976neya Jaya-samvatsarada Vaiśakha bahula akshaya-tri(tri)tiyad-amavāse Ādivara-nimittam, 'on account of Sunday (coupled with) the new-moon of the akshaya-tritīya of the dark fortnight of Vaiśakha of the Jaya samvatsara, which was the Śaka year 976 (expired)' Here, a mistake was made, through carelessness on the part of the writer of the record, either in allotting the new-moon in question to Vaiśakha, instead of to Chaitra, or in allotting the *akshaya-tritīyā tithi* to the dark fortnight, instead of to the bright fortnight, of Vaiśakha, the text may be construed either way As regards the results for the date, — in the given year, the new-moon *tithi* of Chaitra ended, as required, on Sunday, 10th April, A D 1054, at about 19 hours after mean sunrise, whereas, the new-moon *tithi* of Vaiśakha ended at about 6 hours on Tuesday, 10th May, and cannot be connected with a Sunday at all ¹

2 — An inscription at Tadi-Māṅgi in Mysore is dated, according to the romanised text (*Inscriptions in the Mysore District*, Part I p 146, No 31), — Saka-varśada 1118neya Rākshasa-samvatsarada yaksha-tadiḡe Bihavāra sūryya-grahanadalu, "at an eclipse of the sun (on) Thursday (coupled with) the aksha-tadiḡe (new-moon) of the Rākshasa samvatsara, which was the Śaka year 1118 (current)" Here, according to this version of the text, the new-moon *tithi* is not expressly mentioned, though the text in Kanarese characters indicates otherwise, having the curious and meaningless expression *yakshatahelamāsa*, instead of *yaksha-tadiḡe* But, however that may be, the mention of an eclipse of the sun shows that the new-moon *tithi* was meant, not the *akshaya-tritīyā tithi* And the new-moon *tithi* of Chaitra, in the given year, ended at about 3 hours after mean sunrise on Wednesday, 12th April, A D 1195, and on this day there was a total eclipse of the sun, perhaps visible in Southern India (see Von Oppolzer's *Canon der Finsternisse*, pp 230, 231, and Plate 115) This is, perhaps, not the given week-day But the want of agreement between the romanised and Kanarese texts suggests that the original may not have been read correctly, and that the real reading may be *Budhavāra* (Wednesday), not *Bihavāra* (Thursday)

3 — The Kargudari inscription (*Ind Ant* Vol X p 249) is dated — śrīmach-Chālukya-Vikrama-varshada 33neya Sarvvadhāri-samvatsarada herjugga-ya-punnami Sōmavārad-ardina śubha-lagnadol, "at an auspicious moment of Monday (coupled with) the herjuggi full-moon of the Sarvvadhāri samvatsara, which was the 33rd (year) of the glorious Chālukya-Vikrama-varsha" Here, the given year is Śaka-Samvat 1031 current The month is not specified And this full-moon name is not to be found in any of the lists given to me But Mr Venkat Rango Katti, of Dharwar, — one of the gentlemen by whom the lists were made out for me, —

¹ It may be added that on the 10th May there was a total eclipse of the sun, visible right across India (see Von Oppolzer's *Canon der Finsternisse*, pp 216, 217, and Plate 108) which one would expect to find mentioned in the record, if that were the date really intended. On the 10th April there was no eclipse

informed me eventually (see *loc cit* p. 254, note 30) that, "though the name is but rarely used "now, *herjuggi*, or, in its modern form, *hejjuggi*, is at some places still known among the "Lingâyat cultivators as another name of the *sigi-hunnuve* or full-moon of Âśvina, and that "the explanation is that on that day the cultivators prepare a *huggi*, or mess of boiled rice mixed "with split pulse, salt, pepper, cummin seeds, etc., and, taking it to their fields, scatter it abroad "in handfuls at every step (*hejje*)" And, as a matter of fact, the full-moon *tithi* of Âśvina, in the given year, did end, as required, on Monday, 21st September, A D 1108, at about 23 hrs 48 min after mean sunrise¹ Now, the above explanation of the name cannot be accepted, for the reason that *herje* does not occur as the older form of *hejje* But the true explanation can be established In Kanarese, an initial *s* is liable to become *j* in composition² We have a clear instance in the name of the *perjunka* or *hejjunka* tax,—mentioned in many epigraphic records,—which unquestionably comes from *per*, *her*, 'large, great,' + *sunha*, 'toll, duty, customs' On the analogy of this, *herjuggi* is to be derived from *per*, *her*, + *suggi*, 'harvest-time,' and is to be interpreted as meaning "the great or principal harvest" Thus, the *herjuggi* full-moon is the harvest moon And this name exactly fits the Âśvina full-moon, next before the autumn harvest, when the *mungāri*, *khariṭi*, or early crops, sown just before the commencement of the rains, are gathered³

4—An inscription at the temple of Virabhadra in the fort at Lakkundi in the Gadag tāluka, Dhârwar district (I quote from an ink-impression), is dated— śrīmach-Chālukya-Vikrama-varshada 45neya Śārvarī⁴-samvatsarada Māgha-māsada Kāman-amavāsye punya-dinad-amdu, "on the meritorious day (of) the new-moon of Kāma, of the month Māgha of the Śārvarī *samvatsara*, which was the 45th (year) of the glorious Chālukya-Vikrama-varsha" Here, the given year is Śaka-Samvat 1043 current And the corresponding English date is the 19th February, A D 1121, when the full-moon *tithi* ended at about 2 hrs. 8 min after mean sunrise For the meaning of the name, see page 13 above

TEXT.⁵

1 Om⁶ Om⁷ Namah Śivāyah⁸ || Namas⁹-tunga-śiraś-chumbi-chandra-chāmara-chāravāṭ
trailokya-nagar-ārambha-mūla-stambhāya Sambhavē || Om [||*] Śrīmat¹⁰-kām-

¹ See, also, *Ind Ant* Vol XXII p 110, No 5, where Prof Kielhorn gives the same date, with the earlier ending-time of 21 hrs 36 min.

² For instance, *pon*, 'gold,' + *suriga*, 'knife,' = *poṇṇuriga*, 'a golden knife,' and *mum* (*mundu*), 'that which is before,' + *sur*, 'eaves of a house,' = *muṇḍur*, 'the front eaves' (see Kittel's Kannaḍa-English Dictionary, under the letter *j*), so also, I suppose, *hejjāve*, 'a certain medicinal plant' (see the same, *s v hej*), is from *her*, 'large, great,' + *āve*, 'a certain grain'

³ It should, perhaps, be added that, in the given year, two other full moon *tithis* ended on the given weekday, — the full-moon of Vaiśākha, at about 4 hrs 40 min after mean sunrise on Monday, 27th April, A D 1108, and the full-moon of Magha, at about 16 hrs 16 min after mean sunrise on Monday, 18th January, A D 1109, also, that on those days, as on the day of the Âśvina full-moon, there was no lunar eclipse to be mentioned in the record, also, that either of those two full moons might perhaps be connected with the spring harvest, when the *hūngāri*, *raṭi*, or later crops, sown in October and November, are gathered But it seems to me that the autumn harvest is the more important one for the greater part of the Kanarese country, and that Mr Venkat Bango Katti was rightly informed that the *herjuggi* full moon is the full-moon of Âśvina

⁴ Read *Śārvarī*

⁵ From the ink-impression A transcription is given in Sir Walter Elliot's *Carnātaca-Deśa Inscriptions*, Vol I p 746 it contains many inaccuracies, and giving,—after the words *homg=avvatti=e.eyam kottar*, in line 65,—a few words which do not stand in the original at all, it then terminates, with the statement that the rest of the stone is broken away

⁶ This word is represented here by an ornate symbol,— by a somewhat less elaborate symbol in line 35 (before *svasti*), and in line 59,— and by plain symbols near the end of this line, and in lines 31, 35 (the first *Om*), 46, 48, 49, and 53

⁷ Here the word is expressed in writing

⁸ Metre *Ślōka* (Anushtubh)

⁹ Read *Śivāya*

¹⁰ Metre *Śārdūlavikrīḍita*

- 2 chana-kānti-bamdhuritav=āśā-simdhura-śrēni-dhātrī-madhyam nele dēva-dampati-śata-kriḍā-vilāsam nīj ōddāma-śrīg=abhūrāma-dhāma-
- 3 v=ene sapta-dvipa-sapt-ārnava-stōm-ālamkri(kri)ti ramjukum vividha-kēli-kamdaram Mamdaram || Kanakanaga¹-dakshin-ōrvvi-vanitā-kuntalav=enippa Kumtala-dhareyam
- 4 vinutam Chalukyar=āldar=Mmanu-sūtrada tīkad-embnam chāritram || Vāsava-vilāsadim simhāsana-v-ashtadaśam pravartise rājya-śrī(śrī)-satyol nere-
- 5 da² yaśō-bhāsura-Chālukyar=olage hadineme(ta)neyal || Tribhuvana³-viśrutam Kisuvalal=tanag=anvaya-rājadhāniy=ād=abhinuta-kīrtti Kattiyaradēva-
- 6 na tamdeya tamman=anvaya-prabhavar=enippa pattada Chalukyara santatiyol=Surēmdra-sam nibhan=esedam Chalukya-kula-bhūshanan=Ayyanadēva-bhūbhujam || Pesa-
- 7 r⁴-vett=Ayyana-nri(nri)patige jasav=eseva Chalukya-Vikramādityam sāhasa-Mēru puttadam śrī-Vasudēvam puttuv-ante Yādava-kuladol || Kshiti-mahita-kīrtti-Daha-
- 8 lā-pati-Lakshmana-rāja-putri saubhāgya-samanvite Bomthādēvi jagam-nute Dēvakiy=enisi Vikram-āmganey=ādal || Ratta-nri(nri)pa-ditiya-kula-samghattadin=agha patta Chal
- 9 ki⁵-kulak=abhyudayam putte bhayav=ahitaram bemn-atte diś=ādhipara sabhegalam mutte jasa || Ādiya Chalukya-vamśa-mah-ōdadhi-śaśiy=enipa Vikramām-kamgam Bomthādēvi-
- 10 gam magam tām=ād-i Kri(kri)shn-āvatāra-līlam Tailam || Bamtina mey-gali Tailam temtanisuvār=alave bayala kāle(la)gamam nūg-entam kādīdan=enbatt-entam komdam pratāpadim kōtegalam || Beda-
- 11 ṛada⁶ mamneyar=bbirntu pogada mandala-nāthar=arggi targgada nele-gōte dhūli-patav=āgada durgga-kulam kunungi pimgada para-mamdalam nadugi kappaman=iya vāri-rāja-
- 12 r=ār-adatina bāhu-sāhasa-samagratēg=Āhavamalla-Tailana || Pariyatt⁷=ēkāmga-vīram masagida Javanam pōltu tad-Rāshṭrakūt-āmbara-bhāsvach-chamdraram Kakkara-nri(nri)pa-rana-
- 13 kambh-āvanipālaram samharisuttam jiya⁸ bāpp=embnav=avanī-talam Kumtala-ōrvvi-yaśō-bhāsura-rājya-śrīyan=atyātyāyole taledam līl[e*]yīm Taila-rāja || Dha-
- 14 raniyan⁹=ā rasā[ta]ladol=arddudan=ādi-varāha-rūpadim Sarasījanābhan=uddharisid-andade Ratta-nra(nri)pa-praghattadim jarida Chalukya-rājyaman=ilā-nuta-kīrtti varāha-
- 15 chihnan=uddharisidan=i jagakke kalī Tailane marttya-Mukumdan=allanē || Chālukya¹⁰-rājya-lakshmi-līlā-Gamgānadī-Himāchalan=akhil-ōrvvi-lalan-ēsam Nūrm-madi-Tailam Trailōkyama-
- 16 līlan=Āhavamalla || Param-āśirvāda-parampare nija-rājya-ābhivri(vri)ddhig=ndbhavav=enip=īśvara-ghaṣāsamge jagad-guruge Harit-ābja-ravigo dhārā pūrvva || Raṭṭa-gha-

¹ Metre Kanda, and in the next verse

² This *akshara*, *da*, was at first omitted, and then was inserted, on rather a small scale, in the margin before the beginning of the line

³ Metre Champakamālā

⁴ Metre Kanda, and in the next four verses.

⁵ Instead of *Chāḷ* &c.,— in which the *ḷ* has the *rīdama*,— read *Chāl*;

⁶ Metre Champakamālā

⁷ Metre Mahāśragdharā

⁸ This word either may be some colloquial form from the Sanskrit, *ji*, 'conquer,' or may stand for the Kanarese *jiyya*, 'a father, a grandfather,' an epithet applied to any superior, such as a king master, lord, etc'

⁹ Metre Champakamālā

¹⁰ Metre Kanda, and in the next two vers-

- 17 ratta-vesar-ddhareg=ittalav=ene rájya-pattabamdh-ôtsavadol=kottam Maningavalliyan-ottajikege kalasav-iduva tepadim Taila || Dhare¹ pogalalu Chalukya-pati-Taila-nri(nri)-
- 18 p árchchita-pâdan=ittan=îśvara-ghaliśāsan=úrjita-Harita-kul-āgrani tāne mukhyav-āg ire vara-vipra-pamchaśata-rājge pūjisi Tarddavādi-sāsiraḍ-olag=ollitam Ma-
- 19 nigavalliyan-i śāśi-sūryar=ullinam || Â prabhuvin=anvayadalli || Abhimān-² ōmnati Mamdar-ādrig=oreyam kattittu vārāmganā-subhagatvam Madanamg=anādarane-
- 20 yam mādittu sa(śa)śvad-vachō-vibhavam Karunanān=ēlisitt=enisuvam Mānikya-valli-pura-prabhu vikhyāta-Harita-gōtra-viṣaśa-Lakshmidhava'm Mādhava || Mahā-janamga-la-
- 21 ynūrvvara mahimey=emt-ene || Vara-varan-āśrama-dharmma-nirmala-guna-śrī-vēda-vēdānga-vistara-śāstr-ārttha-vichāra-sāra-satata-svādhyāya-yajña-kriyā-guru-pū-
- 22 j-ākara-vipra-pamchaśata-chamchad-brāhmya-tējo nay-ābharanam ramjisugum mahi-surapuram Mānikyavalli-pura || Manu-mārggake mani-pradīpav=enisitt=āchāra-sampatti
- 23 sajjana-harsh-ābdhige chamdra-lakshmiy=enisitt=andāryav=ugra-dvishad-ghana-darpp-ādrige balpu vajrav=enisitt=emd=amdu bāhyō pāram janarē bāppu Mani-gavalliya mahidē-
- 24 varkkal=aynūrvvaru || Chāruteya³ sahaja-sārate rārāpā Tarddavādi-sāsiraḍ-emb-i nāriya kuoha-ruchir-ālamkārav=enal dharege Manigavalliye sēbya(vya)m || Â
- 25 negalda Manigavalliya bhū-nutar=aynūrvvar=olage Kāsyapa-gōtr-āmbhōnidhi-śāśi Gōvarddhanan=ānata-ripu Vāji-vamśa-varan=udayisidam || Hurvvina jarvva viśi-
- 26 shtara harvvida badatanada korvvan=udugisum=adapim hurvvinaavar=emba nāmada gurvvina Gōvarddhanamge namdanan=enipa || Jana⁴-nuta-Rēvadāsa-vibhug=ātmajar=agrani Nāgadēvan=o-
- 27 lpuā kanī Vishnu punya-nidhi Goyyarasam Halidham dharitri jiy=ene pesar-vetta nālvar=avar-i kīriyam hīriyam jagakke sajjana-nidhi Chamdramam jasaman=cydisidam Himavam-nagē[m]-
- 28 dramam || Â⁵ Chamdirāja-vibhugam śrī-Chamdrāmbikegav=ātmajam puttidan-urvvi-chakīa-nuta-gun-ābdhi sad-āchārateyim nimirhchi jasaman Basava || Parahitadol⁶=parākramadol=ārppino
- 29 l=úrjita śaktiyol=Mahēśvara-pada-bhaktiyol=tanage pāsatiy=ār=ppeṇar=emba hemme-yol=neredu Maningavalliya dharāmara-pamchaśat-ānurāga-pamkaruḥa-vi-
- 30 kāsa-bhāskaran=enalu negaldam Basavam gun-ākara || Kayyam⁷ nosalge damd=emm=ayyam guniy=emdu pogale dharo sale lōkakk=ayyan=enisippa Basavarasayyam śrī-Manigava-
- 31 llig=úrjitatav=enisal || Ōm || Idu⁸ vēda-traya-tat[t*]va-dhāmav=id=anamt-ānādi-samsiddhav=imt=idu tējōmaya-dībya(vya)-limgav=idu līlā-lōka-sāmnidhyav=emba day-ābhymnati chem-
- 32 nan=āda Kalidēvēsamge lōk-ōtsav-āspadamam mādīsīdam nij-ānvay-yaśas-samdōhamam gēhamam || Idu⁹ rajatādrīymd=adhikav=embinegam Basavam nivāsa-sampadamam=o-
- 33 darchchidam Manigavalliya vipra-varar=Kkubēranol=puduv=enis-irppa bhaktiyutar=illiyē samtatav=irppen=emba samnida(dha)tanav=oppuv-amte Kalidēva-mahēśa nivāsav=oppugum ||

¹ Metre - Champakamālā² Metre Kanda, and in the next two verses³ Metre Kanda⁴ Metre : Kanda⁵ Metre Mattehnavikrīḍita, and in the next two verses⁶ Metre Champakamālā⁷ Metre Champakamālā⁸ Metre Mattehnavikrīḍita.⁹ Metre Champakamālā

- 34 Sale¹ mûṣum-jagav=old=upārjjisida punyam mûrtti-vett-amte nirmmala-dharmm-
ômnati-samnutam sakala-lakshmi-vâsam=âd-amte bhû-lalan-âlamkri(kri)ti-ratna-
râsi nered-irdd-ant=âvagam ramji-
- 35 kum Kalidêvêsa-yilâsa-bhâsura-gri(gri)ham lôkayka²-sôbhâvnam || Ôm || Ôm
Svasti Samastabhuvanâsrayam śīpri(pri)thvivallabham mahârâjâdhirâjam
paramêśvaram para-
- 36 mahattâarakam Satyâśraya-kula-tilakam Châluky-âbharanam śrīmat-
pratâpachakravartti-Jagadêkamalladêvaru Kalyânapurada nelevidinol=sukha-
samkathâ-vinô-
- 37 dadim râyam-geyyuttam-ire [*] Tat-pâdapsdm-ôpajivi mâhâprachamda-damda-
nâyakam mane-verggade Bammanayyamgal mahâprabhu-Mâdirâja-pramulha-
- 38 mahâjanamgal=aynûrvvar-anumatadim bīnnapam-geyyal=avadhârisi śīmaj-Jagad-
êkamalladêvaru Manimgavalliya dakṣiṇa-śrī Siddhalimga-Kalidêvêśvara-
- 39 dêvargge nija-bhuja-vijaya-nâm-amkita-varshada 5neya Dumdubhu-samvatserada
Pushya³ suddha 10 Bri(bri)haspativârad-amd-uttarâyana-samkrânti-vyati-
pâta-pa-
- 40 rvva-nimittav-âgi jagattunga-Bhujamgâvali-kula-tilaka-Kâlâmukha-naishthika-parama-
tapônishtha-brâhmyakula-bâla-brahmachâri-śrī-Sadyôjâta-pamdita-dêvara
- 41 kâlam karchchi dhârâ-pûrvvakam-mâdi dêva-kâryyamam nadayisuv-amt-âgi
Manimgavalliya temkana holada Mogevidad=olage Kallamgurukaya ba-
- 42 tteym paduvalu Homnoleysvara keyyim mûdalû Mûlasthâna-dêvara
Kemganavve-dêviya keyyim badagalu Chemna-Gêsamayana bittêra varamogeyim
temka-
- 43 1 kattd=alagina nâlvattu-gêna hamdiya gadimbada ghaleya mattar=ayvattam
kottar=â mattar 50r=olage dêvar=amgabhôga, Chaitra-pavitra dhûp-ârute⁴ naivê-
- 44 dya khamda-sphutita-jirru-ôddhârakam mattar=ippatt-nydu mathada śrī-Sârâdâ-
dêviyar=amgabhôgakkam tapôdhanar=âhara-dânakkam mattar=emtu mathadalu
kaumâramam
- 45 vakkhânisuv=upâdhyâyargge mattar=aydu dêvara brahmapuriga nâlvarggam
mattar=emtu Amri(mri)tarâsi-pamditaigge mûlga-vrittii-âgi sarvvâ-bâdha-⁵
paribâ-
- 46 rav-âgi kâdûduva mattar nâlku antu mattar 50kkav-aruvanavam mattarimge
hamdiya salkey=omdam tîruvar [||*] Ôm [||*] Dêvara hû-dômtakke Nirgguliya
- 47 halladim badagalu Valajukave(?vi)ya-Kêśyanana tômtadim mûdal Mah[â*]-
vishnu-bhattara tômtadim temkal Kuliya-basadiya tômtadim paduval nârva-gôla
- 48 mattar=omdumam sarvva-namaśya(sya)v-âgi kottaru [||*] Ôm [||*] Sai[*]rada
maneyim paduvalu Bhagavati-gêriya bîdiyim badagal râja-bîdiyim mûdal
Aytama-se-
- 49 ttay=amgadiyim temkal dêvargge sarvva-namaśya(sya)v-âgi kotta amgadi nâlku [||*]
Ôm [||*] Dêvara kêry=olage dêvargge namdâ-divigege sarvva-namaśya(sya)v-
âgi kotta gâpav=omdu [||*] Ôm [||*] Dêva-
- 50 ra kêry=olage dêvara brahmapuriga[1] nâlvarggam Amri(mri)tarâsi-pamditaru kotta
nivêsanam nâlku allu kaumârad=upâdhyâyargge kotta nivêsanav=omdu [||*]
Ôm [||*] Dêvara
- 51 kêry=olage dêvara brahmapurigala nivêsa[na]dum temkal sauva[r*]pnange
Amri(mri)tarâsi-pamditar kotta nivêsanav=omdu [||*] Â nivêsanamgala pramâpu
temkan-âdiyim mo-

¹ Metro Mattêbhavikrîdita.⁴ Read drâsi, or drâsi.² Read lûk aska⁵ Read sarvva-ôddhâ³ Read Pansa

- 52 [da]l-omdu badagana mēre vara[m*] nāl-gēna pramāṇ[1]ua kayyalu parisūtradim
paduval mūgayya-batteyam kaled=imnēsara jaladal nivēsanaḍ=agalav=aiu-
gay[y*]i nūla
- 53 hadinaydu kayya pramāṇu || Ōm Svasti Vī nāt-ānēka-vēda-vēdāṅga-tat[t*]va-
jñāna-mārttamda-jvalā-mamdita-pumdarikā¹ksha-rahma-lakshmi-lakshita-
visāla-vaksha[h*]sthala-hamea-
- 54 yuvati-sarāji²-virājamāna=appa śrīmad=utta[ma]d-agrahāram Maṇimgavalliyā
mahāprabhu-mukhyav=aśēsha-mahājanamgal=aynūrvvar vi³ dharmmamam tamma
- 55 dharmmav-āgi sa[d*]-dharmmadim śīsana-maryyādeyumdav=ā-cha[md]r-[ā]ikka-tāram
baram pratipālisuvar || Sāmānyō⁴=yam dharmma-sētur=nri(nri)pānām kālē-
kālē pālānyō
- 56 bhavadbhih sarvvan=ētān=bhāginah pārtthuvēmdrān bhūyō bhūyō yāchatē Rāma-
chandra[h*] || Sva⁵-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasumdhara[m*]
shashthir-vvasa⁶-sahasrāni
- 57 viśthājam jāyatē krīmih || Śāsana⁷=id=āvud=elliya śāsana⁸=ār=ittar=ēke
salisuven=int=i śāsana⁸=aman=emba pātakan=ā sakalam rauravakke galagalan=
ilgum ||
- 58 Ūr[o*]dcjar=akke ganav=akk=ūr=ālv=aras=akke nāda-kōmde(te)yar=akk=imt=ār=i
dharmmamam=alidat[c*] vōrant-ire rauravakke galagalan=ilgu[m*] ||
Gamgasāgara-Yamnā⁸-sangamadol Vāraṇāśi Ga-
- 59 yey=emb=i tirthamgalol=aganita sad[d*]vijapumgava-gōkulavan=alidan=imci[dan=
a]lida[m*] || Ōm Svasti Śīmat-Kalachuryya-bhujabalachakravartti-tribhuvan-
aikavira-Bijjaladeva-varsha-
- 60 da ōneya Viśh[u*]-samvatsarada Bhādrapada bahula 8 Maṇimgavārada-
amd[u Svasti] Samasta-vastu-vistūna ghūrnit-ā.nnava-nūda-pranū(nu)t-
ānū(nu)ta-bhuvana-vikhyāta pamchaśata-
- 61 vira-śāsana-labdh-ānēka-guṇa-gan-ālamkri(kri)ta-satya-śauch-āchāra-āchāru chāritra-
na[ya-vinaya]-vijñāna-vira-Baṇamja-dharmma-pratipālanar=appa śrīmad-Ayyāvo-
ley=aynūrvva[r*] svāmiga-
- 62 la mukhyav-āgiy=emtu nāda padinaruvaram nānā-dēs ābhyamtarada
avarega[lum mum]muridamdum , patta[da] mane Maṇimgavalliyal mahā
nād-āgi nered=ēka-sthar-āg-irdd=alī-
- 63 ya prabhu mukhyav=erad=aynūrvvarum talada settiyarum nakaramgal(lum)
adda hēruva settiyarum eleya-gātrigarum telliga-
gottaliyum Tarddavādi-sāsirada ittina
- 64 gaḷeya bārikanum nered=ēka-sthar-āg-irddu kapila-chatta-vjātipāta-parvva-
nimittav-āgi[ī śrī]-Siddhamga-Kalidēvēsvara-dēvargge dēva-kāryyamam nādasal
tamma dharmmav-āgi nakaramgal ha-
- 65 ttī hamnir-ddhānya samasta-bhamdavāne mānīkav=olag-āgi tāvu māru-gomd=
amtappa bhamdakke homg=ara-vīsamam kottaru gātrigarū tāvu mārid=elege
homg=ayvatt=eleyam kottar hēruva
- 66 settiyaru horaganimdā tamda hamnir-dhānya modal-āgi samasta-bhamdavāne
mānīkav=olag-[ā]gi taridu māritakke homge vīsamam kottaru i sthaladal
tāvu māru-gomdu tumbida
- 67 bhattakke homge vīsamam kottar telliga-gottaliḡa dēvara nandā-divigege
gānamgalal=omd-omdu halige=enneyam kottaru sālīga-samayamgal gauda
mukhyav-āgi nūla-pa-

¹ This *akshara*, *kā*, was at first omitted, and then was inserted above the line

This is, perhaps, a mistake for *śarōja*.

² Read *aynūrvvar*=4

³ Metre Śālini

⁴ Metre: Ślōka (Anuṣṭubh).

⁵ Read *shashṭi*, *vārsā*

⁶ Metre Kanda, and in the following two verses.

⁷ Read *Yamund*

- 68 rrvakko varsham-pratī okkalallī visav-aydam kottar dēd-(vā)ra kottaligal
nūla-parvvakko hālum nūlum bayagi¹ beṣaṭṭun.b-okkalallī varsham-pratī
visav-aydam kottaru sōṇiga-gottaligal nūla pa-
- 69 rrvakko varsham-pratī kuṇṇi sōṇiga-r-okkalallī visav-aydam kottar bella
mūnūrvva[r]um biṭṭa dharmma-v-oyemdu² māṇava bedag-ya haṇṇa haṇṇa
bādu-kāygo hidi-
- 70 bādu hidi-haṇṇam kottar mēdar-okkalallī hūvina kaddage bedalage mēdar-
ve . . keraṣiyam sadā kālam nadav-ant-agi kottar gaṇḍa mūḥya-r-agi gaṇḍ-
okkala neravignā
- 71 gaṇḍa-gūṇa hem gūṇa-omnado mēdurege visav-aydam dīver kōṭ-agi kottar
varsham-pratī vahy-ora[dēn] kottar [II*] Int-i dharmma-ant-cha-dr-
ārkkam sthāyī varam nadav-ant-agi kottar-i dharmma-mam (śrāṇa ma
72 rryāḍeyim nādugal prapālisuvār-i dharmma-k-radda khaṇḍeva nādugala
idiv-ādavan-avamge samudra-ma dā(?)dāne hira-vaṇṇa
adaḥk-ayōūrvvara besudim billa-mūnūrvvara kottar [II*] Maṇḍala mahā (i) II

ABSTRACT OF CONTENTS

After an invocation of Śiva (line 1), and a verse in praise of the same god under the name of Śambhu, the inscription proceeds to recite that, in the centre of the earth, there is the mountain Mandara (I 3), the ornament of the seven continents and the seven oceans. Over the land of Kuntala (I 3), which was considered to be a lock of hair (*tuṇṭala*) of the woman who was the land to the south of the golden mountain (Mêru), there reigned the Chalukyas (I 4), in so praiseworthy a manner as to illustrate well the observances of the code of Manu (I 4). When they had continued during eighteen successions,³ among the renowned Chālukyas (I 5), in the eighteenth (*succession*), in the descent of the royal Chalukyas who claimed to be born in the lineage of the younger brother of the father of Kattiyaradēva (II 5 6),⁴ whose hereditary capital was the world-renowned Kīruvala (I 5),⁵ there was king Ayyanadēva (I) (I 7). To him there was born Vikramāditya (V) (I 7), whose wife was Bonthādēvi (I 8) daughter of king Lakshmana of the Dahala country. And then,—prosperity returning to the Chalki family, which had suffered mishap through being bruised by the race of the demons in the shape of the Ratta kings (II 8, 9),—their son was Taila (II) (I 10), a very incarnation of Kṛishna, who fought a hundred and eight⁶ battles out in the open country, and captured eighty-eight fortresses. None of the hostile kings could shake off this Āhavamalla-Taila (II) (I 12), who, resembling Death, annihilated those kings, the pillars of Kakkara⁷ (I 12) in war, the moons of the sky which was the Rāshtrakūta (*race*), and, amidst the applauses of the whole world, with an exceedingly great effort acquired the sovereignty of the land of Kuntala (I 13). Just as (the god) Sarasijānābha (Vishnu), in the form of the primal boar, lifted up the earth which had sunk into the lower regions, so Taila (II) (I 15), bearing the crest of a boar, lifted up the Chalukya sovereignty which had fallen through being over-

¹ The vowel of the first syllable is illegible, it may be any other vowel, quite as much as a

² This is, perhaps, by mistake for *dharmma-merit-ene*

³ This is an imaginative statement, not in accordance with facts

⁴ This is a purely imaginary person, not mentioned in any other record that has yet come to notice, unless, indeed, the name is intended for that of Kirtivarman II, who, however, did not stand in the asserted relationship to Ayyana I

⁵ The modern Pattadakal, in the Bādāmi tāluka, Bijāpur district.

⁶ Why this particular number should be mentioned, is not apparent. In the same way, the Eastern Chalukya king Narēndramrigarāja Vijayāditya II is said to have fought a hundred and eight battles, by day and by night during twelve years, with the armies of the Gangas and the Rattas (see *Ind. Ant.* Vol. XX p. 101)

⁷ The Rāshtrakūta king Kakka II

thrown by the Ratta kings So this Nūrmadi-Taila (II), otherwise called Trailōkyamalla¹ and Âhavamalla (ll 15, 16), became the lord of the whole earth, and, at the festival of his installation in the sovereignty, when his name, "the grindstone of the Rattas," began to fill the earth, he gave (the town of) Manimgavalli, with libations of water, to Íśvaraghalisâsa, the Jagadguru or pontiff of the world, the sun of the water-lilies that are (the members of) the Harita (gôtra), who was considered to be the cause of the great growth of his sovereignty (ll 16, 17). And Íśvaraghalisâsa, the leader of the family of the Haritas, whose feet were worshipped by king Taila (II), the leader of the Chalukyas, gave the choice Manigavalli, in the Tardavâdi thousand, to the five hundred excellent Brâhmins of whom he himself was the chief, as a grant to endure as long as the moon and sun might last (ll 17-19).

In the lineage of that lord (l 19), there was a certain Mâdhava (l 20), the *Prabhu* of the town of Mânikyavalli, the very Vishnu of the renowned Harita gôtra. And now to describe the greatness of the five-hundred Mahâjanas (l 20) — [Here come (ll 21-24) two verses in praise of the virtues and accomplishments of the five-hundred Brâhmins of Mânikyavalli or Manimgavalli, followed by a repetition of the statement that Manigavalli was in the Tardavâdi thousand; and then we are told that]— Among the five-hundred of Manigavalli, there sprang up a certain Gôvardhana (l 25), the moon of the ocean that was the Kaśyapa gôtra, an excellent member of the race of Vâjins². His son was Rêvadasa (l 26). The latter had four sons,— Nâgadêva, Vishnu, Goyyarasa, and Hujidha (l 27). The youngest of these became the greatest, and, under the name of Chandramas, made his reputation reach even as far as the Himâlaya mountains. To that lord Chandirâja (l 28) and to Chandrâmbike there was born a son, Basava. There were none who were like him in devotion to the feet of (the god) Mahesvara (Śiva), and this Basava (l 30) attained the fame of being esteemed the sun that caused to bloom the water-lily that was the affection of the five-hundred Brâhmins of Manigavalli. This Basavarasayya (l 30) came to be considered the father of the world, since the whole world, putting their hands to their foreheads, saluted him with the words "Our virtuous father," and thus he brought greatness to the famous Manigavalli. Manifesting the height of graciousness in saying "This is the abode of the essence of the three Vêdas, this is the accomplishment of that which has no end and no beginning, this is the lustrous divine *linga*" (l 31), he caused to be made for the beautiful (god) Kalidêvêśa (l 32) a dwelling-place, the abode of the joy of mankind, which gathered together in itself all the fame of his lineage. Saying "Basava made this beautiful abode, in such a style that it surpasses the silver mountain (Kailâsa), the excellent Brâhmins of Manigavalli are full of devotion, so as to rival Kubêra, I will abide here always," the great lord Kalidêva (l 33) approved of the abode. And so this glorious pleasure-house of Kalidêvêśa (l 35), the chief beauty of the world, shall be charming for ever.

~ Hail! (l 35). While the asylum of the universe, the favourite of fortune and of the earth, the Mahârâjâdhirâja, the Paramêśvara, the Paramabhâṭṭâraka, the glory of the family of Satyâśraya, the ornament of the Châlukyas, the glorious and valorous emperor Jagadekamalladêva (II) (l 36), was reigning, with the pleasure of an agreeable interchange of communications (with his feudatories),³ at the capital of Kalyânapura,— on his feudatory, the most intrepid Dandânâyaka, the Manevargade Bammanayya (l 37), preferring a request, with the assent of the five-hundred Mahâjanas headed by the Mahâprabhu Mâdirâja,— the glorious Jagadekamalladêva (II) (l 38), having well thought over it,— to the god Kalidêvêśvara, the holy Siddhalinga of the south, of Manigavalli,— on account of the

¹ This *biruda* did not really belong to Taila II. He had only the *biruda* Âhavamalla. The two *birudas* Trailōkyamalla and Âhavamalla belonged to his descendant Śômeśvara I.

² Menning, apparently, of the sect of the Vâjrasannêvins or followers of the White Yajurveda.

³ *Sukha samkathâ-vinôda*.

vyatipāta and parvan of the Uttarāyana-samkrānti of Thursday (coupled with) the tenth tithi of the bright fortnight of (the month) Pausa of the Dundubhi samvatsara which was the fifth of the years marked by the name of the victory of his arms (l 39), — having laved the feet of the youthful *Brahmachārin*, the illustrious Sadyōjātapanditādēva (l 40), who was the glory of the Bhujamgavallī family, eminent in the world, who was completely conversant with the Kālāmukha doctrines, who performed the most austere penances, and who belonged to a family of Brāhmanas, — with libations of water, — for the purpose of maintaining the rites of the god, — gave fifty *mattars* (of land) in (the hamlet of) Mogevāda of the southern fields of Maningavalli, (according to the measure) of the pole¹ called the board-staff (of the length) of forty spans, on the west of the road to Kallamgūruke, on the east of the cultivable land of the Honnoleyavaru, on the north of the cultivable land of the goddess Kenganavve of (the shrine of) the Mūlasthāna god, and on the south of the of the ridge of the paddy-field² of Chenna-Gēsimaṃyā. In those fifty *mattars* (l 43), twenty-five *mattars* were for the *angabhōga* of the god, and for the purificatory rites of (the month) Chaitra, the waving of burning incense, and the repair of whatever might become broken or torn or worn-out, eight *mattars* were for the *angabhōga* of the goddess Sārādādēvi of the *maṭha*, and for the provision of food for ascetics; five *mattars* were for the teachers who explain the *Kaumāra*³ in the *maṭha*, eight *mattars* were for the four (Brāhmanas whose households made up the) Brāhman settlements⁴ of the god; and four *mattars* were an outright allotment, free from all demands, to Amṛtarāśipandita. As the *arucana*-tax on these fifty *mattars*, they shall pay one on each *mattar*

For the flower-garden of the god (l 46), they gave one *mattar* of the circle (of lands), (by the measure) of the Brāhmanas' staff, as a *sarvanamasya*-grant, on the north of the stream called Nīrguḷi, on the east of the garden of Valajikaveya-Kēśaya, on the south of the garden of Mahāvishnu bhakta, and on the west of the garden of the Jain temple called Kuliyabasadi.

On the west of the house where food and shelter were given gratis (l 48), on the north of the road to the street of (the goddess) Bhagavatī, on the east of the king's highway, and on the south of the shop of Aytamasetti, they gave to the god four shops, as a *sarvanamasya*-grant.

In the street of the god (l 49), they gave one oil-mill, as a *sarvanamasya*-grant, for the perpetual lamp of the god.

In the street of the god (ll 49, 50), Amṛtarāśipandita gave four sites to the four (Brāhmanas whose households made up the) Brāhman settlements of the god, and one site there was given to the teachers of the *Kaumāra*.

In the street of the god (ll 50, 51), on the south of the site of the Brāhman settlements of the god, Amṛtarāśipandita gave one site for the *sauvarna*.

The measure of those sites (l 51), from south to north, in cubits of the measure of four spans, was six cubits of breadth and fifteen cubits of length for each site.

Then comes (l 53) a mandate to the five-hundred *Mahājanas*, headed by the *Mahāprabhu*, of the excellent *agrahāra* of Maningavalli, to preserve this act of religion, as if it were their own act, as long as the moon and sun may last. And this part of the record ends (ll 55-59) with five benedictive and imprecatory verses, — two in Sanskrit, and three in Kanarese.

¹ *Ghale* seems to be another form of *gale*, 'a bamboo rod or stake, a pole, a staff.'

² *Biffēru* is thus explained in Reeve and Sanderson's *Canarese Dictionary*. But Kittel's *Dictionary* gives it in only the sense of 'a missile weapon, a dart, spear, javelin.'

³ i.e. the *Kātantra* grammar.

⁴ A literal translation would be "to the four persons (who are) the Brāhman towns."

Hail¹ (l. 59) On Tuesday (l. 60) (coupled with) the sixth tithi of the dark fortnight of (the month) Bhādrapada of the Vishu samvatsara which was the sixth of the years of the glorious Kalachurya Bijjaladēva (l. 59), an emperor by the strength of his arm, the sole hero of the three worlds,—when, headed by the five-hundred *Svāmins* of the famous (town of) Ayyāvole¹ (l. 61) who were preservers of the strict Banañja-religion, the sixteen of the eight districts (l. 62), and the *Gavares* of many districts, and the *Mummuridanda*, were met together in a great district (*assembly*) at the royal abode Manimgavalli, and were standing in one place,—and when, headed by the *Prabhu* of that place (l. 63), the two five-hundreds,² and the *Seffis* of the locality, and the *Nakaras*, and the *Seffis* who made a business of lading . . . , and the betel-leaf *Gātrigas*, and the guild³ of oilmen, and the sealer of flour and churning-sticks⁴ of the Tardavādi thousand, were met together and were standing in one place,—on account of the festival of the *vyatipāta* of the (tithi called) *kapila-chatti* (l. 64), to the god Siddhalinga-Kalidēvēśvara, in order to continue the rites of the god, the *Nakaras* gave⁵ half a *visa*⁶ per *honnu*⁷ on each bale⁸ of the things which they bought, including rubies and all the stock⁹ of cotton and the twelve kinds of grain, and the *Gātrigas* (l. 65) gave fifty betel-leaves per *honnu* on the betel-leaves that they sold, and the loading *Seffis* (l. 66) gave a *visa* per *honnu* on the sale of such things, including rubies and all the stock of the twelve kinds of grain, which they imported from outside, and a *visa* per *honnu* on the paddy which they bought and loaded in the locality itself, and the guilds of the oilmen (l. 67) gave one *halige* of oil on each oil-mill, for the perpetual lamp of the god, and the guilds of the weavers, headed by the *Gauḍa*,¹⁰ gave five *visas* per poll,¹¹ year by year, for the *nālu*-festival, and the *Kottali* of the god (l. 68) gave five *visas* per poll, year by year, for the *nālu*-festival, on those who dealt in milk, thread, and . . . , and the guilds of artisans gave five *visas* per poll of the *Kurba-sēnigas* (l. 69), year by year, for the *nālu*-festival, and the three-hundred of the caste of toddy-drawers (?) (l. 69) gave a handful of dried unripe fruit and a handful of ripe fruit on each basketful that they sold of ripe fruit, . . . , and dried unripe fruit, and the basket-makers and mat-makers (l. 70) gave a flower-basket and . . . , in order to maintain for ever the . . . at the *maṭha* and the groups of the kinsmen of the village-headman, headed by the *Gauḍa* himself, gave, as a perquisite of the god, five *visas* on each marriage (l. 71), no matter whether of a boy or of a girl, and two *balis* year by year

The record ends (ll. 71, 72) with a mandate to the people of the district and to the three-hundred of the caste of toddy-drawers, to preserve this act of religion.

B—Of the time of Bijjala, A D 1165

The writing covers an area about 1' 8" broad by 1' 11" high. The tablet is broken into three pieces, by a fissure running from the beginning of line 14 to the end of line 9, and by

¹ The modern Aihole, in the Hungund tāluqa, Bijāpur district

² i.e. the five-hundred *Svāmins* of Ayyāvole, and the five hundred *Mahājanas* of Manimgavalli

³ Kittel's Dictionary explains *kottali* (which would become *gottali* in composition) as 'a multitude or assemblage, as of fishermen, etc.'

⁴ Reeve and Sanserson's Dictionary explains *barika* as 'one who applies a public seal or stamp'—Whether *hiffu* and *gale* are really to be taken as meaning here 'flour' and 'churning stick,' is not quite certain

⁵ i.e. here, and throughout, "agreed to give annually"

⁶ Kittel's Dictionary explains *visa* as 'one sixteenth of a *hana*,' *hana* as 'four annas and eight *kāsus*,' and *kāsu* as 'the smallest copper coin, a cash'

⁷ The same explains *honnu* as 'a gold coin, the half of a *varāha* (one rupee, seven annas, four cash)'

⁸ *Bhanda* seems to be for *bhānda*, 'a pack or bale of goods or merchandise'

⁹ *Bhandavane* seems to be another form of *bandavāla* = *bandavala*, 'capital, funds, stock, store'

¹⁰ The mention here of the *Gauḍa* or village headman seems rather incongruous

¹¹ i.e. a capitation tax of five *visas* each

another from the top of the tablet to about the centre of line 10 but very few letters have been completely lost thereby, except near the middle of lines 1 to 8, and in other respects the record is very well preserved — The sculptures at the top of the tablet have been so much damaged that it is difficult to make out what they are — The characters are Kanarese, of the regular type of the period to which the record refers itself, and they are well formed and boldly executed. They include decimal figures in lines 18, 25, and 26, and the distinct form of the lingual *ç* all through the *irāma* is represented by the mark for the vowel *u*, throughout, and a pointed instance of this is the word *śabuda*, line 4. The average size of the letters is about $\frac{1}{2}$ " — The language is Kanarese, except for the two opening Sanskrit verses — As regards orthography, the only points calling for special notice are—(1) the use of *r* for *ṛ*, e.g. in *vṛttiya*, line 24, (2) the use of *b* for *v* in *byatīpāta*, line 20, and (3) a frequent confusion between the sibilants, e.g. in *vriśabha*, line 5, and *amkusam*, line 7.

The inscription is a record of the time of the Kalachurya king Bijjala. And it registers certain grants that were made to a temple of the god Viṣṇu in the form of Channa-Kēśava.

It is dated at the time of an eclipse of the sun on Sunday coupled with the new-moon *tithi* of the month Mārgasira of the Pārthiva *saṃvatsara*, which was the tenth year of the reign of Bijjala. The given *saṃvatsara* was Śaka-Samvat 1088 current. And the corresponding English date is Sunday, 5th December A.D. 1165, when the new-moon *tithi* ended at about 8 hrs 28 min after mean sunrise. On this day, however, there was no eclipse of the sun.¹

TEXT :

- 1 Om³ Om⁴ [||*] Namas⁵=tasmai Varābhāya līlay=ô[d*]dhara[tô ma]hīm khura-
madhya-gatô yasya
- 2 Mērum⁶ khaṇakhaṇāyatê || Namah . . āra-vīlasad-rūpa-
- 3 lāvanya-simdhavê ||(1) gōpījana-manô rājahamsāya Śa-
- 4 rṅginê || Om Svasti Samadhi-gatapamcham[haśa]buda-mahārājādhi-
- 5 rāja Kālā(1a)mjara-puravar-ādhisva(sva)ram s[uvai nna]-vriśabha⁷-dhvajam
damar[u]-
- 6 ga-tūryya-nirghhōśa(sha)nam Kalachuryya-[kula]-kamala-mārttamda kadana-
- 7 prachamda māna-kanakāchalam subhatar=[ādi]tya kaligal=amkusa(sa)m
sa(śa)ran-[ā]-
- 8 gata-vajra-pamjarām pratāpa-Lambēśva(śva)ram para-[n]āi-sahōdaram giri-
durgga ma-
- 9 llam chalad-amka-Rāmam vair-ibha-kamthiravam niss(śśa)mka-malla nām-
ādi-prasa(śa)s[t]i-sa-
- 10 hitam śrīmatu bhujabala-[chakrava]r[tt]i vīra-Bij[al]aladēvaru Kalyā-
nada n[e]lvi.
- 11 dinolu sukha-samkathā-vinô[da]d[im] rājyam [g]eyy[u*]ttam-ire [i*]
Om Om
- 12 Om Svasti Yama-niyama-svādhyāya-dhyāna-dhārana-mô(mau)n-ānushtā-
(shthā)-

¹ But there was a solar eclipse, not visible in India, on the preceding new-moon day, of the month Kārttika, falling on Friday, 5th November (see Von Oppolzer's *Canon der Finsternisse* pp 226-227, and Plate 113)

² From the ink-impression. This record is not included in the *Canarata Dēsa Inscriptions*

³ This word is represented here by an ornate symbol, which stands above the first word, Om, of line 1. In line 4, a very similar ornate symbol is used. In lines 11 and 12, the symbol is ornate, but of a different pattern.

⁴ Here, the word is expressed in writing

⁵ Metre: Śloka (Anuṣṭubh), and in the next verse.

⁶ Read *Mērum*

⁷ Read *vriśabha*

- 13 na-japa-samādhi-si(śi)la-sampannar=appa śrīmad=uttamad=agrah[ā*]-
 14 ram Maṇ[i]gavalliya prabhu Mādirāja pramukham=aśēsha-mahājanam-
 galum
 15 śrīmanu-mahāpradhānam Yammanayya¹-damdanāyaka pramukha ka-
 16 rana[m*]galumm²=amt=inibarum Damgeya-Vāsudēva-nāyakaru mādi-
 17 sida pratishthe(shthe)ya śrī-Chamuna³-Kēsavar=amgabhōga-khamda-
 sphuthi(t)ta-jirnnōdhārakkam⁴
 18 śrīmatu-Kalachuryya-chakravartti-vira-Bijjaladēva-varshada 10-
 19 neya Pārthi(rtthi)va-samvatsarada Mārggaśirad=amavāsye Ādi-
 tyavā-
 20 ra sūryya-grahana-bya(vya)tipāta-nimittadim kotta kayye⁵ nelarū U-
 21 kkalīya batt[ē*]yīm paduvālu tupparaju-geyyim badagalu
 22 Ra(?)lakkiyabbeya-Hamchikeya batteyīm mūdalu harekā-
 23 ra-gey[y*]īm temkalu Damgeya-Singarasa-Vāsuda(dā)vanāyakaru tam-
 24 m=ibbar=ānuchchāyeya vṛi(vṛi)ttiya sthalad=olage hūriya-kōla ma-
 25 ttaru hamneradam sarvva-namasyav-āgi bitta mattaru 12 dēvara nam-
 26 dā-divigege sarvva-namasyav-āgi bitta gāṇa 1 śrīmanu-mahā-
 pradhā-
 27 nam Ammanayya-damdanāyakaru pramukha karanamgalu tamm=āya-
 28 da hēṇṇung=obbala mūlya-vattamam bittaru [||*]

ABSTRACT OF CONTENTS.

The record opens with invocations of the god Viṣṇu as the boar (line 1), and as Śārngin (ll 3, 4). It then refers itself to the time of the *Bhujabala-chakravartin* Bijjaladēva (l 10),—the *Mahārājādhirāja* who had attained the *pañchamahāśabda* (l 4), the supreme lord of Kālañjara, the best of towns (l. 5), he who had the banner of a golden Garuda; he who was heralded in public by the sounds of the musical instrument called *ḍamaruga* (ll 5, 6), the sun of the water-lily that was the Kalachurya family (l. 6),—who was reigning at the capital of Kalyāna (l 10) with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (l 11).

All the *Mahājanas*, headed by Mādirāja (l 14), the *Prabhu* of the *agrahāra* of Manigavalli, and the *Karanas*,⁶ headed by the *Mahāpradhāna* and *Dandanāyaka* Ammanayya (l 15),—for the *amgabhōga*, and for the repairs of whatever might become broken, torn, or worn-out, of (the god) Channa-Kēsava (l. 17), which had been established by Dangeya-Vāsudevanāyaka (l 16),—on account of the *vyatipāta* of an eclipse of the sun (l. 20) (on) Sunday (coupled with) the new-moon tithi of (the month) Mārgaśira of the Pārthiva samvatsara which was the tenth year of the Kalachurya emperor Bijjaladēva (l 18),—gave a plot of cultivable land (l 20) on the west of the road to Ukkalī⁷ (ll 20, 21), on the north of the cultivable land called Tupparaju-geyyi, on the east of the road to (?) Balakkiyabbeya-Hamchike, and on the south of the cultivable land called Harekāra-geyyi (And) Dangeya-Singarasa and Dangeya-Vāsudēvanāyaka (l. 23) allotted twelve *mattars*, (*by the measure*) of the big staff, as a *sarvanamasya*-grant, in the site of their⁸ allotment For the perpetual lamp of the god, there was allotted one oil-mill (l 26), as a *sarvanamasya*-grant (And), headed by the

¹ Read *Ammanayya*, as in line 27.² Read *gaḷum*.³ Read *Channa*.⁴ Read *jirnnōdhārakkam*.⁵ Read *keyy*.⁶ The scribes, the accountants.⁷ The modern Uklī, seven miles to the north-east of Managōli.⁸ The meaning of the word *anuchchāyeya* is not known.

Mahāpradhāna and *Dandanāyala Ammanayya* (l 27), the *Karanas* allotted one *bala*¹ of² paddy per *hēru*³ of their perquisites.

C.—Of the time of Sankama; A D. 1178.

The writing of the whole record covers an area about 1' 11½" broad by 2' 11" high. The tablet, however, is broken into four pieces, of which one, containing portions of lines 15 to 25, has been lost. In addition to this, many of the letters in the two extant upper fragments, which extend as far as line 23, are a good deal obliterated. And it has, therefore, been found convenient to reproduce the text from line 24 only, from which point it is all on one fragment of the stone and in a state of much better preservation, giving, in the abstract of contents, the substance of lines 1 to 23, which can be read quite sufficiently for that purpose, though they cannot be edited in full. The sculptures at the top of the tablet are, in the centre, a *linga*, with the sun and moon above it, on the proper right, a squatting figure, facing full-front, and on the proper left, a cow and calf. The characters are Kanarese, of the regular type of the period to which the record refers itself, and they are well formed and boldly executed. They include decimal figures in line 25, and the distinct form of the lingual *d* the *virāma* is represented by the sign for the vowel *u*, throughout, and pointed instances of this are *śrīmatu*, line 24, and *pārthivēndrānu*, line 41. The average size of the letters is about ½" — The language is Kanarese, there are ordinary verses in lines 10 to 24, and some of the customary benedictive and imprecatory verses in lines 40 to 46. The accusative neuter singular occurs both with the archaic *m*, e.g. *dhanamam*, line 33, and with the *v*, e.g. *dharinnavamn*=, l 38, where, from the use of the *anusvāra* before the *n*, we seem further to have exactly the modern form, *dharmananu* — In respect of orthography we need only notice an occasional confusion of the sibilants, illustrated by *varśada*, line 24, and *sudhdha*, line 25.

The inscription is a record of the time of the Kalachurya king Sankama. And it registers grants that were made, by the direction of the king himself, to the *Mahājanas* or Brāhmanas of Manigavalli, headed by the *Mahāprabhu* Īśvaradēva, and to some other persons.

It is dated at the time of the Dakṣiṇāyana-samkrānti or summer solstice, coupled with Sunday and the eleventh *tithi* of the bright fortnight of the month Āshādhā, of the Vilambin *saṃvatsara*, which was the third year of the reign of Sankama. But the date does not work out correctly. The given *saṃvatsara* was Śaka-Samvat 1101 current. And the given *tithi* ended, not on a Sunday, but on Tuesday, 27th June, A D 1178, at about 14 hrs 34 min after mean sunrise, while the *samkrānti* also, which occurred on the preceding day, Monday, at about 18 hrs 58 min., cannot be connected in any way with the Sunday.

TEXT⁴

- 24 janam || Ōm⁵ Svasti Śrīmatu-Kalachuryya-
bhujabalachakravartti-Samkamadēva-varśa(rsha)da mūṛane-
25 ya Viṣa[mbrī-sam]vatsarad=Āśāda⁶ sudhdha⁷ || Ādityavāra dakṣiṇāyana-
saṃkramaṇa-parvva-nimittam śrīmaṇ-mahā-

¹ Kittel's Kannada-English Dictionary explains *baḷa*, *baḷa*, as 'a measure of capacity, the fourth part of a *koḷaga* or four *mānas*'

² The exact meaning of *mūḷya* is not apparent

³ Kittel's Dictionary explains *hēru* as 'a load, especially a bullock-load'

⁴ From the ink impression. This record is not included in the *Carnataka-Dēsa Inscriptions*

⁵ Represented by an ornate symbol, both here and at the end of the record

⁶ Read *Āśadha*

⁷ Read *śuddha*

- 26 pradhānam hīrya-damdanāyakam dandanātha-Nārāyanam śrīmatu-Kēsimayya-
damdanāyakarum a-
- 27 vara maydunam śrī(śrī)man-mahāpradhānam Brahmadēva-damdanāyakarum
avara herggade Mattaiasarum chakravartti-
- 28 ya hēlkeyim tamm=ālkeya śrīmad=uttamad=agrahāram Manigavallīya mahā-
prabhuv=īśvaradēva pra-
- 29 mukhav=asēsha-mahājanamgaligam mūlīgangam pamchamatha
ligam samasta-prajegaligam sama-
- 30 sta-jāti-varggakkam dhārā-pūrvvakam-mādi bitta dharmav=emt-emdadē [!*]
Manigavallīyal=aputrikaru sattar=appad=avara dvīpa-
- 31 di-chatuhppadi¹-dhana dhānya-grī(grī)ha-kshētrav=emb=anituman=ātana strī-mukhyav-
āgi hemgusu-makkalu
- 32 vibhaktar=āda tāyī-tamde annatammamdir=avara makkalum a gūlu
jūāti gōtra ant=avar-olag=ār=iddad=ī-
- 33 ddavare kaledu kombar=amt-anibar=olag=āruv=illad=idda[r=a]ppad=ā dhanamam, dēva-
dāyigalige dharmmada-
- 34 ttav-āgi kuduvaru Shambikēśvara dēvargge hīrya-k[ō]la mattaru yippattumam
amdra-parvvamam hora-
- 35 vadisi vēda-pāragar=appa brāhmanaran=ōdisi pū[ṛ]salu sarvva-namaśya(sya)v-āgi
kottaru brāhmanara
- 36 manegalalu kūla hēlal-āgad=emdu dhārā-pūrvvaka[m*]-mādi bittaru [!]* Imt=i
dharmma[m]galam adhikā-
- 37 rī karanam prabhu mahājanamgalum samasta-prajegalum śāsana-maryyādeyimd=
ā-chamdr-ārka-tāram ba-
- 38 ram pratipālsuvāru [!]* ī dharmmavamn=ār-ānum kidīsidar=appaḍe śrī-Vāra-
nāśiyalu v[y*]atipāta-samkrāma-
- 39 pa-sūryyagrahanadalu kōti-kavileyumam² mū(?)vattat-sāsira-brāhmanarumam sva-
hastadim komda ma-
- 40 hāpātakavan=eyduvaru || Ślōka || Sāmānyō³=yam dharmma-sētar=nri(nri)pānām
kālē-kālē pālanīyō bha-
- 41 [va]dbhīh sarvvān=ētān=bhāgīna[h*] pārtthivēmdrānu bhūyō-bhūyō yāchatē Rāma-
chamdrah || Sva⁴-datt[ā*]m para-datt[ā*]m
- 42 vā yō harēti(ta) vasumdharā[m*] śashtir-vvarsha-sahasrānī⁵ vishthāyām jāyatē
krīmī[h*] || Gamgāsāgara⁶-Ya-
- 43 munā-samgamadolu Vāranāśi Gayey=emb=ī tīrtthamgalol=aganita-sadhvi(ddvi)ja-
pungava-gōkulama[n=a]-
- 44 līdan=imt=īdan=alīdam || Śāsanam=īd=āvud=elliya śāsanav=ār=ittar=ēke salisuvev=
emb=ī sā(śā)sanavan=emba pā[ta]-
- 45 kan=ā sakalam rauravakke galagalan=ilugum || Ūr[c*]deyar=akke ganav=
akk=ūr=āl=aras=akke nāda-kōmteyar=akk=[ā]-
- 46 r-ār=ī dharmmaman=alīdade vōrant-ire rauravakke galagalan=ilugum || Mamgala-
mahā-śrī Ōm [!]*

ABSTRACT OF CONTENTS.

The record opens with an invocation of the god Vishnu under the name of Purushōttama (line 1), followed (ll 1, 2) by the well-known verse *Jayaty=āvishkrītam Vishnōr, etc.*, in praise

¹ Read *chatushpad*,² Read *kavileyumam*³ Metre Śālinī⁴ Metre Ślōka (Anushtubh)⁵ Read *śashti varsha sahasranī*⁶ Metre Kanda, and in the following two verses

of the incarnation of the same god as a boar. It then refers itself to the time of the asylum of the universe (ll 2, 3), the favourite of fortune and of the earth, the *Mahārājā-dhīrāja* and *Paramēśvara*, the supremelord of *Kālāñjara* the best of towns, he who had the banner of a golden *Garuda* (l 4), he who was heralded in public by the sounds of the musical instrument called *damaruga*, the sun of the water-lilies of the *Kalachurya* family (ll 4, 5), he who was successful (*even*) on a Saturday (l 6), the champion against hill-forts, the *Kalachurya-bhujabala-Chakravartin*, the glorious *Sankamadēvarasa* (l 8), whose victorious reign was continuing, with perpetual increase, so as to endure as long as the moon and sun and stars might last, at the *navēdū* of *Navile* (l 9), with the pleasure of an agreeable or friendly interchange of communications (*with his feudatories*) (ll 9, 10). He who subsisted (*like a bee*) on the water-lilies that were his feet, was the *Dandādhipa Kēśava* (l 12). The *Mahāprabhu* of *Maningavalli* (l 16) was *Īśvaradēva*. His son (l 18), a very moon of the ocean of the *Harita* family, was the *Prabhu Mādirāja* (l 19), whose virtues are praised in the next few lines, with another mention of *Maningavalli* in line 23.

On account of the festival of the sun's commencement of his progress to the south (on) Sunday, (coupled with) the eleventh tithi of (the month) *Āshādha* of the *Vilambin samvatsara*, which was the third of the years of the *Kalachurya* emperor *Sankamadēva*, (ll 24, 25),— at the command of the emperor,— the *Dandanāyaka Kēsimayya* (l 26), a very *Nārāyana* among leaders of the forces, and his nephew the *Mahāpradhāna* and *Dandanāyaka Brahmadēva* (l 27), and the *Hergade* of the latter, *Mattarasa*, gave the following religious grants to all the *Mahājanas*, headed by the *Mahāprabhu Īśvaradēva*, of the *agrahāra* of *Manigavalli* (l 28) which was the seat of their authority, and to the *Mūligas* (l 29) and to of the five *maṭhas*, and to all the people, and to all the castes, namely,¹ at *Manigavalli* (l. 30), if any one should die without sons, his wife, female children, divided parents and brothers and their children, , and any kinsmen and relatives of the same *gōtra*, who might survive, should take possession of all his property, such as bipeds, quadrupeds, coin, grain, house, and fields, and, if none such should survive, (*the authorities of the village*) should make over that property, as a religious grant, to those who hold the grants of the gods. And they gave, as a *sarvanamasya*-grant, twenty *matṭars* (of land), (*by the measure*) of the large staff, to the god *Shambikēśvara* (l 34), in order to do worship after proclaiming the *aindra*-festival² and making *Brāhmins* read who are versed in the *Vēdas*, this they gave with libations of water, saying that
³ should not be said in the houses of *Brāhmins*.

The record then ends (ll 36 to 46), with a mandate to the *Adhikārin*, the *Kurana*, the *Prabhu*, the *Mahājanas*, and all the people, to maintain these grants, and with five of the customary benedictive and imprecatory verses.

D — Of the time of Jaitugi I.; about A. D. 1200

The writing covers an area about 2' 6" broad by 2' 3" high. It is mostly in a state of very good preservation. But, from half-way through line 29, all the formal part of the record has been broken away and lost — The sculptures above it, at the top of the tablet, are, towards the proper right, a *linga*, with the sun and moon above it, and a standing figure on each side of it, and towards the proper left, a cow and calf — The characters are Kanarese, of the regular type of the period to which the record refers itself, and they are well formed and well executed throughout. The formal part of the record, commencing with line 27, is separated from what

¹ I am indebted to Mr. Krishna Sastri for some assistance in interpreting the following passages.

² Apparently, some festival on "the eighth day in the second half of the month *Mārgaśīrṣa*, and of the month *Pauṣa*" (see Monier Williams' Sanskrit Dictionary, s v *aindra*).

³ The meaning of *kūḷa*, line 36, is not apparent.

precedes it by a blank space about four inches high, and, though written apparently by the same hand, it was probably put on the stone at a subsequent time. The characters include the distinct form of the lingual *d* all through. The *virāma* is represented by the sign for the vowel *u* and pointed instances of this occur in *pogalalake*, line 15, and *chamchadu-brāhma*, line 22. The size of the letters ranges from about $\frac{3}{8}$ " to $\frac{5}{8}$ " — The language is Kanarose, and lines 1 to 26 are all in verse, with a few short connecting prose links. The accusative singular neuter in *v* occurs in *pradēsavan*, line 18. In lines 12, 13, we have two rather peculiar or unusual words, *khariāḍa*, = *kharaḍa*, *karvata*, which apparently means 'a market-town;' and *madamba* which I do not find in any dictionary, but which must denote some other kind of village — In respect of orthography we may notice (1) the use of *ri* for *ri*, throughout, (2) the use of *b* for *v* in *braja*, line 9, *sēbyam*, line 15, and *bratīśvaran*, line 25; (3) the use of *v* for *b* in *dōrvāla*, line 6, (4) a good deal of confusion between the sibilants, illustrated by *visayam*, line 14, *śasi*, line 17, and *śisyam*, line 25, and (5) the doubling of *t* before *y*, — very exceptional at so late a period, — in *apattya*, line 25.

The inscription is a record of the time of the Dēvagiri-Yādava king Jaitugi I. The introductory portion of it is complete. But the formal part, containing the date and the details of the grants that were recorded in it, has been broken away and lost.

TEXT.¹

- 1 [Om² ||* Śrī]mat³-kāmachana-kāmta-bamdhurita⁴-āśā-simdhura-śrēni-dhātṛi-madhyam
'nole dēva-dampati-śata-kṛdā-vilāsam nṛ-ōddāma-śrīg=abhurāma-dhā-
- 2 [mav=ene] sapta-dvīpa-sapt-[āra]n[ava]-stō[m-ālam]kri(kri)[ti ram]jikum vividha-
kēli-kamdaram Mamdaram || Sphurad⁴-ambhōmidhi-vēle mūvala-
- 3 si Jambūdvīpav=atyamta-bamdhura-vā — — — — — geyikkumbā — — —
lāda Mamdarav=ā Mamdara-dakshina-stha-Bharataksheṭram jagam nem-
- 4 — — — rav=ā kshētra-mukhakke lōchanav=en — — oppug[u]m Kuntalam ||
Adan=ānamdade pālisutta padadim=irddam nat-ārāti sam-
- 5 na — — — kēli-nīlaya[m*] virōdhi-vilayam Dharmmātmajam Rāghavam Yadu-vamśa-
prabhavam jaya-pravibhavam bhūri-pratāp-ōdaya[m*] madavad-dōrvva(rbba)la-
chakrava-
- 6 rti naya-lakshmi-vallabham Bhūllamam || Ātana⁵ tanayam .
. bhūtaladol=
- 7 negaldam Māmdhāt-ōpama-charitan=enisi Jai-
tugidevam || Mata
. . . Gū(gu)rjara-Pāmdyam jita-Chōlam jita-Lālam jita-Gaulam
Jaitapāla-dhātṛipāla ||
- 8 Om [||*] Ā nri(nri)pa-pādāmbuja-sēvā-nipunam
. manam śauryy-ādhanam Sahadēva-damdanātham
negaldam || Mālava⁶-damda-
- 9 nātha-dharanīdhara-Vajradharam Kalinga-Pāmachālaka-[damda]nātha-karati-
bra(vra)ja-pamchamukham Turuhka⁷-Nēpālaka-damdanātha-vasudhā-vīla-
- 10 yam — — — — — damdanāth-āli-bhujamga-raudra-Garu[dam] Sahadēvan=atarkya-
vikramam || Harig⁸=ndyad-Balan=Arjunamg=atula-Bhīmam Lakshmanamg=ūjjit-ā-

¹ From the ink impression. A transcription is given in *Carnātaca-Dēsa Inscriptions*, Vol II p 370

² Doubtless represented by an ornate symbol, as in lines 8, 27

³ Metre Śārādāvikṛdita. This verse has already been met with, in A line 1 ff

⁴ Metre Mattēbhavikṛdita, and in the next two verses

⁵ Metre Kanda, and in the next two verses

⁶ Metre Utpalamālikā

⁷ Read *Turushka*

⁸ Metre Mattēbhavikṛdita

- 11 [cha]ranam Rāghavan=amnan=āda teradim śrī-Mallidēvam kal-ābharanam
visruta-damdanātha-Sahadēvamg-ādan=agrodhbhavam vara-vi-
- 12 r-āri-chamūpa-darppa-dalanam damdē[śa]-lōkottamam || Amt=enisida damdanāth-
ādhikāra-paripālana-vilāsam-bettū(ttu) | Vilasita¹-khēda-kharvada-ma-
- 13 damba-puramgalin=amtu tamnol=aggalisida dēvamātre(tri)kav=enippa polamgalin=
e U chūta-samkula-nava-gamdha-sāli-vanamam taled=int=ide tā-
- 14 [ne] bhōga-bhūtalav=ene Taddavādi-viśa(sha)yam su U — viśayaka²-bhūshanam ||
Chārutaye³ sahaja-sārata rārājipa Taddavādi-sāsira-
- 15 v=emb-i nāriya kucha-ruchir-ālamkārav=enalu dharege Manigavallīye sēbya(vya)m ||
Dhare⁴ pogalake vipra-kula-dipin=upārjisi tamdu yitta-
- 16 n=īśvara-ghalisāsan=ūrjita-Harita-kul-āgram tāne mukhyav-āg-ire vara-vipra-
pamchāsata-rājige pūisi Taddavādi-sāsira=olag=ollitam Mani-
- 17 gavallīyan=i śasi(sī)-sūryar=ullinam || Negalda Manigavallīya mahāprabhuv=
īśvaradēvan=ātma-lakshmiḡe nija-vakshamam vinuta-vāg-vadhug=ānana-
- 18 mam viśāla-kirttīge gagana-pradēśavan=anam nēle mādīdan=uttar-ōttaram mīge
vibhu Mādūja-sutan=udgha-Harita-kul-ābdhi-cham-
- 19 dramam || Abhimān⁵-ū[n*]ati Mamdar-ādug=oreyam kattittu vāgā(rā)mganā-
subhagatvam Madanamg=anādaraneyam mādittu sa(śa)śvad-yaśō-vibhavam
Karnanan=ēlisi-
- 20 tt=enisuv=i Mānikyavallī-puram prabhu⁶ vikhyāta-Harita-gōtra-tīlakam Lakshmi-
dhayam⁷ Mādhayam || Allīya mahājanav=aynūrvvara mahimey=em-
- 21 t-emdade || Vara-varnu(rnn)-āśrama-dharmma-nirmala-rga(gu)nam śrī-vēda-vēdānga-
vistara-sāstr-ārthā-vichāra sāra-satata-svādhyāya-jajña-kryā-guru-pūj-ākara-vi-
- 22 pra-pamchāsata chamchadu-brāhmya-tējō nay-abharanam ramjusugu[m] mahi-sura-
puram Mānikyavallī-puram || Manu-māiggakke mani-pradipav=enī-
- 23 sīt-āchāra-sampatti sējjana-harś(rsh)-abdhīge chamdra-lakshmiy=enisitt=audāryav=
ugra-dvīśa(sha)d-ghana-darpp-ādriḡe balpu vajrav=enisitt=emd=amdu bāhyō
- 24 param janarē bāhpu⁸ Manigavallīya mahidēvarkkal=ainūrvvarum⁹ ||
Āchā[r*]yy-ānvayav=emt-emdade || Vara-vidyā-ni-
- 25 dhi Gauladēva-munipamg=ātm-āgra-śīśya(shya)m jita-Smara-bānam sucharitra-
vārdhī Malayāla-Jñānarāśi-bra(vra)tīsvaran=ādam tad-apattya-
- 26 [n=a]tīyanupamam nānā-kalā-kōvidam dharanī-viśruta-Dharmmarāśi-munipam
prakhyātiyam tālīdam ||
- 27 Ōm Svasti Samastabhuvanāśrayam śrīpri(pri)thvivallabham bhaya-lōbha-
duillabham Y[ā]-
- 28 [da]va-kula-kamala-mārtta[m*]dam kadana-prachamdā nām-ādi-prasa(śa)sti-
sahitam śrīma[-Jaitug]i[dēva-vi]-
- 29 [ja]ya-rājyam=uttar-ōttar-ābhīvri(vri)ddhi-pri¹⁰[varddhamānam=ā-chamdr-ārka - t ā r a m
baram saluttam-ire]

¹ Metre Champakamālā² Read viśay aska³ Metre Kaṇḍa This verse has already been met with, in A line 24 In the first word, for chārutaye, read chāruteya⁴ Metre Champakamālā, and in the next verse The last three pādas of this verse have already been met with, in the verse commencing dhare pogalake Chalukya pati, in A line 17⁵ Metre Mattibhavarīdita, and in the three following verses The first three of these verses have already been met with, in A lines 19 to 24⁶ Read pura-prabhu, as in A line 20 A has enisuvam, instead of enisuv=⁷ A has gōtra-vijāni-Lakshmidhavam⁸ Read bāpū

it is usual to find this word written aynūrvvarum, — with ay, not av, in the first syllable.

¹⁰ The remainder of the record is broken away and lost

ABSTRACT OF CONTENTS

The inscription opens with a verse, occurring also in A, which mentions the mountain Mandara (line 2) It then mentions Jambūdvīpa, or the central division of the world (l 3), and then, again, the mountain Mandara, to the south of which there is the land of Bharata-kṣhētra or India, in which there is the country of Kuntala (l 4). The ruler of that country, born in the race of Yadu (l 5), was Bhūllama (l 6) And his son was Jaitugīdēva (I) (ll 6 7), also called Jaitapāla (l 7), who conquered the Gurjaras, the Pāndyas, and the Chōlas, and the countries of Lāla (Lāta) and Gaula (Gauda, part of Bengal) One of Jaitugi's officers was the *Dandanātha* Sahadēva (l 8), who defeated the leaders of the forces of Mālava, Kalinga, and Pāñchālaka (l 9), of the Turushkas, and of Nēpālaka And Sahadēva's elder brother was Mallhēva (l 11), who also held the post of *Dandēsa* (l 12) or *Dandanātha* His authority appears to have been limited to the district known as the Taddavādī thousand (ll 14, 15) In that district there was the town of Manigavallī (l 15) or Manimgavallī (l 17), which Īśvaraghaṇāsāsa, of the Harita family, had presented to the five-hundred Brāhmins (l 16) And the *Mahāprabhu* of that town was Īśvaradēva (l. 17), son of Mādirāja, a very moon of the ocean that was the Harita family (l 18). The record then mentions a *Prabhu* of the town of Mānkyavallī (l 20) named Mādhava, of the Harita gōtra,— evidently identical with the *Prabhu* Mādirāja, son of Īśvaradēva, who is mentioned in C line 19, though the verse used to describe him here is that which in A, lines 19, 20, is applied to his grandfather Mādhava or Mādirāja, the father of Īśvaradēva It then proceeds to recite the virtues and accomplishments of the five-hundred *Mahājanas* or Brāhmins of Mānkyavallī or Manimgavallī (ll 20 to 24) And this part of it concludes by telling us that, in the lineage of the *Āchāryas*, there was a certain Gauladēva (l 25), his chief disciple was Malayāla-Jñānāraṇi, and the son of the latter was Dharmarāsi (l 26)

The formal part of the record commences with line 27 The name of the king, in line 28, is almost quite illegible But he is described as belonging to the Yādava family (ll 27, 28) And the superscript near the end of line 28, clearly discernible in part and at just the place where it should be, enables us to recognise that the inscription is a record of the time of Jaitugi I himself,— not of one of his successors

No 4—FOUR PILLAR INSCRIPTIONS OF EASTERN CHALUKYA CHIEFS AT SRIKURMAM

By E. HULTZSCH, PH D

The Vishnu temple of Kūrmēśvara at Śrīkūrmam near Chicacole in the Gaṇjām district contains many inscribed pillars of hard black stone, which have successfully withstood the influence of the climate Most of their inscriptions are consequently in much better preservation than other stone records in the Telugu country Four of the pillars bear the subjoined four inscriptions of three chiefs who profess to have been descendants of the Eastern Chālukya king Vimalāditya (A D 1015 to 1022) (A verse 1) and of his son Rājārāja (A D 1022 to 1063) This king resided in Rājamāhēndrapattana (A v 4) and is said to have translated with the help of scholars the history of the Bhārata race into Telugu (*ibid* v 3) Here we have an important epigraphical confirmation of the tradition according to which Nannayabhatta, the first Telugu translator of the *Mahābhārata*, wrote his work at the direction of Rājārāja of Rājamahēndra¹

¹ Compare above, Vol IV p 303, note 3

A descendant of this Râjarâja was Vijayâditya (I.) (A v. 6) The latter had a son named Râjarâja, who was the minister of Viranarasimha (A v 7) Thus Râjarâja had two sons, viz. Vijayâditya (II.) (A v 9) or Vijayârka (D. v 1) and Purushôttama (B v 1. and D v 2) Purushôttama's son, Jagannâtha or Viśvanâtha, was a vassal of Virabhānudeva (C II 11 to 15) For Vijayâditya II we have the date Śaka-Samvat 1195 (A), for Purushottama Śaka-Samvat 1199 (B) and 1240 (D), and for Jagannâtha Śaka-Samvat 1231 (C) Consequently king Viranarasimha whom Râjarâja, the father of Vijayâditya II, served as minister (A v 7), has to be identified with the Ganga king Viranarasimha I, whose reign ended 18 years before that of his grandson Viranarasimha II, the 21st year of whose reign corresponded to Śaka-Samvat 1217¹ Virabhānudeva, the sovereign of Jagannâtha or Viśvanâtha, is identical with the Ganga king Virabhānudeva II, the successor of Viranarasimha II²

The alphabet of the four inscriptions is Telugu The language of A and D is Sanskrit verse, and that of B and C Sanskrit verse and Telugu prose A records that Vijayâditya (II) granted twenty-five cows, the milk of which had to be used for ghee to feed a lamp in the temple B contains a similar grant of fifty-two³ ewes for a lamp by Purushôttama

C consists of 49 lines, of which I am publishing only lines 1 to 16 and 28 to 30, omitting two passages in Telugu prose, which enumerate various offerings and the persons among whom they were distributed, and one imprecatory verse (*sva-dattām* etc., l 47 f) The inscription records a grant of 40 half-pagodas (*nishka* l 4 f, or *gandamāda*, l 28) by Viśvanâtha for providing offerings to the god D was composed by the poet Nrisimha (l 6 f.) and states that Purushôttama granted a golden necklace to the god

A.—Dated Śaka-Samvat 1195⁴

TEXT.⁵

East Face

- 1 स्वस्ति । श्रीमानभूत् पुरा कञ्चिल्लोमवन्धे महायशाः [1*] चाकु-
- 2 व्यविमलादित्यचक्रवर्ती नृपाग्रणीः । [1*] एक एव नभोदेशे
- 3 यथा चंद्र[.] श्रिया युतः । नमयन्⁶ शतृपश्चानि
- 4 तथा स चित्तिमंडले । [2*] तस्मादभूत् चित्तिपतिप्रणत[.]⁷
- 5 त्रिपक्ष[.] श्रीराजराजनृपतिः प्रविशालकीर्तिः । यस्मूरि-
- 6 भिस्त्वह किल स्मृतिजालसारसंधीचकार वरभा-
- 7 रतवशवत्तं । [3*] सेवागतनृपाकी[र्त्ते]⁸ राजमाहें⁹
- 8 द्रपदने [1*] स्थितोपि तेजसा क्रांते रराज वसुधा-
- 9 तळे । [4*] शंकाभन्यमहीदधी च विदधे नाकीकसां¹⁰

¹ Journ Bengal As Soc Vol LXV Part I p 270 According to p 269, verse 96, Bhānudeva I, the father of Viranarasimha II, married Jālakadēvi of the Chālukya race, who was probably a relation of Vijayâditya II

² Ibid Vol LXIV Part I p 182

³ Thus in l 6 f of the Telugu portion The Sanskrit portion (l 2) has only fifty ewes

⁴ No 352 of the Government Epigraphist's collection for 1896

⁵ From inked estampages, prepared by Mr H Krishna Sastri, B.A

⁶ Read नमयच्छु

⁷ The *anusvāra* stands at the beginning of the next line

⁸ The *nr* of *nṛpa* is corrected from *nya*, read °कीर्त्ते.

⁹ The *ज* of राजमा⁰ was first omitted and then inserted below the line between रा and मा. The *anusvāra* stands at the beginning of the next line

¹⁰ The *anusvāra* stands at the beginning of the next line.

North Face

- 10 सेनया यस्तप्रीत्यरजोवितानवितते⁽¹⁾ पाथी-
 11 दवृहे नृणा । आसारे तदिभोरुगडविलुटद्वा-
 12 नावुभि[:*] स्रोतसा प्रत्यर्त्थिचितिपालमौळिम-
 13 गिरुद्धीराजितांघ्रिद्वयः । [५*] तद्वशी विजया-
 14 दित्य इति ख्यातो नृपोभवत् । मानव्यससुगोत्री[यो]
 15 विजयश्रीनिकेतन² । [६*] तस्माज्जातश्च राजेंद्र राजरा-
 16 ज इति स्मृतः³ । मन्त्री वीरनृसिंहस्य⁴ वाचस्पतिम-
 17 हामतिः । [७*] तस्य सूनुसुराधीशतुळितोद्दामविक्रमः [1*]
 18 जानाति विदुषां योर्त्य गुणै रत्नाकरोपमः । [८*]

West Face.

- 19 स्वस्ति श्रीशाकवर्षे शरनिधिशशिभूसम्मिलिते[के] तुलास्ते⁵ रुद्रा-
 20 हे सौम्यवारे सितयुजि [मह]तः कूर्मनाभस्य⁶ नित्य । प्रा-
 21 दादीपाय 'पंचोत्तरदशयुगगा() वाञ्छितार्थस्य सिध्दै' सी-
 22 य 'च्छाळुक्यवंशानुधिशिशिविजयादित्यसच्छक्रवर्ती⁷ । [९*] नि-
 23 त्य निर्मलचेतस्कैर्लैण्यवैर्नोतिवेदिभिः [1*] ग्रामीणैरपि धर्मोयं
 24 पालनिय्य¹⁰ प्र[य]न्नतः ॥¹¹ [१०*]

TRANSLATION

Hail¹ (Verse 1) There was born formerly in the race of the Moon a glorious (and) renowned chief of princes, the Châlukya emperor Vimalâditya.

(V 2) As in the region of the sky the moon alone is possessed of splendour (and) subdnes (her) enemies—the flowers of the day-lotus, thus (was) he on the circle of the earth

(V. 3) From him was born the glorious king Râjarâja, whose fame was very great, whose lotus-feet were worshipped by princes, (and) who, together with scholars, it is said, translated into Andhra (i.e. Telugu) the history of the excellent Bhârata race, which is the essence of all Smritis

(V 4) Though residing in Râjamâhêndrapattana, which was crowded with princes who had come to worship (him), (he) shone on the surface of the (whole) earth which was covered by (his) lustre

(V 5) He whose pair of feet was illuminated by the splendour of the gems on the heads of rival kings, produced on gods the impression of a fresh great ocean by (his) army, on

¹ Read निकेतनम्.

² Read स्मृत

³ The letter द seems to be corrected from न्य, and ह from छ, read नृसिंहस्य

⁴ Read 'स्थे

⁵ Read नाभस्य

⁶ Read पञ्चोत्तर

⁷ Read सिद्धे.

⁸ Read चाळुक्य

⁹ Read सचक्रवर्ती.

¹⁰ Read पालनीय

¹¹ This punctuation is expressed by some ornamental symbols

men that of a collection of clouds, formed by the mass of the dust rising from that (army), (and) on rivers that of a shower of rain by the rutting-juice trickling from the huge temples of its (*viz* the army's) elephants

(V 6) In his race was born a prince called Vijayâditya, who belonged to the excellent *gôtra* of the Mânavyas¹ (and was) the abode of the goddess of victory

(V 7) From him was born a moon among kings, named Râjarâja, who resembled Vâchaspati² in great wisdom (and was) the minister of Viranrisimha

(V 8 and 9) His son, the noble emperor Vijayâditya, who was a moon in the ocean of the Châlukya race, whose great valour was equalled (*only*) by (Indra) the lord of the gods, who understood (*i e* fulfilled) the desires of scholars, (and) who resembled the mine of gems (*i e* the ocean) in virtues, gave for ever, in order to obtain the objects of (*his*) desires, ten pair and five (*i e* twenty-five) cows (*which had to supply ghee*) for a lamp, to the great lord of Kûrma,— hail³ in the prosperous Śâka year measured by the arrows (5), the treasures (9), the moon (1) and the earth (1),— (*i e* 1195),— while the sun stood in Tûlâ, on the day of Rudra, on a Wednesday combined with the bright (*fortnight*)³

(V 10) By (*all*) pure-minded *Vaishnavas* and by (*all*) villagers who know the law, this charity should be for ever assiduously protected.

B.— Dated Śaka-Samvat 1199⁴

TEXT.

- 1 स्वस्ति श्रीशकवत्सरे ⁶[नव]निधिचोणींदुभिस्समिति दीपार्त्त⁵ कमठा[कते]-
- 2 ⁷श्रुंरिपोराचद्रतारागणं [I*] पंच[1]श[1]त्प्रवराच्छगां⁸ गुणनिधि[:*] श्रीकी-
- 3 ⁸र्त्तित्रिधैतरां [स]प्र[1*]दात् पुरुषोत्तमच्च[ति]पति[:*] श्रीर[1*]जराज[1]-
- 4 लजः । [१*] शक[व*]र्षवुलु ॥¹⁰ ११९८¹¹ यगुनेंति श्रीकूर्मन[1*]धदेवर-¹²
- 5 कुनखडदोपसु सततमै चेल्लुटकु र[1*]जराजदेवनि¹³ की-
- 6 डुकु पुरुषोत्तमदेवचक्रवर्त्ति पेट्टिन गोळियलु एवयि-
- 7 रेंडु [11*] ई धर्म्मवु वैष्णवरत्त(:) ।

TRANSLATION.

(Verse 1) Hail¹ In the prosperous Śaka year measured by nine, the treasures (9), the earth (1) and the moon (1),— (*i e*, 1199),— the virtuous prince Purushôttama, the son of the

¹ The author of the inscription uses, instead of *Mânavya*, the form *Mânavyasa*, which is due to a wrong etymology, *as Haritasa*, above, Vol III p 255, note 4

² *I e* Brihaspati, the minister of Indra

³ On this date Professor Kielhorn remarks,—"The date did not fall on a Wednesday in Śaka Samvat 1195 current or expired. The date corresponds, for Śaka Samvat 1195 current, to Tuesday, 4th October A D 1272, and for Śaka-Samvat 1195 expired, to Monday, 23rd October A D 1273. So the probability is that *Saumyavarê* (l 20), 'on a Wednesday,' is wrong for *Sômadarê*, 'on a Monday' "

⁴ No 359 of the Government Epigraphist's collection for 1896

⁵ The word नव is written on an erasure

⁶ Read दीपार्थ

⁷ The four syllables श्रुंरिपो seem to be written on an erasure

⁸ Read वरेडका

⁹ Read तिंवुडै

¹⁰ In the place of this sign of punctuation, which is superfluous, the figure "1" had been originally engraved

¹¹ The first and third figure of "1199" are engraved on erasures

¹² Read नाय

¹³ Read देवुनि

glorious Bâjarâja, gave, for the greater increase of (*his*) prosperity and fame, fifty excellent ewes (*which had to supply ghee*) for a lamp, as long as the moon and the host of stars endure, to Mura's enemy (*i.e.* Vishnu) who has the form of a tortoise ¹

(Line 4) In the Śaka year 1199, the emperor Purushôttamadêva, the son of Bâjarâjadêva, gave to the god who is the lord of Śrîkûrma fifty-two ewes, in order to keep a perpetual lamp (*burning*) for ever

(L 7) This charity is placed under the protection of (all) *Varshnavas*

C.— Dated Śaka-Samvat 1231 ²

TEXT.

South Face ³

- 1 स्वस्ति श्रीशक्रवर्षे शशिशुण्डरविने चा[श्वयु]-
- 2 [वशु]क्षपत्ते मासे कौतेयतिथ्यां सुर-
- 3 गुरुदिवसे कूर्मनाथस्य विष्णोः [१*] प्रादा-
- 4 त्⁴ श्रिंगारभोगं दशयुगळयुगं नि-
- 5 ष्कमाचद्रतारं श्रीमच्छाळुक्यवशी-
- 6 दधितुहिनकरादिश्वनाथाभिधानात् [॥ १*]
- 7 श्रीमत्जीयनविश्वनाथमनघं श्रीकार्यमाश्रय्यकं
- 8 कृत्वा 'कूर्म(महोदध)पुरोश्चरस्य भगवत्श्रिंगारवार[१*][नि]धेः ।
- 9 भूयाद्यो दनुजारिविक्रमजितस्सामंतचूडामणेश्वरस्य श्री-
- 10 पुरुषोत्तमक्षितिपतेः पुत्रस्य संपत्तये । [२*] स्वस्ति श्रीशक्रवर्ष-
- 11 भुलु⁹ १२३१गुने[दि] श्रीजग[न्न]ाथदेवर विजयराज्यसं[व]त्सरव-

East Face

- 12 लु [३]गु आहि कन्यशुक्त ५यु गुरुवारसुन श्रीवीरबाणुदेवजी[य्य]-
- 13 नगारि वेहरणसुनहु श्रीकूर्मस्वामिकि चालुक्यचक्रवर्तुलै-
- 14 न मानव्यसगोत्रुलु ¹⁰श्रीपुरुषोत्तमदेवजीयलंगारि ¹¹सुपुत्रुडे-
- 15 न श्रीविश्वनाथदेवजीयन दमकुनायुरारोग्यैश्वर्य[१*]भिन्नि¹²
- 16 ध्वयुं बुत्रपौत्रसमिध्वियु¹³ गला

¹ *Kamatha* is synonymous with *kârma*, from which the name Śrîkûrmam is derived

² No 332 of the Government Epigraphist's collection for 1896

³ The figure of a boar—the crest of the Châlukyas—is engraved on the left of lines 1 to 6

⁴ Read प्रादाच्छुद्धारं

⁵ Read श्रीमच्छाळुक्य.

⁶ Read श्रीमज्जी.

⁷ The engraver has placed horizontal lines over the three syllables महोदध in order to show that they have to be omitted.

⁸ Read भगवच्छुद्धारं

⁹ Read भुलु

¹⁰ Read पुरुषोत्तम

¹¹ The पु of सुपुत्रुडे is entered below the line, the second part of the अ of सुदेन stands at the beginning of the next line

¹² Read भिन्नि.

¹³ Read समुद्रि.

North Face.

- 28 श्रीकूर्मनाथनि¹ भड्डारमुन वेदिन गड्डमाडलु ४० [१^२] इ^२ धर्म-
 29 वु श्रीकूर्मस्नासिकिनाचांद्राक्षरगा^३ श्रीविष्णुनाथभोगसु चे-
 30 ह्यगलयदि [॥^६]

TRANSLATION.

(Verses 1 and 2) Hail¹ In the prosperous Śāka year containing the moon (1), the qualities (3) and the suns (12),— (i.e. 1231),— in the bright fortnight of the month of Āśvayuj, on the Kauntēya-tithi, on a Thursday,²— having reached (in the temple) of the lord of Kūrmapurī, who is an ocean of divine love, the sinless (and) wonderful rite (called) “the holy (rite of) Jijyana-Viśvanātha” after that moor in the ocean of the glorious Chālukya race, who was named Viśvanātha,— he (viz. Viśvanātha) gave to Vishnu, the lord of Kūrma, ten double pairs (i.e. 40) *nishkas* (as) *śringāra-bhōga*,³ (which is to continue) as long as the moon and the stars, (and) which may confer prosperity on this (Viśvanātha), the crest-jewel among *Sāmantas*, who surpasses (Indra) the enemy of Danu’s sons in prowess, (and who is) the son of the glorious prince Purushōttama⁴

(Line 10) Hail¹ In the [3rd] year of the victorious reign of the glorious Jagannātha-dēva, (which was) the prosperous Śāka year 1231, on Thursday, the 5th (tithi) of the bright (fortnight of the month) of Kanyā,— while the glorious Virabēnudēva-Jijya was ruling⁶— the glorious Viśvanāthadēva-Jijya, the virtuous son of the glorious Purushōttamadēva-Jijya who was a Chālukya emperor (and) belonged to the *gōtra* of the Mānavyas, paid 40 *ganda-mādas* into the treasury of the lord of Śrīkūrma in order to obtain for himself long life, health, wealth and prosperity, and an abundance of sons and grandsons

(L. 23) May this charity belong to the lord of Śrīkūrma, as long as the moon and the sun exist, (under the name of) “the holy Viśvanātha-bhōga¹”

D.— Dated Śāka-Samvat 1240⁷

TEXT.

- 1 श्री [॥^२] सोमान्वये समभवत्^३ भुव राजराजदेवस्ततामभिसतो नृ-
 2 पचक्रवर्त्ति.^३ । तत्सूनुराप्तविजयो विजयाक्षदेवनामा मनो-
 3 ज्जचरितस्सुहृती ह्यतः ॥ [१^२] तद्भाता पुरुषोत्तमो गुणनिधिर्देवो
 4 दयावारिधेः श्रीकूर्म[रि]यतनप्रसन्नहृरेस्सत्पुत्रद[रित]

¹ Read नाथनि.

² Read इ

³ Read °चन्द्रार्कस्यायिगा

⁴ Regarding this date and the corresponding one in the Telugu portion (ll. 10-12) Professor Kielhorn remarks — “I have not found *Kauntēya* anywhere for 5 (or any other number), but taking the date to be Śāka-Samvat 1231, Thursday, the 5th tithi of the bright half of the lunar month Āśvina and the solar month of Kanyā, I find that it is incorrect for Śāka Samvat 1231 current and expired (as well as for 1230 current and 1232 expired) It would correspond, for Śāka Samvat 1231 current, to Friday, 20th September A.D. 1308, when the 5th tithi ended 23h 39m, and for Śāka Samvat 1231 expired, to Tuesday, 9th September A.D. 1309, when the 5th tithi ended 23h 5m. So the date is of no value.”

⁵ This technical term appears to mean a fund for defraying the expenses of the rite founded by Viśvanātha In l. 29 below it is called *Srī Viśvanātha bhōga*

⁶ The term *veharane* is probably a *tadbhava* of *viharana*, ‘roaming’

⁷ No 293 of the Government Epigraphist’s collection for 1896

⁸ Read सनभवद्वि

⁹ Read °वर्त्ति.

- 5 प्रभोः । शाके व्योमयुगो[ण]दीदितियुत्¹ वसे नभोवस्यदात्
 6 दिव्यं² सप्तसुवर्चनिष्ककम्भितं³ येवेयकं⁴ काञ्चिमत् [॥ २*] एषा नृसिंह-⁵
 7 कविना कथिता⁵ प्रशस्तिः ।⁶

TRANSLATION.

Prosperity¹ (Verse 1) In the race of the Moon was born on earth king Râjarâja, an emperor among princes, who was beloved by good people. His son (*was*) a victorious, righteous (*and*) grateful king, named Vijayârka, whose conduct was pure

(V 2) His brother, the virtuous king Purushôttama, gave to the merciful lord Nrihari (Vishnu) who is pleased to reside at Śrîkûrma, (*and who is*) a giver of virtuous sons, a heavenly, charming necklace, made of seven *nishkas* of gold, in the Śâka year containing the sky (0), the ages (4) and the suns (12),—(i.e. 1240),—in the month of Nabhas.

(Line 6) This eulogy (*prashasti*) was composed by the poet Nrisimha

No 5—TWO GRANTS OF DADDA IV PRASANTARAGA,
 [CHEDI.]SAMVAT 392

By G. BUHLER, PH D, LL D, C.I.E

I here re-edit the two inscriptions of the Gurjara chief Dadda IV,⁷ which were discovered in 1895 by Mr Vithal Nagar of Baroda⁸ At my request, Dr Hultzsch obtained the originals from the owner, Dhed Narayan of Sankhêdâ in the Baroda division, through the kind offices of Colonel N C Martell, Agent to the Governor-General at Baroda Dr Hultzsch's impressions yield some better readings, among which however only one, *khadira* for *vihira* (No II. l 11) affects the sense The grants, which have been drawn up on the same day, by the same writer, and in favour of the same person, are written each on two plates, showing, as is usual in Gurjara *śâsanas*, each two holes for the (now lost) rings The plates of No I measure 10 inches by 5½, and those of No II. 10 inches by 6

The characters show the western variety of the southern alphabets, which is found regularly in the inscriptions of the kings of Valabhi, of the Gurjaras of Broach, of their successors, the Râthôrs, and of some other dynasties⁹ As might be expected, they agree in particular very closely with the Khêdâ grants¹⁰ of the same Dadda, written in (Chêdi-)Samvat 380 and 385 by the same writer, with which they share the use of the characteristic little buttons at the tops of the vertical strokes Nevertheless there are small differences in some letters, which extend even to these two new documents, where e.g. the medial *î* of No I does not agree with that of No II. Much greater and more important variations appear in the

¹ Read °दीदितियुते वसे नभोवास्यदादिव्य.

² Read सुवर्ण

³ Read येवेयक

⁴ Read वृसिङ्ग

⁵ Read कथिता

⁶ This is a single *pada* in the Vasantatilâkâ metre

⁷ Those who consider the three Gurjara grants of Saka Samvat 400, 415 and 417 to be spurious, call this prince Dadda II Prasântarâga.

⁸ A German paper on the two inscriptions appeared in the *Sitzungsberichte der philos histor Classe der Wiener Akademie*, Vol CXXXV No VIII

⁹ See the *Grundriss der Indo-Arischen Philologie und Altertumskunde*, Vol I Part II (Palaeography), paragraph 28, A

¹⁰ *Jour. Roy. As. Soc.*, N S, Vol I p 247 ff, *Ind. Ant.* Vol XIII p 78.

Valabhī śāsanas, stated to have been written by the same writer, as may be seen from a comparison of those drawn up by the *divirapati* Skandabhata. Among the signs of interpunctuation we find, besides single and double vertical strokes, a single dot, e.g. after °śimni (No I 1 10) and after °sandhis=cha (No I 1 13), as well as a double point,¹ looking like a *visarga*, after *vaṭavrikshaś=cha* (No II 1 11). The language, except in the imprecatory verses from the *Mahābhārata*, is good Sanskrit prose, and the orthographical and clerical mistakes are very few.

The form of the two grants, likewise, closely agrees with that of the Khêdâ śāsanas, differing chiefly by the shortness of the *Prasasti*. While the Khêdâ grants contain, in accordance with the rules of the *Smṛiti*,² descriptions of three generations of princes, the new inscriptions offer only the eulogy of the donor. This, of course, is literally identical in the four documents. In the technical parts of the four inscriptions there are only small verbal differences, which, however, extend even to the two Sankhêdâ śāsanas. Though they do not affect the general meaning, they are very instructive for the manner in which the clerks of ancient India worked. These men apparently cared for exactness not more than the modern Karkuns, since we see here that the same writer, though working according to an older office copy, permitted himself to introduce small changes in two documents which he drafted on the same day.

The object of the grants is to convey two fields, one at Suvarnârapalli (No I) and one at Kshirasara (No II) in the Samgamakhêdaka-vishaya, to the Brâhman Sûrya for the purpose of defraying the expense of his sacrifices. The gain from these inscriptions for the history of the Gurjaras of Broach is but small. Their date, the full-moon day of Vaiśākha of (Chêdî-)Samvat 392, shows, however, that Dadda IV Prasântarâga ruled at least until A.D. 641-2, and that the Sankhêdâ grant³ of (Chêdî-)Samvat 391 was really issued during Dadda's reign as Mr Dhruva conjectured. Its grantor, Ranagraha, the son of Vitarâga, whom Mr Dhruva rightly considers to be a brother of our Dadda, probably held some villages as his grâs. Further, the two inscriptions show that the territory of the Gurjaras extended up to the frontiers of Khandesh and Mâlva. For the town, after which the Samgamakhêdaka-vishaya was named, is undoubtedly the modern Sankhêdâ. Samgamakhêdaka means etymologically 'the village at the confluence (of two rivers),' and the Unohh and the Or⁴ join near Sankhêdâ. The vishaya or province of Samgamakhêdaka probably included the Sankhêdâ Prânt of the Gaikôvâd's possessions, as well as the neighbouring portion of the Rêvâkânthâ Agency, still called Sankhêdâ Mêvâs.⁵ The partial identity of the names of the two districts indicates that they once belonged to a larger province, the capital of which was Sankhêdâ. As the Trigonometrical Survey maps of these districts are not accessible to me, I am unable to fully prove these assertions by the identification of the villages of Atavipâtaka, Kukkutavallikâ, Kshirasara and Suvarnârapalli, mentioned in the two grants. But I may state that an old map of Gujarât in my possession shows south-east of Saonkara (Sankhêdâ) the village of Kookreylee (Kukrêli), the name of which corresponds to Kukkutavalli.

The donee, the Brâhman Sûrya, who lived in Kshirasara, belonged to the Bharadvâja gôtra and studied the Mâdhyandina recension of the White Yajurveda, was an emigrant from Daśapura, the modern Man-Dasôr in Western Mâlva.⁶ The corporation of the Chaturvêdins of

¹ See the section of the *Grundriss* quoted, paragraph 36, C 5 (p 84). Numerous instances, in which this sign is used, have been found of late by Professor Knauer in the MSS. of the *Mânava-Grîhyasûtra*, see the Preface to his edition.

² See the *Grundriss der Indo-Ar. Phil. und Altertumsk.*, Vol II Part 8 (*Recht und Sitte*), p 114, and Prof J Jolly's article in the *Zeitschrift der Deutschen Morg. Gesellschaft*, quoted there.

³ *Ep. Ind.* Vol II p 21 f.

⁴ *Bombay Gazetteer*, Vol VII p 355.

⁵ *Ibid.* Vol VI p 14 ff.

⁶ See Dr Fleet's *Gupta Inscriptions*, pp 79, 142. Add to Dr Fleet's list of passages, mentioning Daśapura, *Meghadûta*, verse 48 (Wilson).

Daśapura is mentioned in the spurious grant¹ of Dharmasēna II., dated Śaka-Samvat 400, and a member of the Brāhman caste of Daśapura (*Daśapura-jñātī*) composed the Chitōrgadh inscription of Mōkala of Mēvād². At present Daśapurīyas are not found in Gujarāt.

The writer of the grant, the *Sāmdhivigrahaka* Rēva, is known from the Khēdā grants. The name of the *dātā* a, Karka, in No II line 27, is new. His title, *bhōgīkapālaka*, literally 'the protector of the *bhōgīkas* or village proprietors,' the technical meaning of which is not known to me, occurs also in the Sankhēdā grant of Samvat 391, where in line 9 the facsimile has *dūtakō-tra bhōgīkapālaka-Dujjāna*, and not, as Mr Dhruva reads, *bhōgīka-Pālakaṣu-jñāna*.

TEXT OF NO. I.³

First Plate.

- 1 श्रीं स्वस्ति नान्दोपुरासजलघनपटलनिर्गतं रजनिकरकरावबोधितकुसुदधवल्यशः-
- 2 प्रतानास्यगितनभीमण्णलोनेकसमरसंकटप्रमुखागतनिहतशत्रुसामन्तकुलवधूप्रभा-⁵
- 3 तसमयरुदितच्छलोद्भेद्यमानविमलनिस्त्रिङ्गप्रतापो देवदिजातिगुरुचरणकमलप्रणा-⁶
- 4 मोहृष्टवज्रमणिकोटिरुचिरदीधितिविराजितमकुटोज्जासितशिराः दीनानाथातुराभ्या-⁷
- 5 गतार्थिजननास्तिष्टपरिपूरितविभवमनोरथोपचीयमानत्रिविष्टपैकसहायधर्मस-⁸
- 6 चयः प्रणयपरिकुपितमानिनोजनप्रणामपूर्वमधुरवचनोपपादितप्रसादप्रकाशी-⁹
- 7 कृतविदग्धनागरकस्वभावी विमलगुणकिरणपजराक्षिप्तवहलकलितिमिरनिचयः¹⁰
- 8 समधिगतपञ्चमहाशब्दयूद्धकुशलो सर्वानिव राजसामन्तभोगिकविषयपतिराट्-¹¹
- 9 ग्राममहत्तराधिकारिकादीन्समनुवर्ण्य बोधयत्यस्तु वो विदितमस्माभिः सङ्गम-
खेटकविष-¹²
- 10 यान्तर्गत-

No I

No II

सुवर्णारपक्षिग्रामे पूर्वसीम्नि । तद्विष-	क्षीरसरग्रामोपरदक्षिणसीम्नि ¹³	बृह-
यमानेन ब्रीहिपिटकवार्षं चेत्रं । [11]	[10] न्मानेन ब्रीहिदशप्रस्थवाप चेत्र	
[य]स्याघाटनानि पूर्वतः क्षीरसरग्राम-	यस्य पूर्वः सन्धी	अङ्गोत्तवत्त.
सीमासन्धिः उत्तरतः कुकुटवस्त्रिकाग्राम-	उत्तरतः शा त्वत्तः	[11] व-

¹ *Ind Ant* Vol X. p 284, l. 17

² *Ep Ind* Vol II p 420, l 52

³ From ink-impressions received from Dr Hultzsch

⁴ Expressed by a symbol

⁵ In No II line 1 ends with °स्यणि°. — No II has °सुहट°.

⁶ In No II line 2 ends with °च्छलो°.

⁷ In No II line 3 ends with °मणिको(की)° — Read °मुकुटो° with No II

⁸ In No II line 4 ends with °पूरित°

⁹ In No II line 5 ends with °मानिनी°

¹⁰ In No II line 6 ends with °विमल° — No II has °पञ्चरा°.

¹¹ In No II line 7 ends with °कुशलो°.

¹² No II has °राधिकाधिकादी° — In No II line 8 ends with °समनुदर्शयत्यस्तु°.

¹³ Read °ग्रामेपरदक्षिणसीम्नि°.

No I

No. II

सीमासन्धिः [12] अपरतः ब्रह्मदेयचेत्र	टहचक्ष ॥ ¹	अपरतः ख-
वटहचौ ² । तलाइका च । दक्षिण-	दिरवदरिचिचौ ³	। दक्षिणतः
तः सुवर्णारपक्षिग्रामगामी पन्थाः ⁴	शस्वलो ⁵	। भूतवटक्षेत्रमेतच्चतु-
[13] अटवीपाटकग्रामसन्धिश्च । एव-	[12] राघाटनविशुद्धं	सशीवरं
मेतच्चतुराघाटनविशुद्धं चेत्र सोद्वङ्गं	सोद्वङ्ग-	
14 सोपरिकरं सर्वादानसंघाद्य सर्वदित्यविष्टिप्रातिभेदिकापरिहीणं ⁶		

Second Plato.

- 15 भूमिच्छिद्रन्यायेनाचाटभटप्रावेश्यमाचन्द्रार्काण्यवचितिस्थितिसमकालीन⁷
- 16 पुत्रपौत्रान्वयभोग्य दाशपुरविनिर्गतचौरसरग्रामवास्तव्यभरद्वाजसगोत्रवाजिस-⁸
- 17 नेयमाध्यन्दिनसन्नद्धचारित्राङ्गणसूर्याय बलिचरुवैश्वदेवाग्निहोत्रपञ्चमहायज्ञा-
दिक्कि-⁹
- 18 योत्स्पर्षणार्थं मातापित्रोरात्मनश्च पुण्ययशोभिहृदयेद्य वैशाखशुद्धपञ्चदश्यासुद-
कातिसर्गोणा-¹⁰
- 19 तिष्ठष्ट यतोस्यास्मदश्वैरन्यैर्वागामिभोगपतिभिः प्रबलपवनप्ररितोदधिजलतरङ्ग-
चञ्चलं¹¹
- 20 जीवलीकमभावानुगतानसारान्विभवान्दीर्घकालस्थेयसश्च गुणानाकलय्य सांमान्य
भोगभूम्प-¹²
- 21 दानफलेषुभिः शशिकररुचिरं यशश्चिराय चिचीषुभिरयमस्मदायोनुमन्तव्य
पालयितव्यश्च ।¹³
- 22 यो वाज्ञानतिमिरपटलावृतमतिराच्छिन्त्यादाच्छिद्यमानक वानुमीदेत स प
ञ्चभिर्महापातकैः संयुक्तः¹⁴
- 23 स्यादित्युक्तश्च भगवता वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि स्वर्गे
तिष्ठति भूमिदः [1*] आच्छेत्ता चानुम-¹⁵

¹ This sign of interpunctuation looks like a visarga

² Read वटवृक्षः

³ Read °हचौ.

⁴ Read पन्थाः

⁵ Read शस्वलो.

⁶ In No. II, line 12 ends with °विष्टिप्रा°

⁷ In No II line 18 ends with °स्थितिस°.

⁸ Read दशपुर° with No II, which omits °ग्राम° and reads °निवासि° for °वास्तव्य° — In No II, line 14 and plate 1, end with °भरद्वाज° — Read °वाजसनेय° with No II

⁹ No II, has बलीचरु° — In No II line 15 ends with °वैश्वदे° — No II has °होत्रहवनपञ्च°

¹⁰ In No II line 16 ends with °हृदये° — No II omits °य° and has वैशाखपौर्णमास्यासु°.

¹¹ In No II, line 17 ends with °भोगपति° — Read °प्ररितो° and °तरङ्ग° with No II

¹² In No II line 18 ends with °सारान्वीभव°

¹³ In No II line 19 ends with °रुचिर°

¹⁴ In No. II line 20 ends with °पटला° — No II has wrongly वानुमीदेत — Read °पातकै° with No II, which has °संयुक्तश्चा°

¹⁵ In No II line 21 ends with °युक्त° — No II, has स्यासेन and सूनुदः — In No. II, line 22 ends with आच्छेत्ता

22

W GRIGGS, PHOTO-LITH

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- 24 स्ता च तान्येव नरके वसेत् ॥ वन्धाटवीष्वतोयासु शुष्ककोटरवासिनः
[1*] कृष्णाहयो हि जायन्ते भूमिदायं हर-¹
25 न्ति ये ॥ बहुभिर्वसुधा भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य
यदा भूमिस्तस्य तस्य तदा फलं ॥ यानीह ताद-²
26 नि पुरा नरेन्द्रैर्दानानि धर्मार्थयशस्कराणि [1*] निर्भुक्तमाख्यप्रतिमानि
तानि को नाम साधुः पुनराददीत ॥ स्वद-³
27 त्तां परदत्तां वा यद्वाद्रक्ष युधिष्ठिर । महीं महिमतां श्रेष्ठ दानाच्छे-
योनुपालनमिति⁴ [1*]

No. I

संवत्सरशतत्रये [28] द्वि[न]वत्यधिके
वैशाखशुद्धपञ्चदश्यां स्वमुखाज्ञया लिखि-
तमिदं सन्धिविग्रहकरणाधिकृतरेवेण
[29] स ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशान्तरागस्य
[1*]

No II

संवत्सरशतत्रये दिनवत्यधि- [27] के
वैशाखपौर्णमास्यां भोगिकपालककर्कटूतक
लिखितं सान्धिविग्रहिकरेवेण स्वमुखाज्ञ-
येति [28] सं ३०० ९० २ वैशाख शु
१० ५ दिनकरचरणार्चनरतस्य श्रीवीत-
रागसूनीः स्वहस्तोयं श्रीप्रशा- [29]
न्तरागस्य ॥

No. 6 — EIGHT VATTELUTTU INSCRIPTIONS OF CHOLA KINGS

By E. HULTSCH, PH D

Professor Bühler in his *Indian Palæography* (p 72 f of the German edition) and Mr Venkayya in his paper on the Kōttayam plate of Vira-Rāghava (above, Vol IV p 293) have lately urged the necessity of publishing Vatteluttu inscriptions, the dates of which can be fixed with some certainty. Hence I take this opportunity for issuing mechanical copies of eight Chōla inscriptions. None of these is in a condition of complete preservation, but I trust that, even in their necessarily imperfect state, the accompanying facsimiles will prove useful for tracing the development of the Vatteluttu alphabet.

Five of the inscriptions (A to E) are engraved on two boulders in the Sthāpunātha temple at Suchindram between Kōttāru and Cape Comorin in the Travancore State, and the remaining three (F to H) on the north wall of the shrine in the Rāmasvāmin temple at Shērmādēva in the Tinnevely district. They belong to the reigns of the Chola kings

* No II omits the verse व(वि)न्धाटवीष्वत्यादि

* No II has राजभिश्च° — In No II line 23 ends with यस्य यस्य — Read यानीह दत्तानि with No II

* In No II line 24 ends with °यशस्कराणि — No II has निर्भुक्त°.

* In No II line 25 ends with यद्वाद्र° — No II has महीं — Read महीमतां — No II has °पालनः इति.

Parakēsarivarman (A.), Parāntaka I. (B), Rājārāja I (C to G) and Rājendra-Chōla I. (H) The fact that all these inscriptions are found in the extreme south of the peninsula proves, what the Vatteluttu inscriptions of the earlier Pāndya kings suggest, that, about the 10th century of our era, the Vatteluttu was current in the country of the Pāndyas, but unknown in the native territory of their Chōla conquerors

The characters of the subjoined inscriptions agree more closely with those of the Cochun and Tirunelli plates¹ than with those of the plates of Jatilavarman² Throughout F, G and H once in C³ and twice in D⁴ occurs a variant of y, which is known from the Kōttayam plates of Sthānu-Ravi⁵ In H the double k is written as a group, as in many inscriptions in the Tamil alphabet As in all other Vatteluttu inscriptions, Grantha letters are occasionally used in the subjoined eight records The following is a list of the Grantha words and letters —

Svasti śrī at the beginning of each of the eight inscriptions — A., l 11, *sabha* — C, l. 4, *brahma*, l 5, *Mahādē*, l 11, *sabha* — D, ll 4 and 6, *ja* of Rājārāja, l 7 f, *brahma* and *m* of *brahmadēyam*, and *Sujñitira* — E, l 8, *brahmadē* and *mah[ā*]sabha* — F, ll 3 and 4, Rājārāja; l 4 f, *brahma*, *mahā* and *chchaturvrtē* — H, l 1, *śrī* and *jendra* of *śrī-Rājendra*, *ja* of *Irājārāja*, l 2, *brahma*; ll 2, 8 and 9, *sa* of *Vaigūnasa*, ll 5 and 6, *śrī*

A — Inscription in the Sthānūnātha temple at Suchindram.⁶

This inscription records the gift of a lamp to the Śiva temple at Tiruchchivindiram, the modern Suchindram, and is dated in the 34th year of the reign of the ancient Chōla king Parakēsarivarman.⁷ As we know from the large Leyden grant and from actual examples in the history of the later Chōlas that the titles Rājakēśarin and Parakēśarin were borne alternately by reigning kings,⁸ some of those inscriptions which are dated in the reign of Parakēsarivarman — without any distinguishing epithet, as *Madirai-konda* in the case of Parāntaka I, — may perhaps be attributed to Vijayālāya, the grandfather of Parāntaka I and the earliest historical person that is referred to in two genealogical inscriptions of the Chōla dynasty⁹

TEXT 10

1	Svasti	śrī [||*]	Kô=Pparakē[śa]r[va]nma[-
2	rkku ¹¹	y[ā]ndu	muppattu-nālu
3	vv-[ā]n[d]u	Nāñji-nā[t]tu	Tiruch
4	chivindirattu	[M]ād[ē]varkku	Te-
5	n-nāttu	Talaikkulattu	[A]raivan=A-
6	ravin[da]	śand[ri]ād[ē]tta[-va[la]-	
7	m ¹²	niyadi	uḷakku ne[y] mutt[ā]-
8	mal	erivadaga	vaichcha tiru-no-
9	ndā-vilakku	onṇinukku	vaich[cha*]
10	[ā]vā	[mū]vā p̄r ādu	a[m]bada [||*] [i]vā
11	aimbadam	parad[ai]-sabb niyārkkku [||*]	

¹ Above, Vol. III p 66 ff and *Ind Ant* Vol XX p 285 ff

² *Ibid* Vol XXII p 57 ff

³ In the second *yand* of line 2

⁴ In *yam*, l 8, and *udaiya*, l 12

⁵ Compare above, Vol III p 66 f

⁶ No 81 of the Government Epigraphist's collection for 1896

⁷ To the same reign belong Nos 85 and 148 of *South-Ind Inscr* Vol I, and No 11 of Vol III

⁸ *Ibid* Vol I p 141, note 4

⁹ *Ibid* Vol II p 379 Vijayālāya is not mentioned in the Sholinghur inscription, above, Vol IV p 222

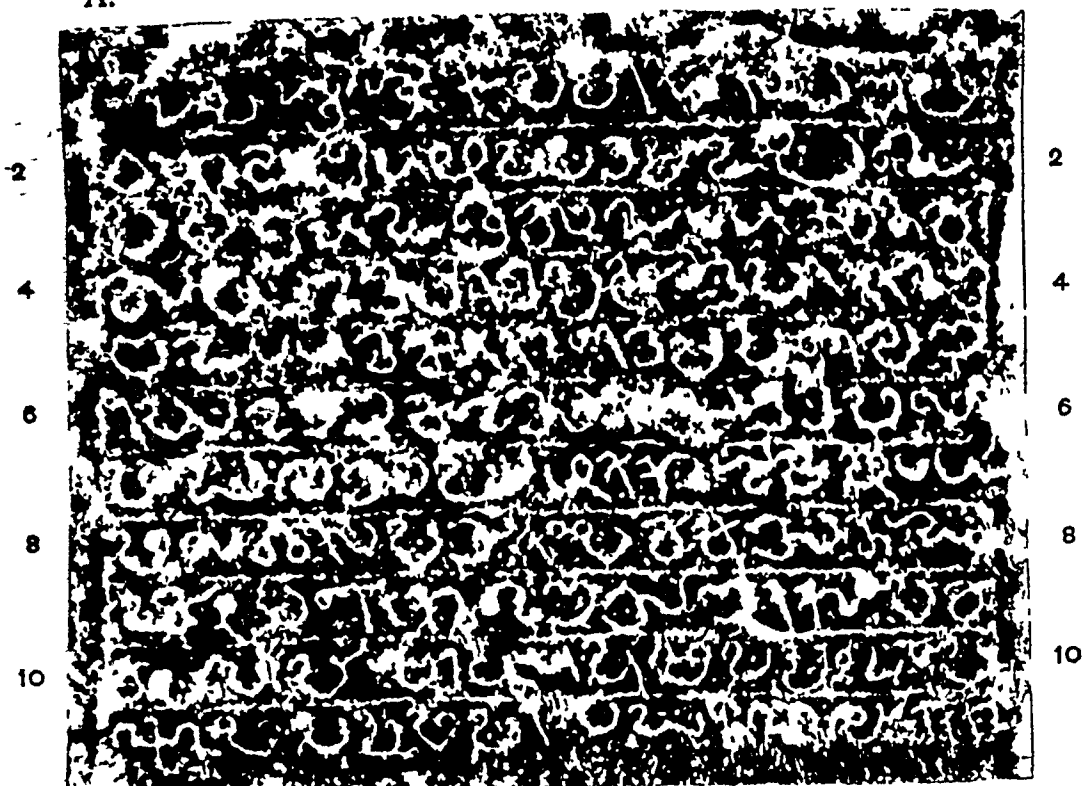
¹⁰ From an inked estampage

¹¹ Read *rku* or *rkku*

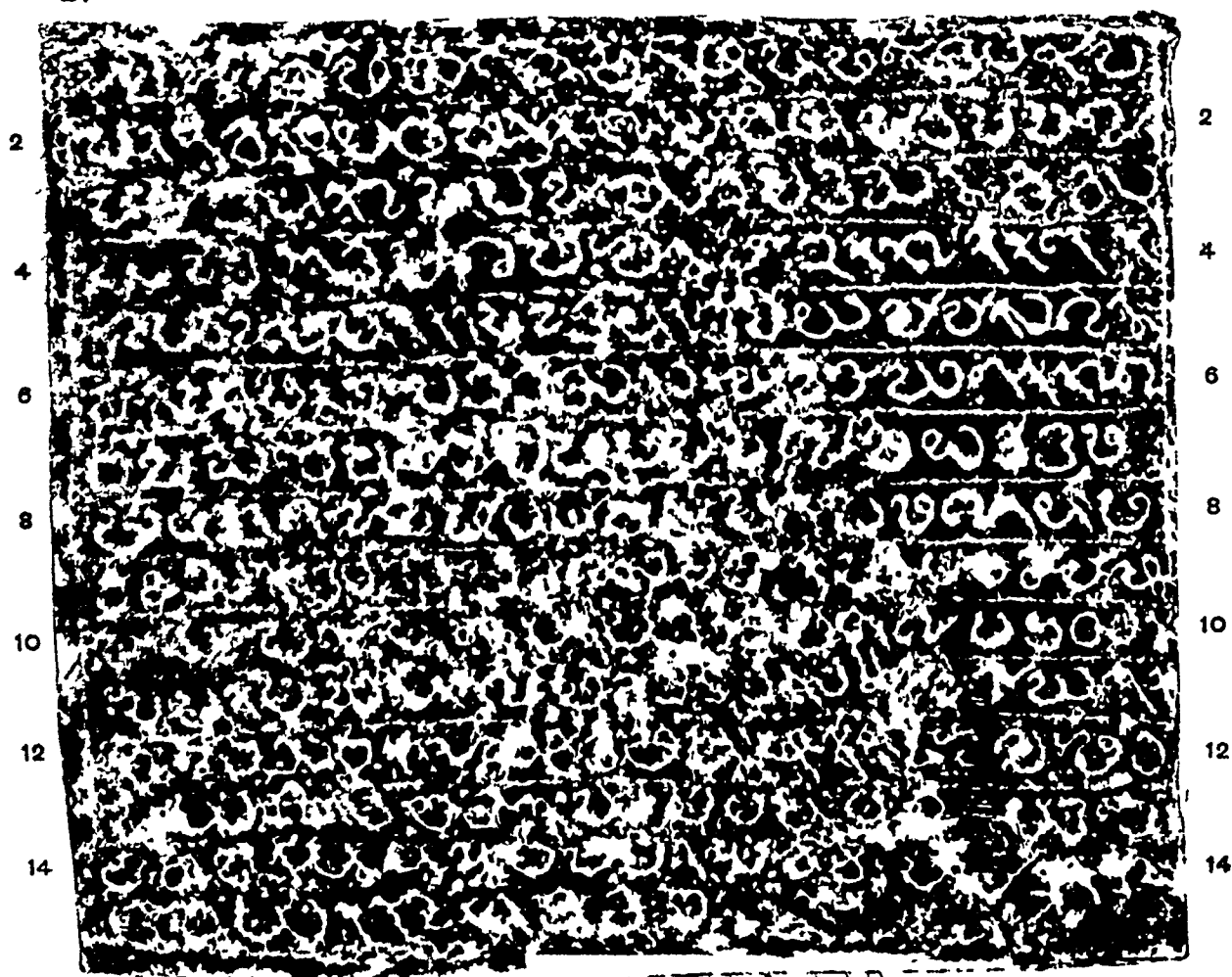
¹² Read *-va*

Vatteluttu Inscriptions of Chola Kings

A.



B.



TRANSLATION

Hail! Prosperity! In the year thirty-four (*of the reign*) of king Parakêsarivarman,—in this year Araiyan Aravindan of Talaikkulam in the southern country (Ten-nâdu) gave to (*the temple of*) Mahâdêva (Śiva) at Tiruchchivindiram in Nâñji-nâdu one sacred perpetual lamp, to burn without fail (one) *uḷakku* of ghee per day, as long as the moon and the sun exist For (*this lamp he*) gave fifty full-grown ewes, which must neither die nor grow old! These fifty (*ewes were made over*) to the members of the assembly² (*of the village*)

B — Inscription in the Sthānunâtha temple at Śuchindram.³

This inscription is dated in the 40th year⁴ of the reign of "Parakêsarivarman who conquered Madirai (Madhurâ) and Îlam (Ceylon)," i.e. the Chôla king Parântaka I,⁵ and records that a merchant of Karavandapuram⁶ granted two lamps to two shrines of Vishnu which seem to have been located in the Śiva temple at Śuchindram

TEXT

- 1 Svasti, [śrî] [||*] Mēdi[raiyu]m Îlamum konda kô=P-
- 2 paia[kê]śa[ri]vanmarkku [yân]du nârpadu 1-
- 3 v[â-ân]du Kū[m]ba-nâ[y]r[ru]=Tiruchchi-
- 4 vindirat[tu] Emberumânukku=Kkalak-
- 5 [k]ud[i]-nâttu=[K]kara[va]ndapurat[tu] vi[ġ]âpâri Oru-
- 6 [n]g[ai] Aranga[n] vaitta tū nonda-vilakku o-
- 7 [n]ru nira [palattu] mu[ppadu] [||*] i[du] ni[śa]dam
- 8 u[ā]kk=a[ra]i ne[y] muttâ[m]l pa[galu]m iravum
- 9 [śa]ndi[ī] âdi[tta-var] e[r]i[vad]gā [vi]t[ta] [śâ]vâ mû-
- 10 vâ-[p]pêr=âd[u] e[lu]ba[tt-ai]ju [||*] i[va]nê Tir[u]-
- 11 vê[n]gada[n]l[ai]hku [vaitta tū]ri-[non]dâ-vilak-
- 12 ku onri[nuk]ku [ni]śa[da]m âl[â]k[h]u ne[y] mēr-
- 13 [pa]di [e]ri[va]dâ[ga] vi[t]ta âd[u] i[rub]tt-ai-
- 14 ōju [||*] â[ga] âdu nū[rum] pa[rada]-chchavai[y]â[rkku]
- 15 [kât]ti=kkudu[t]tana [||*]

TRANSLATION

Hail! Prosperity! In the year forty (*of the reign*) of king Parakêsarivarman who conquered Madirai and Îlam,—in the month of Kumbha of this year, Orunga Arangan, a merchant of Karavandapuram in Kalakkudi-nâdu, gave one perpetual lamp,⁷ weighing thirty *palam*, to (*the temple of*) Emberuman (Vishnu, at Tiruchchivindiram. In order that this

¹ *Ie* which have to be replaced by fresh ones when they die or cease to supply milk for the ghee, compare *South-Ind Inscr* Vol II p 375, note 3

² *Sabhai* or *śava* is the Tamil form of the Sanskrit *sabha*, and *parada* is perhaps a corruption of the Sanskrit *parishad*

³ No 82 of the Government Epigraphist's collection for 1896

⁴ An inscription of the same year is noticed in *South Ind Inscr* Vol II p 374 and note 8

⁵ See *ibid* p 379 and note 8

⁶ The same place is mentioned in two Pândya inscriptions, *Ind Ant* Vol XXII pp 67 and 74

⁷ As stated in *South Ind Inscr* Vol II p 132, note 3, *nonda vilakku* or *nanda-vilakku* are corruptions of *nundâ vilakku*, which occurs in H, line 4, and in an inscription at Tirukkalukkuram (above, Vol III p 284) The form *tiru-nundâ vilakku* in the present inscription further suggests that *tiru nundâ-vilakku*, 'a sacred lamp which is never trimmed,' has been developed by folk etymology from *tiru nundâ vilakku*, 'a lamp the wick of which is never trimmed' (because ghee is continually supplied to it)

(lamp) might burn without fail, as long as the moon and the sun exist, during day and night, (one) *ulakku* and a half of ghee per day, (he) granted seventy-five full-grown ewes, which must neither die nor grow old ¹ For one (other) perpetual lamp, which the same person gave to (the shrine of) Tiruvēṅgada[nīlai], ² (he) granted twenty-five ewes, in order that (this lamp) might burn, in the same manner as stated above, (one) *ālākku* ³ of ghee per day. Altogether one hundred ewes were shown and made over to the members of the assembly.

C — Inscription in the Sthānunātha temple at Śūchindram.⁴

This inscription records the gift of a lamp by a native of Ceylon (Īla-nādu) in the 10th year of the reign of the Chōḷa king Rājārāja I, who ascended the throne in A.D. 985 ⁵

TEXT.

- 1 Svasti śrī [||*] Kō Irāśairāśa-Kēśarivaṇ-
- 2 markku yāndu pattāṁ yāndu tudan-
- 3 giṇa Karḥadaga-nā[yī*]rṇa [Nā]ñji-nāt[ṭu]
- 4 brahmadēyam Tiruchchi[v]in[dī]rat[ṭu]
- 5 Mahadēvark[ku] Īla-[nā]ttu Ma[ra]va[-
- 6 [ra]ya[n] [Śe]n[nī] Ka[nda]n [nīśada]m u[la]-
- 7 k[ku] ney śandir-āditta-val ir-
- 8 [vu]m pa[ga]lum [mu*][t]tā[ma]l erivadāga [vāi]-
- 9 chcha tir[u]-nonḍi-vīlak[k]n oṇṇa [i*] [i]duk[ku]
- 10 vāi[ch]cha [śā]vā ⁶ muvā=ppēr-ādu āṇmbadu ⁷ [i*]
- 11 ivai mūla-parada[-[sa]bh[ai]y]ār vaśam kūtṭi=
- 12 kkuduttana || mūla-parada[-chcha[vāi]yārum
- 13 Emberumān [V]ettirkudi [Pa]dait[aru]-
- 14 [ma]n Kanai[ya]n=du[n]ai[y=ā]kkī ⁸ va[śa*][m] k[ā]ttā=
- 15 k[ku]duttana [||*]

TRANSLATION

Hail ! Prosperity ! In the tenth year (of the reign) of king Rājārāja-Kēśarivarman, in the month of Karkataka with which (this) year began, Ma[ra]va[ra]ya[n] [Śe]n[nī] Ka[nda]n of [Ī]la-nādu gave to (the temple of) Mahadēva at Tiruchchivindiram, a *brahmadēya* in Nāñji-nādu, one sacred perpetual lamp, to burn without fail during night and day, as long as the moon and the sun exist, (one) *ulakku* of ghee per day For this (lamp he) gave fifty full grown ewes, which must neither die nor grow old ⁹ These (ewes) were shown and made over to the chief members of the assembly And (by) the chief members of the assembly they were entrusted (?), shown and made over to [Pa]dait[aruma]n Kanai[ya]n of [V]ettirkudi, (a village belonging to the temple of) Emberumān (Vishnu)

D — Inscription in the Sthānunātha temple at Śūchindram ¹⁰

This inscription is dated in the 14th year of the reign of the same king as the preceding inscription Its purport is doubtful owing to the bad preservation of lines 14 to 24, of which I am unable to publish a transcript and translation

¹ See above p 43, note 1

² Vēṅḍam is the Tamil name of the hill of Tirupati, which is sacred to Vishnu.

³ 1 *ālaku* = $\frac{1}{2}$ *ulaku*, see *South Ind Inscr* Vol II p 48, pp'e 5, and p 130, note 8

⁴ No 71 of the Government Epigraphist's collection for 1896

⁵ See below, p 48 and note 6.

⁶ Read *mūvā*.

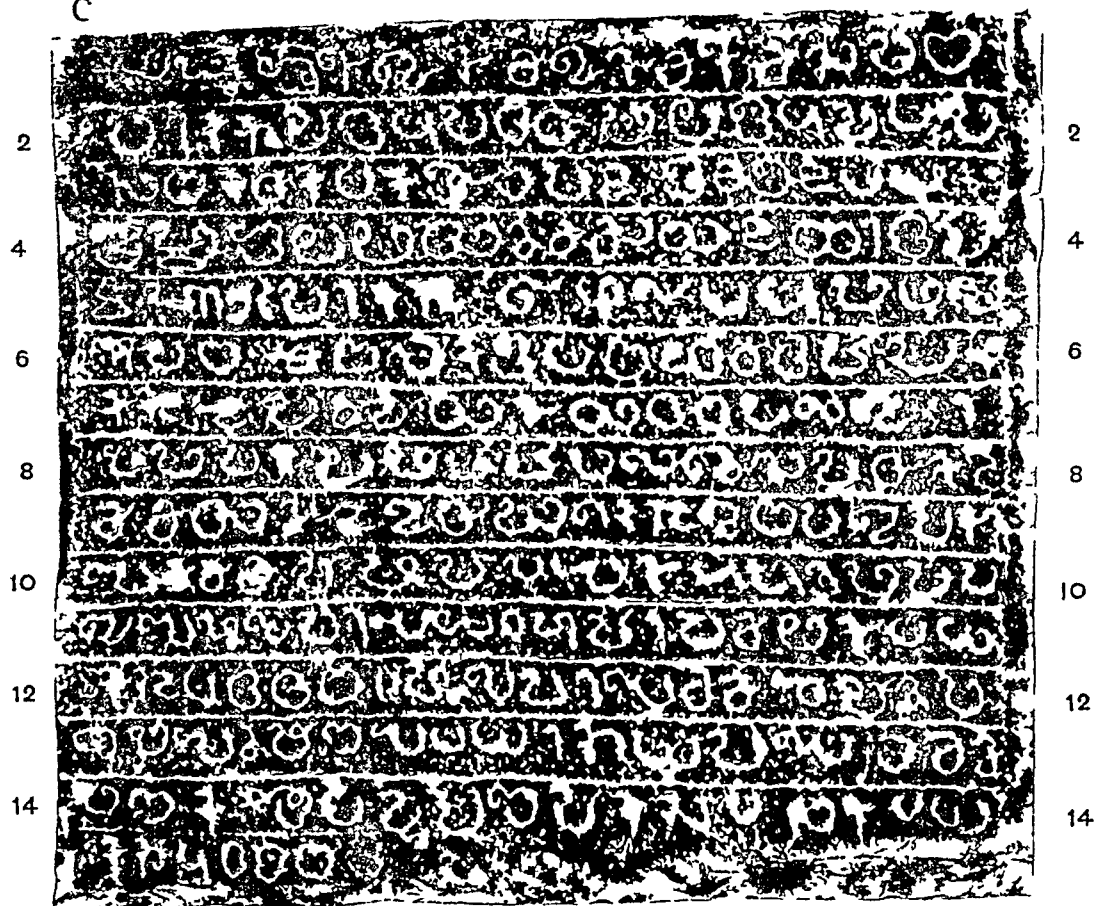
⁷ Read *āmbadu*

⁸ Read *śunaiy* (?)

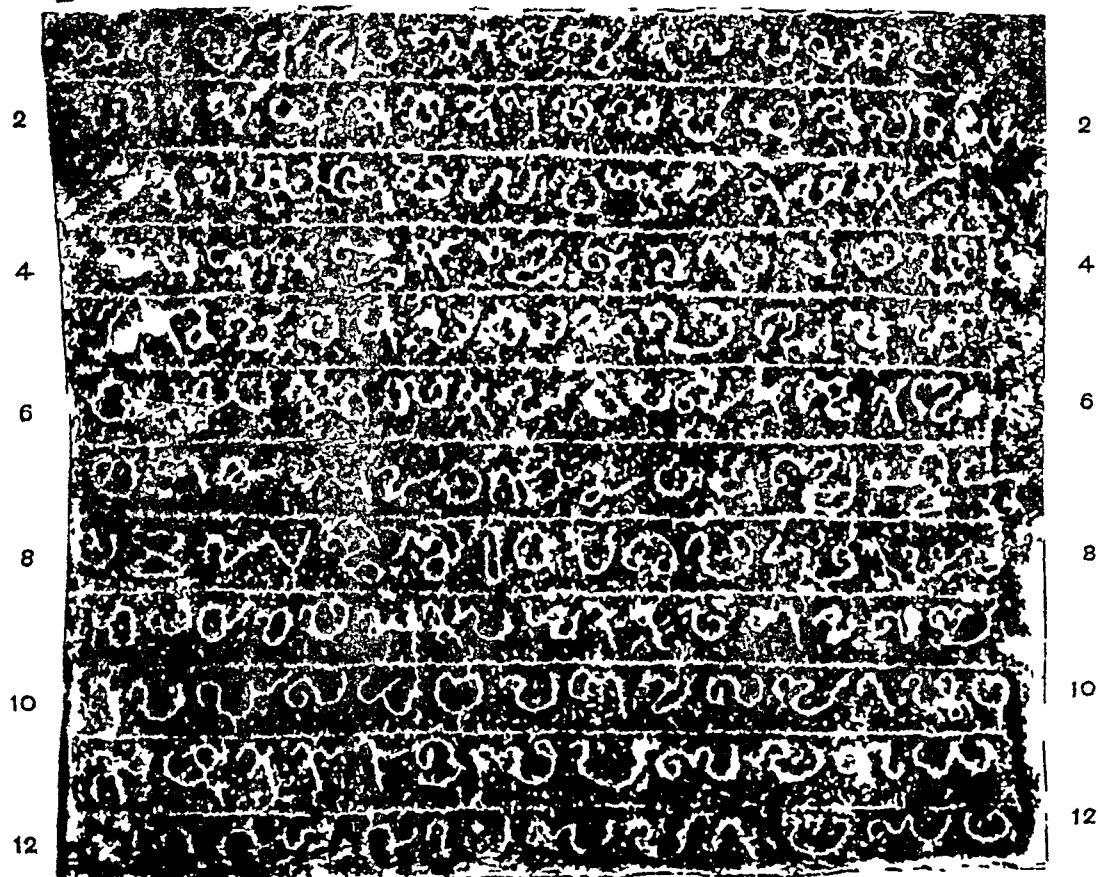
⁹ See above, p 43, note 1

¹⁰ No 75 of the Government Epigraphist's collection for 1896

C



D



TEXT

1	Svasti	[śri]	[||*]	Kāandalūr-Śālai	kalam=aruttu
2	[Ka]nga-pādiyum			Nulamba-pādiyum	Tadi-
3	[y]ga-vaḷi[y]um			Vēngai-nādu	ko-
4	[n]du	kō		Rājarāja-[K]ēsarivanma-	
5	[r]ku	yā[n]du		padi-nālu	ivv-ā-
6	ndu	Vī[ru]ch[oh]iga-nā[yi*][r]ru			Irājarāja-
7	[va]lanāttu	Nāñji-nā[t]tu			brahmadō-
8	yam	Sujintirattu		Emmerumā[ṇ] ¹	
9	tēvadānam			Niruba[ś]ēgara[va]lanallū-	
10	r=ppāl	[T]eṇvalanallūr		mūn ²	
11	³ kī-ḷkārānmai	udaiya		[k]udi-	
12	gal	tānēdā		udaiyār	udaiya
13	[nī]l[ngal]	[Nēr]i[yaṇ]-Mūvēndavēlā[r]		śolla	[Nā]ñji-
14	[nā]t[ṭu]	.	.	.	.

TRANSLATION.

Hail! Prosperity! In the year fourteen (*of the reign*) of king Rājarāja-Kēsarivanman, who, having destroyed the ships (*at*) Kāandalūr-Śālai, conquered Ganga-pādi, Nulamba-pādi, Tadi-ga-vaḷi⁴ and Vēngai-nādu,—in the month of Vriśchika of this year, the cultivators who were formerly sub-tenants of Tenvalanallūr, a portion of Nripasākharavalanallūr, a *dēvadāna* (of the temple) of Emberumān (Vishnu) at Sujindram, a *brahmadēya* in Nāñji-nādu, (*a district*) of Rājarāja-vaḷanādu,⁵ at the bidding of Nēriyan-Mūvēndavēlār⁶

E.—Inscription in the Sthānunaṭha temple at Śuchindram⁷

This inscription is dated in the 15th year of the reign of the same king as the two preceding inscriptions (C and D.) It consists of 22 lines, of which lines 9 to 22 are here omitted because I cannot make them out in full

TEXT.

1	Svasti	śr[i]	[||*]	Tiru-maga[l]	pōla=pper[u]-m[la]-chchelvi[y]un=danak[kēy=ur]-
2	mai	[p]ūdamai	maṇa-k[k]ōl=Kkân[da]lur-Chchālai ⁸	kalam=arutt=aruli=K[kā]-	
3	nga-pādi[u]m ⁹	Nulambar-p[ā]di[u]m ⁹	Tadi[ya]r-pā[d]i[u]m ⁹	[Vē]n[ga]-	nādu[m Ku]-
4	dagamalai-nādu[n]=dan[dār]=kko[n]du	tann=e[l]il	vilanga	ūḷiyil	e[l]i[ā-yā]-
5	ndun=do[l]=Udag[ai*]	vila[n]gum	yāndēy	[Śē]ḷiyarai	tēsu kol kō Irāsarā[śa]-
6	Kēsarivanma]ikkku	[yā]ndu	padin-aiñ[ju]	iv[v]-āndu	Kannu-[nāy]r[ru] muv[v-a]-
7	n[diy=ag]i	[Ś]e[v]vāy-[k]kīlamai	per[ra]	[Pū]rayirattādi-nāl	Irāsarāśa-va[la] ² -
8	nāttu	[Nāñ]ji-nāttu	brahmadēyam	T[iruch]chiv[nd]irattu	mah[ā*]-
	sabhaiyōm	kala-			

¹ Read *Emberumān*² Read *mūn*³ Read *kīl*⁴ Other inscriptions have the forms *Tadi-gaipādi*, *Tadi-gapādi*, *Tadiyapādi* and *Tadiyavaḷi*, see *South-Ind Inscrip* Vol III p 29⁵ This designation was bestowed by Rājarāja I on the Pāndya country, see *ibid* Vol II, p 149, note 7, and Vol III p 15, note 4⁶ The same person is mentioned again in the unpublished portion of the same inscription, l 16 f.⁷ No 85 of the Government Epigraphist's collection for 1896⁸ Read *°fur-*⁹ Read *-pādiyum*

TRANSLATION.

Hail ! Prosperity ! In the year fifteen (of the reign) of king Râjarâja-Kêsarivarman, who, (in) the belief that, as well as the goddess of Fortune, the goddess of the great Earth had become his wife, was pleased to destroy the ships (at) Kândalûr-Sâla; who conquered by (his) army Ganga-pâdi, Nulambar-pâdi, Tadiyar-pâdi, Vêngai-nâdu and Kudagamalai-nâdu,¹ and who, in the long time during which his youth was resplendent, deprived the Śēliyas (i.e. the Pândyas) of (their) splendour at the very moment when Udag[ai],² which is worshipped everywhere, was (most) resplendent,—in this year, on the day of Pûrva-Bhadrâpadâ which corresponded to a Tuesday, three evenings having expired of the month of Kanyâ,—we, the members of the great assembly of Tiruchchivindiram, a *brahmadēya* in Nâñji-nâdu, (a district) of Râjarâja-valanâdu,

F—Inscription in the Râmasvâmin temple at Shêrmâdēvi³

This inscription is dated in the same reign and the same year as the preceding one. It has been left unfinished by the engraver.

TEXT

- 1 Svasti śrî⁴ [||*] Ttu-magnl pôla=pperu-nila-chchelviyun=danakkēy=urimai
pûndamai [mana]-kkôl=Kkânda[lûr]-Chch[â]-
- 2 lai kalam=arutt=aruli=Kkanga-pâdiyu=Nulam[ba]-pâdiyun=Dadigai-pâdi[y]um
Vên[g]ai-nâdun=[G]u[da]gamalai-nâdun=dan-
- 3 dâl=k[ko]ndu tan=elil valir ûliyul [el]lâ-yândun=dol=Udag[ai*] vi[la]ngum
yândēy Śēliya[rai]=ttēsi⁵ kol kôv=Irâjarâja-Kêsarî-
- 4 vanmarkku yându paḍin-añjâvadu ivv-ându Râjarâja-va[la]nâttu [M]ulli-nâttu
brahmadēyam Śēramân-mah[â]dēvi-chchatu-
- 5 [r]vvēdimangalat[tu]

TRANSLATION.

Hail ! Prosperity ! In the fifteenth year (of the reign) of king Râjarâja-Kêsarivarman, who, etc.⁶—in this year of Śēramân-mahâdēvi-chaturvêdimangalam,⁷ a *brahmadēya* in Mulli-nâdu, (a district) of Râjarâja-valanâdu,

G—Inscription in the Râmasvâmin temple at Shêrmâdēvi

This inscription opens with the usual historical introduction of the later inscriptions⁸ of the Chôla king Râjarâja I, which, however, has been left incomplete by the engraver

¹ Other inscriptions read *Nulamba-pâdi*, *Tadiya pâdi* (compare above, p. 45, note 4), and *Kudamalai nodu*.

² See *South-Ind Inscr* Vol II p. 250, note 3.

³ No. 182 of the Government Epigraphist's collection for 1895.

⁴ These two words are engraved in large letters to the left of lines 1 and 2.

⁵ Read =*ttēsi*.

⁶ The historical introduction of this inscription agrees almost literally with that of the inscription E.

⁷ This is the ancient name of Shêrmâdēvi. In a later inscription (above, Vol III p. 240) the form Śēramân-mahâdēvi occurs. Both Śēramân and Śēraman are Tamil designations of the Chôla king.

⁸ The introduction agrees with the Tirumalai inscription of the 21st year (*South Ind Inscr* Vol I No. 66) in not mentioning the conquest of Raṭṭapâdi, which is first referred to in an inscription of the 22nd year at Tiruvaiyāru (No. 217 of 1894).

TEXT

- 1 Svasti śī [||*] Tīru-[ma]gal [pōl] [peru-ni*]lai-śelviyum taṇakkê u[r]imai
p[ô]ndamai maṇa-[k*]kōl Kānda[lô]r-Śālai kala[m=a]ṇut-
2 t=aruḷi Vēṅgai-nāḍumn=¹Ga[nga-pādi*]yūm Nulamba-pāḍiyūm Tadiga-
[va]ḷiyūm Kudamalai-nā[du]m Kollamum Kaṇṇamum
3 en-diśai puga[l] tara ḷa-ma[ndalamum*] tin-dīṇal veṇṇi-tandāi [ko]ndu taṇ=ēḷil
valai ū[ḷi]yul ellā-yāndu-
4 m toḷ=Udagai vila[ngu]

H — Inscription in the Rāmasvāmin temple at Shērmādēvi²

This inscription is dated in the 3rd year of the reign of the Chōla king Rājendra-Chōla I, who ascended the throne in A D 1001-2³. It records that certain Vaikhānasas pledged themselves to supply daily one half of the amount of ghee that was necessary to keep one lamp burning in the temple, which bore the name Nigarilī-Śōḷa-Vinnagar⁴. Shērmādēvi itself had then the surname Nigarilī-Śōḷa-chaturvēḍimangalam. These two surnames suggest that Nigarilī-Śōḷa, i.e. 'the unequalled Chōla,' was a *birudu* of Rājendra-Chōla I.

TEXT.

- 1 Svasti śī [||*] Kō=Pparakēsarivan[ma]r-āṇa śī-Rājē[n̄dra]-Śōḷadēvarkk[u]
yāndu⁵ [m]unrāva[du] I[rājarā]ja-mandalattu Mulli-
2 nāttu bra[hma]dēyam Niga[r]ilī-Śōḷa-chaturvēḍimangalattu Nigarilī-Śōḷa-
Vin[na]gar Vāigānasa-
3 rō[m] [i*]vv-ūr [i]ḷ[u]ḷ[k]iṇṇa Vel[l]āla[n̄] Kāda[n̄]=Jāndan pakkal
[muṇ] nāṅal kākā[śu] kondu i-ttē[va]rkku ti-
4 ru-nundā-vilakku eri[kka]=kḷadavōm=āy erichchu [vā]rāṇiṇṇa vilakku arai[y] [||*]
ivv-a[rai] vilakku-
5 kku[m] nīśada[m] ālākku neyy=āga [e]rippōm=āgavum [||*] i-śī-kō[y]ḷ uḷl=
alavu[m] āndir-ā-
6 di[t*]targal ul=alavum e[r]rippōm=āgavum [||*] eriyād=ol[i]yil aṇru śī-kōyil
vān[ya]m⁶ ēo-
7 y[vā]rēy muttina ney[y]=iratti attavichchu ervippār=āgavum [||*] [i]-ppar[ī]śu
nī[śa]da[m] ā-
8 ākku neyyu[m] mut[tāma]ḷ [e]rippo[m]=ā[y]ino[m] Vāigānasarōm [||*] i-
pparīśu o[t]ti
9 [i]-kkāśu konda Vāigānasar[ōm]ḷ [muṇ]-ṇi[ṇ*][r]ōmē erippōm=āṇōm [||*]

TRANSLATION

Hail! Prosperity! In the third year (of the reign) of king Parakēsarivarman, alias the glorious Rājendra-Śōḷadēva,—we, the Vaikhānasas of the Nigarilī-Śōḷa-Vinnagar (temple) at Nigarilī-Śōḷa-chaturvēḍimangalam, a *brahmadēya* in Mulli-nādu, (a district) of Rājarāja-maṇḍalam, having previously received money from the cultivator (Vellālan) Kādaṇ Śendan, who resides in this village, and having (thereby) become bound to burn a sacred perpetual lamp for this god, have been burning half a lamp. We shall have to burn (one) ālākku of ghee per day in this half lamp. As long as this holy temple exists, and as long as

¹ Read *nāḍum*.² No 179 of the Government Epigraphist's collection for 1895.³ Above, Vol IV p 266.⁴ On *Vinnagar* or *Vinnagaram*, 'a Vishṇu temple,' see *South Ind Inscri* Vol. II p 115, note 6, p 260, note 2, and p 344, note 3.⁵ Read *ind*.

the moon and the sun exist, we shall have to burn (it). If (we) do not burn (it), those who shall be in charge¹ of the holy temple at that time, shall make (us) burn (it), causing (us) to supply double the quantity of the missing ghee (as fine). Thus we, the Vaikhāṇasas, shall have to burn without fail (one) *ālāṅku* of ghee per day. Having thus agreed, we, the representatives of the Vaikhāṇasas who have received that money, shall have to burn (that lamp).

No. 7 — DATES OF CHOLA KINGS

By F. KIELHORN, PH.D., LL.D., C.I.E., GÖTTINGEN

(Continued from Vol. IV page 266)

A.—RAJARAJA.

No 25.—Inscription in the Sthānūnātha temple at Śuchindram near Cape Comorin²

1 Svasti śr[i] [||*] Tiru-māga[l] pōla=
 5 kō Iśaiā[śa].
 6 Kēśam[vaṇma]ikku [yā]ndu padin-aiū[ju] v[v]-āndu Kanna-[nāy]iṇṇa muv[v-a].
 7 n[diy-āg]i [Ś]e[v]vāy-[k]kīlamai perri [P]āyirattai-nāl

"In the year fifteen (of the reign) of king Rājārāja-Kēśarivarman,—on the day of Pūrva-Bhādrapadā, which corresponded to a Tuesday, three evenings having expired³ of the month of Kanyā in this year"

We have found before (above, Vol IV p 266) that Rājārāja's reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. A date of the month of Kanyā (August-September) of the 15th year of his reign, therefore, will be expected to fall either in A.D. 999, in Śaka-Samvat 921 expired, or in A.D. 1000, in Śaka-Samvat 922 expired. As a matter of fact, this new data works out correctly for Śaka-Samvat 921 expired.

In Śaka-Samvat 921 expired the month of Kanyā lasted from the 27th August to the 25th September A.D. 999, and during this period the moon was in the *nakṣatra* Pūrva-Bhādrapadā—by the equal-space system for 15 h 6 m, by the Brahma-siddhānta for 3 h 56 m, and according to Garga for 3 h 17 m, after mean sunrise—on Tuesday, the 29th August A.D. 999, which was the third day of the month of Kanyā⁴ (and the full-moon day⁵ of the month of Bhādrapada).

The date reduces the period during which the reign of Rājārāja must have commenced to the time from the 24th December A.D. 984 to (approximately) the 29th August A.D. 985.⁶

B — KULOTTUNGA-CHOLA I

No. 26 — Inscription in the Rājagōpāla-Perumal temple at Maṇṇārgudi in the Tanjore district⁷

1 Svasti śrīh ॐ Puṅgal-mādu v[il]l[un]ga kōv=
 Irījakēśarivarmar-āna Tr[i]bhavarachakrava[ratt]i[gal] śrī-Kulōttunga-Śōla.

¹ Compare *South Ind. Inscr.* Vol. III. p. 9 and note 4.

² The first 8 lines of this inscription are published above, p. 45 (No. 6, E).

³ I.e. either 'on the night of the third solar day,' or 'on the fourth solar day.'

⁴ The moon also was in Pūrva Bhādrapadā on Monday, the 25th September A.D. 999, which was the 30th day of the month of Kanyā.

⁵ The full moon, *itthi* ended 13 h 26 m after mean sunrise.

⁶ [According to the Suchindram inscription (p. 44 above) it commenced in the month of Karkataka — E. H.]

⁷ No. 103 of the Government Epigraphical collection for 1897.

2 dā[va]rkk-iyāṇ[dū] 48 āvadu Makara-nāyaṅṅa pūrvva-pakshattu trayōdaśiyum
Tingat kīlamaiyūm peṇṇa Tīru[v]ādirai-nāl.

"In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttunga-Chōladēva,—on the day of Ādrā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara."

Above, Vol IV p 263, we have seen that a day in the month of Kumbha of the 48th year of the reign of Kulōttunga-Chōla I corresponds to the 25th January A D 1118. This date, of the month of Makara which immediately precedes the month of Kumbha, of the same 48th year, will therefore be expected to fall within a month before the 23rd January A D 1118, the first day of the month of Kumbha of that other date. And so it really does. For, the date corresponds to Monday, the 7th January A.D. 1118, when the 13th *tithi* of the bright half (of the month Māgha¹) ended 15 h 1 m, and when the *nakṣatra* was Ādrā, by the equal-space system for 14 h 27 m, by the Brahma-siddhānta for 0 h 39 m., and according to Garga for 2 h 38 m., after mean sunrise.

No 8 — RAYAKOTA PLATES OF SKANDASISHYA

By E HULTZSCH, PH D

This inscription is edited from two sets of Sir Walter Elliot's ink-impressions, which I owe to the kindness of Dr Fleet. On the wrapper in which I received the impressions are the following remarks in Dr Fleet's hand — "The original copper-plates belong to Sir Walter Elliot. Three plates, about 8½' by 3½'. In good order. They are quite smooth, the edges are not raised into rims. The ring has been cut. It is about ½" thick and 3¼" in diameter. The seal is circular, 2' in diameter. It has, in relief on the surface of the seal, a kneeling bull facing to the proper left, and some small emblems, which I do not quite understand, above it and a line of writing, which I cannot read, all round it. The label on them says that they were received from Captain Campbell of Royakota." Royakota is the former spelling of Rāyakōta (properly Rāyakōte in Kanarese), a hill fort, village and post office in the Krishnagiri tāluka of the Salem district².

The inscription consists of three Sanskrit verses, a passage in Tamil prose (ll 11 to 33), and a fourth Sanskrit verse at the end. The four Sanskrit verses must have been written or copied by a person who had only a very faint knowledge of that language. The Tamil portion is more correct, but shows many cases of doubling of initial and final consonants which are not sanctioned by the Tamil grammars³.

The alphabet of the four Sanskrit verses is Grantha. The prose passage is written in Tamil characters, occasionally interspersed with Grantha words. The alphabet of the inscription is decidedly more developed than that of the Kūam and Kaśakūdi plates,⁴ but more archaic than that of the Hastimalla plates⁵. If it is admissible to compare the characters of stone inscriptions, which sometimes retain older forms, I would say that the alphabet of

¹ The *tithi* of the date therefore is one of the *Kalpādis*.

² Mr Sewell's *Lists of Antiquities*, Vol I p 195.

³ Wherever the doubling is inadmissible, I have enclosed one (or two) of the consonants in round brackets.

⁴ *South Ind Inscr* Vol I No 151, and Vol II No 73.

⁵ *Ibid* No 76.

the Râyakôta plates lies between the two Kîl-Muttugûr inscriptions of Nairasimhavarman as the upper limit, and the two Âmbûr inscriptions of Nripatunga-Vikramavarman, as the lower one¹

After an invocation of Vishnu (verse, 1), the inscription furnishes the same genealogy as three inscriptions of the Pallava dynasty (*viz* the Kailâsanâtha inscription of Râjasimha,² the Kasâkûdi plates,³ and the Udayêndiram plates of Pallavamalla⁴) as far as Aśvatthâman. But while the Pallava inscriptions⁵ continue the line from Aśvatthâman to his son Pallava, the Râyakôta plates seem to state that Aśvatthâman had, by a Nâga woman, a son named Skandaśishya, a descendant of whom was another Skandaśishya, or, as he is called in the subsequent Tamîl passage (l 11), *kô vijaya-Skandaśishya-Vikramavarman*.

The Tamîl portion states that, in his fourteenth year, the king issued a written order to the inhabitants of the district of Paduvûr-kôttam and to the inhabitants of Mēl-Adaiyâru-nâdu, a subdivision of this district, by which he granted to a Brâhmana the village of Śârugûr (l 14) in the same subdivision. This village received the surname Skandaśishyamangalam (l 22 f) in honour of the donor. Among its boundaries we find (the hill named) Tiruvēlâlamudi (l 26). This is the Tamîl equivalent of Vēlâlasikhara, a hill which is mentioned in the Udayêndiram plates of Pallavamalla⁶ among the boundaries of Udayachandramangalam—the modern Udayêndiram in the Gudiyâtam tâluka of the North Arcot district⁷. Consequently Śârugûr must have been situated near Udayêndiram, which, like Śârugûr and Âmbûr,⁸ belonged to Mēl-Adaiyâru-nâdu⁹.

The etymological meaning of Skandaśishya is 'the pupil of the war-god'. The dynasty to which he belonged is not named in the inscription. That he claimed connection with the Pallavas is evident from the two facts that his seal bears a bull,¹⁰ and that he derived his descent from the same mythical ancestors as the Pallava kings of Kâñchi. On the other hand, the two words *kô vijaya* which are prefixed to his name, and the title *Vikramavarman* which follows it, in line 11, connect him with certain other princes who profess to have been descendants both of the Pallavas and of the Western Gangas.¹¹ As I have stated before, the alphabet of the Râyakôta plates would well suit this allocation. The legend according to which Skandaśishya was a remote descendant of another Skandaśishya, who was born to the sage Aśvatthâman by a Nâga woman, seems to be connected with a similar legend, the heroes of which are the Chôla king Kôtkilli and the Tondaimân (i.e. the Pallava king) Ilandiraiyan.¹² An inscription at Tirukkajukkunram mentions a Skandaśishya who was anterior to the Pallava king Nairasimhavarman I¹³ and who, accordingly, must have reigned long before the king who issued the subjoined grant.

According to line 12, the grant was made at the request of Mahâvali-Vânarâja, who must have been a feudatory of Skandaśishya. The title Bânâdhurâja or Mâvali-Vânarâja was bestowed on the Western Ganga king Prithivîpati II by the Chôla king Parântaka I¹⁴ and appears to have been the hereditary designation of the Bâna chiefs, who derived their descent from the demon Bali.¹⁵

¹ See above, Vol IV pp 182 and 360, Plates

² *Ibid* Vol II p 342

³ See, in addition to the three inscriptions quoted in the last sentence, the Amarâvati pillar inscription of Simhavarman II (*ibid* Vol I p 25) and the Kûram plates (*ibid* p 144)

⁴ *Ibid* Vol. II. p 363, text line 70 f

⁵ Above, Vol. IV p 180

⁶ See page 49 above

⁷ *South-Ind. Inscr* Vol II p 377, note 5.

⁸ *South-Ind Inscr* Vol II p 381, and above, Vol IV p 222

⁹ See above, Vol III p 74

¹⁰ *South-Ind Inscr* Vol I p 9

¹¹ *Ibid* p 363

¹² See *ibid* p 365

¹³ *South-Ind Inscr* Vol II p 382.

¹⁴ Above, Vol IV p 181 f.

¹⁵ Above, Vol III. p. 277.

18

51

20

22

24

amsat vishah⁴
 kshirambôdhi.⁶
 =Ambôjayôni.⁸
 n samaja-
 nabhavad=amu-
 am=upagatâ¹³

khalu purâ

¹⁶Skandhasi-

chaturasy=âka-
 hrâmayasâkshi-
 aru[ma*]rkku

iii a

26

28

30

32

Mahê-

Mêl-Adai-

âlum ôtta-p-
 ma[ṇ*]ku-
 alai-ppôlayum

âvachchanna.²⁴

kôttattârk-

adu kapdu

*]tu=kkôyik.²⁹

a]=galiyu(m)-

ndashishya.³¹

far as jagatâm
 ends against the

271b

Âbharâyam (?)

34

ya-

H 2

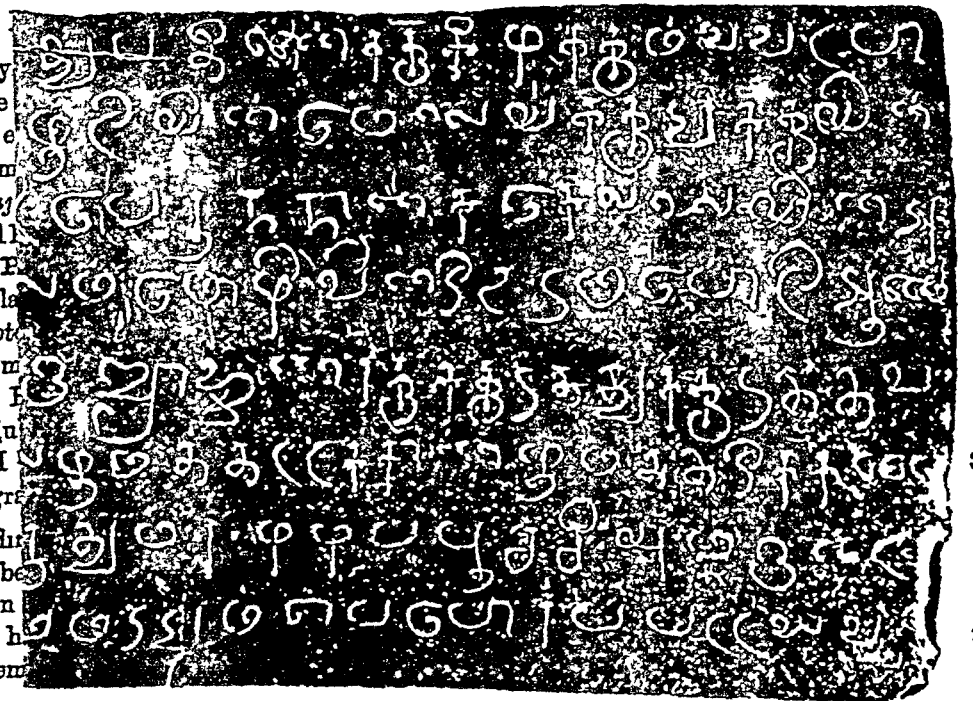
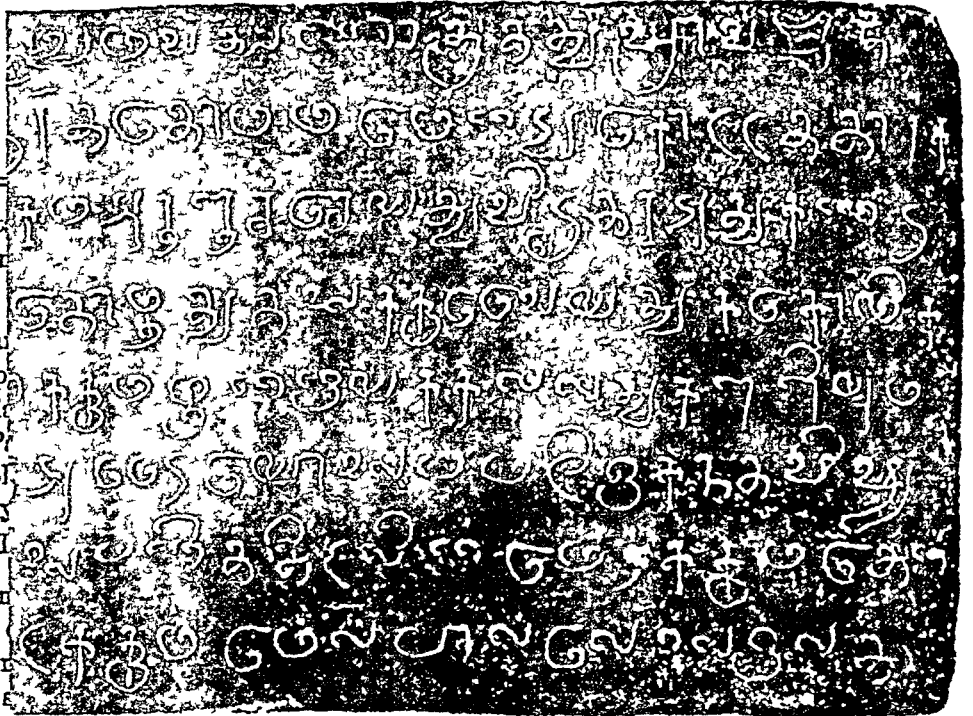
the Rāyakōṭa
the upper lū-
one.¹

After a
three inscrip-
Kasākūḍi pla-
while the P
Rāyakōṭa pl
Skandaśishy
subsequent T

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(l 26) Th
Udayēndiran
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a Nāga wom
Chōla king
at Tirukkalu
havarman I
subjoined gr

Accord
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bestowed on
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from the dem



¹ See above

² *Ibid* Vc

³ See, in

Śikhavarman I

⁴ *Ibid* Vc

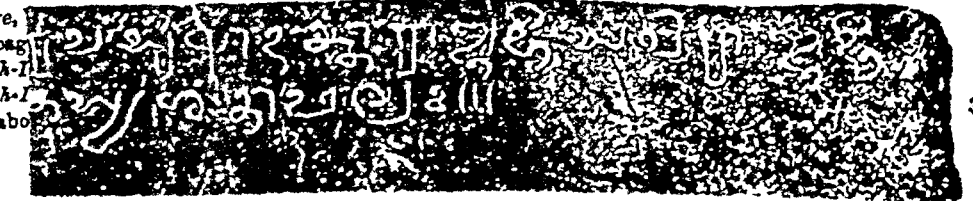
⁵ Above,

⁶ See page

⁷ South-I

⁸ South-I

⁹ See above



TEXT 1

First Plate

- 1 ²Svasti śrī[h —] ³Lakṣmīdhāma radhā. hētu-vasudhāsambhattu-Kamsat viśah⁴
 2 patmāksha[h⁵ ga]ganātalakṣhanaraprasissisinduvvidhih kshīrambōdhi.⁶
 3 śayālu-Dānavavadhūvaidhavyadānō Hari[h*] ||⁷ [1*] Āsīd=Ambōjayōni.⁸
 4 s=trbhuvana-janaga⁹ Śrīpadēnnābhīpatmaputratasy=Āngirā svan samaja-
 5 nī Dīshanatasya¹⁰ sūnur=vabhūvaḥ Śayutasyamayō=bhūt samabhavad=amu-
 6 dhah¹¹ śī-Bharadvāja-nām[ā*] drōnah¹² Drānah pravīnah charanam=upagatām¹³
 labdha-
 7 vān janma tasmān || [2*] - Aśvarttām=āśya¹⁴ tarntur=bhavatī khalu purā
 vikramānyakra.¹⁵
 8 tāriyātō Dvījīhv-āmgini-putrāhvahritiyatajagatām ¹⁶Skandhaśi-

Second Plate ; First Side.

- 9 shy-ādhīrājā¹⁷ || tat¹⁸ vamsē ¹⁹(śrī-)Skandhaśishyah samachan²⁰ chaturasy=āka-
 10 rān=yātum=iśah karttā vėlā-vināśah Kalāśabhava iva bhrāmayaśākshī-
 11 rājā²¹ || [3*] Svasti śrī [1*] kō viśāya-Kandaśishya-Vikkuramaparū[ma*]rkku
 yāndu
 12 padīnālāvadū Mahāvali-Vānarājar vinnappattāl Mahē-
 13 śvara(h)-bhatar ānattiy=āga=Ppadu(v)vūr-kkōtta[tū*] Mēl-Adai-
 14 (y)y[ā*]ru-(n)nāttu Śārūgūru(m)m=ādānai=chchūṅṅiy ²²senr=ul-[p]ālum ētta-p-
 15 pādum=aṅu-kādum pīdīlgaīyum ulu-kollaiyum eṅi-kādum(m) ma[n*]ru-
 16 m (k)kālum (k)karaiyum (p)parisum (k)kurambum (t)talai-ppēlaiyum

Second Plate , Second Side

- 17 (m)maṅṅum ²³[e]ppōr-ppatta nī[a]num Vatsa-gōtrattu Prāvachchanna.²⁴
 18 sūtrattu Mā[dha*]vaśarmma-bhatar[k*]ku=kkudu(r)tō(mm)m=enṅu²⁵ kōttattār-
 19 kun=nāttārkkū(m)m=eḷugu-²⁶tarumṅam ²⁷arulu=chcheydu vidutar²⁸ [1*] adu kandu
 20 kōtta[t*]tāru(m)n=nāttārum (t)tolūdu talaiḱku vaiy[t*]tu=kkōyik.²⁹
 21 karanattukku=kkōyil-ānaikkum munṅ=āy=kkall[un]=galliyu(m)-
 22 n=nattu=kkuduttu [1*] eḷudi vidunda³⁰ aṅaiy-ōlai=ppadi 1-Kandashishya.³¹

¹ From Sir W Elliot's ink impressions

² Before this word there seem to be traces of a symbol, perhaps om.

³ Read *Lakṣmī*°

⁴ Read *rathāṅgahēti-vasudhāsambhattu Kamsadvīshah*

⁵ Read *padmākshō* I am unable to correct the remainder of this *pāda*.

⁶ Read *kshīrambōdhi*-

⁷ This verse contains only three *pādas*. ⁸ Read =*Ambhōja*°

⁹ Read *-janakah Śrīpatēr=nābhī padmāt=putras=tasy=Āngirah svah*.

¹⁰ Read *Dīshanatasya sūnur=babhūva* | *Saiyut=tasy=ātmayō*

¹¹ Read *tah*.

¹² Read *dī bñ Drōnah*

¹³ Read *ksharanam=upagatāl=labdhavān=janma tasmāt*

¹⁴ Read *Aśvarttam=āśya tantur*

¹⁵ Read *vikrama nyakkṛt arir-jātō* I am unable to correct the remainder of line 8 as far as *jagatām* *Dvījīhv āmgini* is probably meant for *Dvījīhv ānganā* (i.e. *Nāga kanya*), which, however, offends against the metre

¹⁶ Read *Skanda*°

¹⁷ Read *°rājah*

¹⁸ Read *tad-vamsē*

¹⁹ Read *Skanda*°

²⁰ Read *samayan*

²¹ Read *bhrāmayaṇ=Abdhīrājam* (?)

²² Read *senra ulu*

²³ Read *eppēr*

²⁴ Read *Pravachana*.

²⁵ The engraver has himself cancelled the (r) by placing a horizontal line above it.

²⁶ Read =*eḷudu*

²⁷ Read *aruli*

²⁸ Read *viduttār*

²⁹ Read =*kkōyir*

³⁰ Read *vidutta*

³¹ Read =*Ekandashishya*.

23	mangalattukku=kkīl-pā(l)l-e[l*]lai	[Ma]nattidalin	mē[r](k)kum	ten-
24	pā(l)l-e[l*]lai	Kurumadiyin	vadakkum	mēl pā(l)l-e[l*]lai
				Ila[t]-

Third Plate, First Side.

25	t[ai]yppādiy=enuum	mudu-padi[yi]n(kka) ¹	klakkur	(v)vaḍa-pa-
26	r(k)k=ellaiy	Tiruvēlāla(m)mudiyin	mōlaiy=Kkurukku[dī*]yin	
27	(t)terkum [l*]	ikkūri[l*]	aga-ppatt	perun=nān(k)g=ellaiyin
28	gambadi-ppatta	bhūm	² ani-nīla(m)m=oliv=nnr	ndumb=ōdi āmai-
29	y	³ (n)nagal(v)vaḍ=ellām	i-brahmanar[k*]ku=kkuduttu=kkudutta	pr-
30	rihāra(m)m=āvaṇa	taiyum	(L)kūlānnum	(t)taiy-kkū[rā]-
31	yu(m)n=nall-āvu(m)n=nall	eruḍum	i(i)la-ppūchchiyum	idai-[p]-
32	pūchchiyum	ull-nukkaiyum	(m)marṟum	⁴ oppōr-ppatta sa[r]vva-

Third Plate, Second Side.

33	⁵ pāda-[pam]hārattāl || Vasu- ⁶ hu ⁷ vasu[dh]a dattā	iajabhi[n]	Savirajabhi[h] ¹⁷ [l*]
34	y[a]sya yasya yadhā ⁸ bhūmitya ⁹ tasya śatā ⁹ phalam || [4] [l*]		

TRANSLATION

A — Sanskrit portion

(Line 1) Hail! Prosperity! [Verse 1, which is incomplete, seems to enumerate various epithets of Hari (Vishnu)]

[Verses 2 and 3, which are very corrupt, contain the following genealogy — From the lotus on the navel of Śrīpati (Vishnu) was produced the lotus-born (Brahmā) His son was Angiras, his son Dhishana (Brihaspati), his son Śamyu, his son Bharadvāja, his son Drōṇa and his son Aśvatthāman His son (?) by a Nāga woman (*Divyā-āṇanā* [c]) was the overlord (*adhīrāja*) Skandaśishya. In his family was born (another) Skandaśishya, who resembled the pitcher-born (Agastya)]

B — Tamil portion

(L 11) Hail! Prosperity! In the fourteenth year (of the reign) of the king, the victorious Skandaśishya-Vikramavar[ma]n, — (the king) was pleased to issue the following written order to the inhabitants of the *kōttam* and to the inhabitants of the *vādu* — "At the request of Mahāvali-Vānarāja, Mahēśvara-bhatta being the executor,¹⁰ we have given to Mā[dha]vaśarmā-bhatta, of the Vatsa *gōtra* (and) of the Pravachana *sūtra*,¹¹ (the village of) Śārugūr in Mēl-Adaiy[ā]ru-nādu, (a subdivision) of Paduvūr-kōttam, — the waste land under cultivation which surrounds this (village), (the land) irrigated by water-levers, cut jungle, *pīdilaiga*,¹² dry land under cultivation, burnt jungle, commons,¹³ channels, embankments, ferry-boats, causeways, *talaippēlai*¹⁴ and all other kinds of land "

¹ The engraver has himself cancelled the *ku* of (*Lku*) by placing a horizontal line above it.

² Read *un nīlam* = 930

³ Read *nagariad* =

⁴ Read *eppēr*

⁵ Read *bādāḍ* =

⁶ Read *bahuhir* =

⁷ Read *Sagar adibhish*

⁸ Read *yadā bhūmis* = *tasya*

⁹ Read *taṭṭa*

¹⁰ *Ānatti* is the Tamil form of the Sanskrit *ājñapti*, compare line 106 f. of the Kaśīkudi plates

¹¹ According to Professor Jolly (*Recht und Sitte*, p. 4), *Pravachanasūtra* is the same as *Baudhāyanasūtra*. The same term occurs in two of the Udayendiram grants, see above, Vol. III p. 142, and *South Ind. Inscr.* Vol. II p. 373

¹² The same term occurs in line 282 of the large Leyden grant.

¹³ *Mayra* occurs in line 281 of the same grant

¹⁴ The same term occurs in line 80 of the K. L. and P. plates

(L 19.) Having seen this (*order*), the inhabitants of the *kōffam* and the inhabitants of the *nāḍu* reverently placed (*it*) on their heads and planted stones and milk-bush (*along the boundaries*)¹ before an accountant of the royal palace and an elephant of the royal palace²

(L 22) According to the royal order which was issued in writing, the eastern boundary of this (*village of*) *Skandaśishyamangalam* (*is*) to the west of *Manittāḍal*; the southern boundary (*is*) to the north of *Kuṟumadī*; the western boundary (*is*) to the east of the ancient village called *Ilattappādī*; and the northern boundary (*is*) to the south of *Kuṟukku[ḍi]* on the west of the *Tiruvēlālamudī* (*hill*)

(L 27) The land enclosed within the four great boundaries thus proclaimed, wherever the iguana runs and the tortoise crawls,³ not excluding the cultivated land,⁴ was given to this *Brāhmana*.

(L 29) The exemptions granted are (*the tax on*) looms and (*the tax on*) shops,⁵ the rent of the goldsmiths,⁶ the cloth on the loom,⁷ the best cow and the best bull,⁸ the tax on toddy,⁹ the tax on weights,¹⁰ and (*the tax on*) residence within (*the village*), with exemption (*from these*) and all other kinds of burdens (*the village was granted*)

[Verse 4 contains one of the customary admonitions to future kings]

No 9 — KONKUDURU PLATES OF ALLAYA-DODDA, SAKA-SAMVAT 1352

By G. V. RAMAMURTI, B A., PARLAKIMEDI

These plates were discovered in 1887, deposited in a small square receptacle in a brick mound in the village of Konkuduru,¹¹ 5 miles north of Rāmachandrapuram in the Gōḍāvarī district. They were not claimed by any one as private property, and Mr S H Wynne, the Collector of the Gōḍāvarī district, sent them in September 1893 to Dr Hultzsch, to be kept in the Madras Museum. The set consists of seven copper plates with raised rims and strung on a ring. The ends of the ring are secured in the crescent-shaped base of an oblong pedestal, which bears a recumbent figure of the sacred bull *Nandi*, with the symbols of the sun and the moon in front of it. One end of the ring is loose, and the plates may be detached from the ring by bending it. The size of each of the plates is about $10\frac{1}{4}$ " by $5\frac{1}{2}$ ", and the ring-hole is about $\frac{3}{4}$ " in diameter. The ring measures about $4\frac{1}{2}$ " in diameter and is about $\frac{1}{2}$ " thick.

I edit the inscription from two sets of ink-impressions, kindly sent to me by Dr Hultzsch. All the plates except the fifth and the seventh are numbered by Telugu numerals, engraved

¹ Compare line 110 f of the *Kaśākūḍi* plates

² Compare ll. 174 176 of the large Leyden grant, and *Ind Ant* Vol. XX p 288 f and Vol XXII p 75

³ See *South Ind Inscr* Vol II p 360, note 1

⁴ See *ibid* Vol III p 26, note 2, and l 305 f of the large Leyden grant

⁵ The two terms *tari* and *kūlam* occur in the same order in line 77 of the *Kūram* plates. Instead of this, two later inscriptions have *tariy irai*, 'the tax on looms,' and *kaday irai*, 'the tax on shops,' see *South Ind Inscr* Vol I p 88 f

⁶ With *tattār-kkāṇam* compare *tattār ppāttam*, *ibid* Vol II p 114, line 2 from below, Vol I Index, s v *tattār*, and l 303 of the large Leyden grant

⁷ Instead of *tari klūras*, the same grant (l 303) has the synonymous term *tari-pvudava*

⁸ The same two terms occur in line 127 of the *Kaśākūḍi* plates and in line 304 of the large Leyden grant.

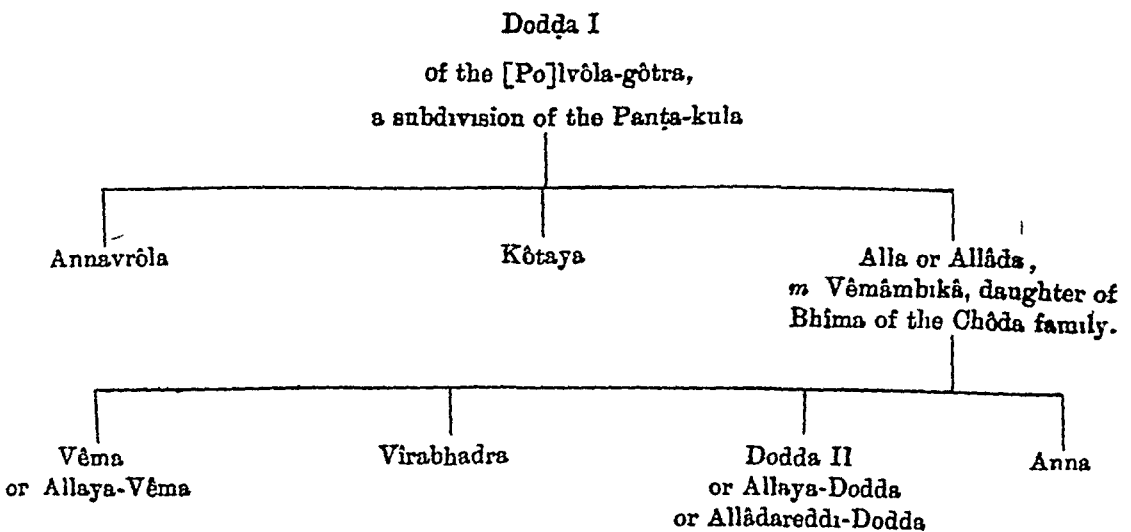
⁹ Instead of *ila ppuchchi* the same grant (l 286) reads *ilam pūtechi*

¹⁰ With *idai-ppūchchi* compare *idai-ppāttam* in the same grant (l 304) and *idai vari* in *South-Ind Inscr* Vol II p 117.

¹¹ No 18 on the *Madras Survey Map* of the Rāmachandrapuram tāluka.

on the left margin of the second side of each. Each plate bears writing on both sides. A few letters on the first side of the first plate and a few others of the other plates, which are indistinct, being excepted, the inscription is on the whole well engraved and in good preservation. The language is, from line 1 to 130 and again from line 179 to 190, Sanskrit verse of various metres, while the intervening description of the boundaries of the village granted (ll. 130-179) is in Telugu prose. Some ungrammatical and archaic as well as obsolete words occur in the Telugu portion. The *anusvāra* in such words as *dāmka* (l. 135) and *vāṅgu* (l. 139) is now omitted or attenuated into half-*anusvāra*.¹ The following are some of the peculiarities of the alphabet and orthography of this inscription.—(1) The alphabet closely resembles the modern Telugu character; *d*, *l*, *ś*, *ṣ*, *ā* in *śā*, and a few other letters, however, present older forms. (2) In such conjunct consonants as *nga*, the *anusvāra* is used instead of the proper nasal. (3) The *anusvāra* is improperly used in several cases, as *prasanna* (l. 126) for *prasanna*; in *tuṁmma* (l. 138) the *m* is superfluous. (4) In *ṇumḍḍi* (l. 158) and *amṭṭa*² (l. 174), *ḍ* and *ṭ* are incorrectly doubled; the doubling of *y* in *pālaniyyah* (l. 182) appears to compensate for the shortening of the preceding long vowel, though it is incorrect. (5) Except in the word *svargga* (l. 184), consonants are not doubled after *r*. (6) The vertical bottom-stroke which the modern alphabet employs to mark the aspirates is here generally dispensed with, except in the case of *bh*.³ Where the top-stroke is not used, a small vertical stroke or a mark like a circumflex is placed beneath or by the side of the letter (ll. 35, 37). The *bhā* of *vibhāti* (l. 33) is distinguished from the *bā* of *bāla* (l. 34) by the angle under which the *ā* is affixed to the consonant. (7) The secondary form of *l* has two different shapes, compare (in l. 99) *Mallayārya* with *Jallipalli*. (8) Conjunct consonants as *rya*, *ryō*, *rva* are expressed, as in modern Telugu, by the full form of *r*, to which the secondary form of *y* or *v* is attached (ll. 44, 47, 54), but *rvō* and *rvē* are also expressed by the *rēpha* mark on the top of *vō* and *vē*. (9) No distinction is made between the short and long sounds of *e* and *o* even in Telugu words. (10) Two ways of marking *ē* and *ō* are noticeable. (11) In conjunct consonants the secondary form of *v* is not distinct from that of *p* (ll. 31, 32, 35). (12) The second *k* in *dikkāmtā* (l. 35) is a full *k* without the top-stroke. (13) The *r* of *Rigvēda* (l. 100) has a top-stroke.

As may be seen from the abstract of contents (p. 67 below), the inscription contains the following pedigree of the Reddi chief Allaya-Dodḍa of Rājamahēndra:—



¹ See above, Vol. IV p. 315.

² Compare Mr. Krishna Sastri's remarks, above, Vol. III p. 21.

The date of the grant was the time of Ardhôdaya in the month Pausha of Śaka-Samvat 1353 (expired), which corresponded to the cyclic year Sâdhârana (v 23) Professor Kielhorn kindly contributes the following remarks on this date —“The *Ardhodaya* takes place on the new-moon *tithi* of the *amânta* Pausha, provided this *tithi* falls on a Sunday, when during day-time the *nakshatra* is Śravaṇa and the *yôga* Vyatipâta. This most auspicious conjunction for making donations *did* take place in the given year. For in that year the new-moon *tithi* of the *amânta* Pausha ended 2 h 20 m after mean sunrise of Sunday, 14th January A.D. 1431, when the *nakshatra* was Śravaṇa for 17 h. 4 m and the *yôga* Vyatipâta for 18 h 56 m after mean sunrise”

The object of the grant was the village of Gumpinī (v 23), which was surnamed Allâda-reddidoddavaram (v 24) or Doddavaram (ll 146, 155, 159, 169, 173, and v 89) This village cannot be traced on the map. But its position is defined by several villages which are mentioned in the description of its boundaries, and which, as Dr Hultzsch informs me, are found on the *Madras Survey Map* of the Amalâpuram tâluka. These are Dêvarapallī (No. 27 on the map), Palavela or Palevela—now Palivela (No 42 on the map), Mummadvaram—now Mummadvaryaspâdu (No 26 on the map), Înthakôta—now Îtakôta (No 22 on the map) Kêtarâjupallī (No 19 on the map) and Vedurêšvaram—now Vedarêšvaram (No 20 on the map). The northern boundary of Gumpinī was the Kauntêya river. This must be another name of the Gautamī, or of its southern branch which passes to the north-east of Palivela

I may here insert some facts mentioned in two Telugu poems composed by Srinâtha,¹ viz the *Kâśikhandam* and the *Bhîmakhandam*,² as they confirm and even add to the information recorded in this inscription. The poet was contemporary with the last three Reddī princes of the dynasty and dedicated the former poem to Virabhadrareddī, the brother of the Doddaya-reddī who issued the present charter, and the latter poem to the minister of Virabhadra. The *Kâśikhandam* contains the following account — Among the divisions of the Śûdra caste, one is famed by the name of Panta-kula,³ of which Perumâdireddī, of the village Dûvûru, became celebrated as a devotee of Śiva. He belonged to the Dêsatī-vamśa. His wife was Annamâmbâ, by whom he had five sons, Allaya, Pedakôta, Annaprôla, Doddava and Pinnakôṭa. The fourth, Doddaya,⁴ is styled Pantakularâja. He married another Annamâmbâ and had three sons, Prôla, Kôta and Allâda. The last is described as a great conqueror, and from the description the poet gives of his achievements, he seems to have risen to some importance and perhaps established a petty principality. His wife⁵ was Vêṃâmbâ, the grand-daughter of king Anavêṃa, who bore four sons,—Vêṃa, Virabhadra, Doddaya, and Annaya.⁶ The eldest of them is said to have led an expedition as far as the Vindhya and to have conquered Saptamâdiya-râya, the king of Jhûde-jantaru-nâdu, the chiefs of Bârahadontī, and the kings of Oddâdī and Kaṭaka. He is also said to have received tribute from Panduvâsuradhâni, the king of Odde-dêsa, the king of Karnâta, the king of the Yavanas (?), and the chiefs

¹ This famous Telugu poet lived about the year 1435 A.D. He was patronized by the Reddī chiefs of Bâjamaḥendra. Of his many works, the *Panditarâyacharitam* was dedicated to Mâmiṇi Praggadayya, commander-in-chief of Vêṃâreddī's forces, the *Naishadham* to Mantri-Singana, Praggadayya's brother, the *Bhîmêśvara-khandam* to Benḍapûḍi Annayya, minister to Virabhadrareddī, and the *Kâśikhandam* to Virabhadrareddī, see Rao Bahadur K. Viresalingam's *Telugu Poets*, Part I p 66

² The introductory verses in the first canto of this poem and generally the initial and the final verses of each canto contain numerous references to incidents in the lives of the Reddī chiefs

³ Compare verso 4 of this inscription

⁴ The inscription traces the genealogy of the dynasty from this chief.

⁵ Vêṃâmbâ was, according to the inscription, the daughter of Bhîma of the Chôḍa family

⁶ There is a peculiarity in the nomenclature of these Reddīs. The name of a chief is often prefixed to that of his son. Allâda's sons are known as Ala Vêṃa, Ala Vira or Allanṇipa-Virabhadra. So also, Kâṭa's son is called Kâṭaya Vêṃa or Kâṭamareddī-Vêṃâreddī, see above, Vol IV p 328

of Bārahadonti-manne and Saptamādiya¹ The titles by which he was well known are—Rāyavēśyābhujamga, Samgrāmapārtha, Karpūravasantarāya and Jaganobbaganda The second chief, Virabhadra, is described as even more powerful than his brother The chiefs of Kasimikōta, Venkatāyi, Kappakonda, Killeda and others are said to have been subdued by him. He was crowned during the life-time of Vēmāreddi Virabhadra married Anitalli, the daughter of Vēma, the son of king Kāta² He was a votary of Śiva and a great warrior The third chief, Dodaya,³ is also reported to have made many conquests He led an expedition to the north and reduced Oddādi, Śringāramkōta and Lōtugedda⁴ He was a very skilful horseman On the race-courses he made his horse jump over a space of twenty-four cubits in one bound⁵ After briefly describing the virtues of the youngest, Annaya, the poet expresses the wish that his patron might rule the whole country including Chikati, Kalinga, Chilkasamudra and Simhasaila⁶ from his capital Rājamahēndra⁷

As regards the connection between the Reddis of Kondavidu⁸ and those of Rājamahēndra nothing definite is known The *Bhīmakhandam* states that the chief Allāda became the ruler of a kingdom extending as far as Simhādri, with his capital at Rājamahēndra, by the influence of his relationship with Prōlaya, Anavēma, Anapōta, Alavēma, Kumāragiri and others, who were the rulers of Pākanādu⁹ It is probable that the Anavēma whose grand-daughter, Vēmāmbā, according to the *Kāsikhandam*, was married to Allādabhūpati, is the Anavēma of Kondavidu¹⁰ But the present inscription says that Vēmāmbikā was the daughter of Bhīma of the Chōda family To reconcile these two statements, it may be conjectured that Vēmāmbikā was the daughter of Anavēma's daughter and that Bhīma was his son-in-law We learn from the Tottaramūdi plates that Kātaya-Vēma's wife and mother were, respectively, the daughter and sister of Anavōta, the elder brother of Anavēma,¹¹ and the *Kāsikhandam* tells us that this Kātaya-Vēma's daughter was married to Virabhadra, the second son of Vēmāmbikā Though the relationship between these two Reddi dynasties is thus established, it is not easy to explain how the kingdom of Rājamahēndra came into the hands of Vēma and Virabhadra. Kātaya-Vēma is said to have received it as a gift from Kumāragiri of Kondavidu,¹² and he must have possessed it until at least A D 1416, the date of the latest inscription

¹ *Sapta mādiya* probably means 'seven hills' and *Bārahadonti-manne* 'twelve hill states (?) Oddādi is in the Vizagapatam district and Kāṭaka in Orissa There is a village called Pānduva in the Gōdāvarī district The Yavanas are the Muhammadans

² This is the Reddi chief Kātaya-Vēma of Rājamahēndra, on whom see above, Vol IV Nos 46 and 47

³ This is the Reddi chief who issued the present grant

⁴ These places are in the Vizagapatam district.

⁵ Compare verse 19 of the inscription

⁶ Chikati is at present a Zamindāri in the Gañjām district. The extent of Kalinga was perhaps at this time much reduced. Chilkasamudra is the lake Chilka to the north of Gañjām. Simhasaila is a hill with a temple in Vizagapatam

⁷ The position of Rājamahēndra is described in the *Kāsikhandam* as follows The river (Gōdāvarī) along the western city wall, the temple of Sri-Mullagūri Śakti in the N E corner, and the temple of Madana Gōpāla in the fort

⁸ Regarding the Reddis of Kondavidu Mr Sewell says in his *Lists of Antiquities*, Vol II p 187 — "After the subversion of the Gajapati Rajas of Orangal by the Muhammadans in A D 1323, the Reddi chiefs in different parts of the eastern coast rose to power Amongst these the Kondavidu chiefs were for a century so important that their government rises to the dignity of a kingdom, and their family to that of a dynasty" Then he gives a list of six chiefs with dates which do not tally with those given at p 53 ff Kumāragiri-Reddi is said to have ruled from A D 1381 to 1395 (p 187), but on p 58 two inscriptions referring to him are recorded, which are dated in A D 1405 and 1407

⁹ The tract of country from Kondavidu in the Kistna district to Kanankuru in the Nellore district is said to be called Pākanādu. Compare above, Vol III p 24

¹⁰ No 4 in the genealogical Table of the Reddis of Kondavidu, above, Vol. IV p 321

¹¹ Above, Vol. IV p 321

¹² *Ibid* p 311

referring to him¹ He had a son,² but it is not known whether the latter inherited the principality³

From the foregoing facts and from the inscriptions noted by Mr. Sewell, it is evident that this dynasty exercised but an ephemeral sovereignty. Doddaya, the fourth son of Perumādi, first rose to some importance, probably as an officer of the Kondavidu Reddis. Then his third son, Allāda, improved that position and transmitted it to his adventurous sons, who established a principality with Rājamahēndra as their capital. But neither Vēma's sons, if any, nor those of any of his brothers seem to have inherited their throne. The Gajapatis of Orissa or the kings of Vijayanagara must have driven the Reddis from Rājamahēndra. The encouragement which these Reddis gave to Telugu poets is one noteworthy fact of their short-lived government, which entitles them to the gratitude of posterity.

TEXT.⁴

First Plate, First Side.

- 1 ✽ ल[क्ष्मी] पद्मकितां तनोतु भवतां लक्ष्मीपतिसंतत [के]लीकोलतनुस्-
- 2 मस्तजगतां रत्नाविधौ दक्षिणः । स्नेहाद्रा धरणीं नि[जै]करमणीं कर्तुं र-
- 3 [स]धुद्वहन्⁵ तत्सन्नेपकुतूहलात्पुलकितो य[:*] स्तब्धरोमाभवत् ॥ [१*] अस्तु
- 4 [म]हो हस्तिमुख स्वस्तिकरं [व]स्मस्तजनिहेतुः । यत्कटरटदळिमाला
- 5 [विलस]ति हरिनीलहारसमलक्ष्मीः ॥ [२*] कळापतेस्ता कलयामि बालां
- कलां⁶.
- 6 कलकेन⁷ विभिन्नरूपां । यदतरस्यंदिसुधारंमौर्द्ध्वत्युज-
- 7 यः पीतविष. शिवोभूत् ॥ [३*] अस्ति प्रशस्तमहिमा पुरुषः पुरा-
- 8 णस्तस्य क्रमान्मुखभुजोरुपदादभूषन् । वर्णा दिजप्रभृतय[:*]
- 9 [पद]पद्मजानां वंशेष्वभूजगति पटकुल प्रतीतं ॥ [४*] तत्रासीन्महिती
- 10 महीपतिलको मान्यस्यतामुन्नतस्थायी दोड्डमहीपतिसुक्तवान्
- 11 [पो]ल्लोलगोत्रायणीः । दानैर्यस्य विनिर्जितो मतिर्युतैस्साम्याय कल्प-
- 12 दुमो मौनो वल्कलसंवृतसुरगणं भक्त्या भजत्याधरात्⁸ ॥ [५*] श्रीयन्न-
- 13 ब्रोलप्रभुकोटया[ल्ल]भूमीश्वरास्तस्य सुताः प्रसूताः । सत्ये-

First Plate, Second Side

- 14 न सत्वेन जयेन धर्मतनूजभीमार्जुनतुल्यरूपाः ॥ [६*] तेषां कनिषोपि⁹ च
- 15 [ज]न्मनाभूज्येष्ठो¹⁰ गुणैरक्षधरातलेन्द्रः । चद्रोप्यदोषाकरतामुपेत-
- 16 स्त्रौम्योपि भूदनतां प्रयातः ॥ [७*] प्रतापभानौ प्रकट यदीये विजृ-

¹ Ibid p 328

² See *ibid*

³ In his *Lists of Antiquities*, Vol I p 41, Mr Sewell notes two inscriptions at Palakōl, dated A D 1415 and 1416, which refer to Allāda-bhūpāla (the father of Vēma and Virabhadra).

⁴ From ink impressions supplied by Dr Hultzsch.

⁵ Read °सादुद्वहन्°

⁶ The *anusōdra* stands at the beginning of the next line

⁷ Read कलकेन

⁸ Read °त्याधरात्

⁹ Read कनिष्ठोपि

¹⁰ Read °ज्येष्ठो.

- 17 भित्ति वैरिदिलासिनीनां । सुखावुजातानि सुहु[*] स्वकियां¹ विकासलीलां
 18 विस्तृजन्ति चित्रं ॥ [८*] शचीव शक्रस्य शिवेव शंभोः पद्मेव सा
 पद्मविलीचनस्य । वेशां²
 19 विक्ता चोडकुलेंदुभीमभूपात्मजाभूम्भृतास्य जाया ॥ [९*] श्रीवेम्भू-
 20 श्रीश्वरवीरभद्रभूनायदोड्ढचित्तिपालभूपा । अल्लाडभूपस्य सु-
 21 ता अभूवन् गुणैर्यथा पडितरथस्य पुत्राः ॥ [१०*] गुणैस्स तेषां निजजन्म-
 22 ना च ज्यायानभूदक्षयवेम्भूपः । रामो यथा रम्यगुणाभिराम[*] स्वसो-
 23 ध(ना)राणां³ निजभक्तिभाजा ॥ [११*] वेशप्रभो राजमहेंद्रनामा⁴ रामाभि-
 24 रामाजनि राजधानी । अनेकसातंगतुरगपूर्णा शशांकसकाशविराजिसौ-
 25 धा ॥ [१२*] धर्मानुत्तमयन् रिपून्विनश्यन् राज्यश्रियं वर्धयन् पापं स-
 26 श्रमयन् प्रजास्य रमयन् विद्वज्जनान् स्थापयन् । कीर्तिं संरचयन् दिशासु
 27 निखिलक्षोणीभृतामाश्रयो राजा राजमहेंद्रनामनगरे वीरेश्वरो जृम्भ-
 28 ते ॥ [१३*] तस्यानुजो राजमहेंद्रराज्यपटाभिषिक्तो⁵ विलसत्यतापः । त्यागश्रि-

Second Plate, First Side

- 29 या समृतवीरभद्र[*] श्रीवीरभद्रचित्तिपो विभाति ॥ [१४*] अल्लनृपवीरभद्रं
 विभवस-
 30 सुदं⁶ वितीर्णितरुभद्रं । पूजामोदितरुदं बलजितबलभद्रमाहुर-
 31 तिमद्र ॥ [१५*] आकारजितजयती जगति जयती विभीश्वरेवती । अमित-
 द्य[१]-
 32 गुणदाती वीरेश्वरवीरभद्रभूकांती ॥ [१६*] राज्ञोस्तयो रम्यगुणोनुजात[*] श्री-
 33 दोड्ढभूपो विजितारिभूपः । विभाति कर्पूरवसतरायस्त्रग्रामभीमो ज-
 34 गनीव्वगडः ॥ [१७*] आनस्रचित्तिपालकम्मकुटप्रप्रोतनानामणिच्छायावा-
 35 लरविप्रभापटलिकादीव्यत्पदांभोरुहः । दिक्कांताकुचचदनायि-
 36 तयशस्त्रपूर्णरोदोतभूरहादचि[ति*]पालजो¹⁰ विजयते दोड्ढक्षमाना-
 37 यक. ॥ [१८*] ¹¹धारामडलभजणीसुरडिकाख्यातेत्र दोड्ढप्रभो वाहं लघय-
 38 ति द्विधा¹² त्रिगुणिताष्टारतिमानां भुव । चित्रं किञ्च तदीयकीर्तिरव(१)लारी-
 क्षत्य-
 39 हो दिग्गजान् सूर्याश्वान्विपमानुपर्युपरि च प्रक्रीडति प्रत्यह ॥ [१९*] भुव-
 नत्रित-

¹ Read स्वकोया

² Read भद्र.

³ Read नाथो

⁴ Read दितोष

⁵ The *anusvara* stands at the beginning of the next line

⁶ Read पटिक्त.

⁷ The *anusvara* stands at the beginning of the next line

⁸ Read ह्राड

⁹ Read दराणा

¹⁰ Read पद्ममि

¹¹ Read मङ्गनी

¹² The word *dvaidha* has to be taken with *langhayat*, and not with *trigupita*, as the description of the same incident in the *Kālikāṇḍāra* gives the length of the jump as 24 cubits.

40 ये धवळे विशदैर्यत्कीर्तिपूरकपूरैः । चित्रं चकीरयूनां दिवापि सभव-
 41 ति चद्रिकामोदः ॥ [२०*] धाटीघोटिसुराग्रखंडितमहीधूळीकराळीकृतप्रांत-
 42 भ्रांतनतारिवीरपटले श्रीदोड्डभूमीश्वरे । चित्रं शत्रुनृपा निमज्ज विम-

Second Plate ; Second Side.

43 ले तत्स्वधाराजले प्रोक्ष्यन्त्यमरांगनाकुचतटीसंघट्टिगंगाजले ॥ [२१*] कदा-
 44 चिदर्धोदयपुष्पकाले दोड्डक्षितिशोर्चितपार्वतीशः । दानानि रम्याणि विधा-
 45 य गंगातटेग्रहाराणपि दातुमैच्छत् ॥ [२२*] श्रीशाके करवाणविश्वगणिते
 साधा-

46 रणे वसरे पौषेर्धोदयनान्नि पुष्पसमये कौंतेयगंगातटे । ग्राम गुं-
 47 पिणिनामक सङ्कलिकं सैश्वर्यभोगाष्टकं विप्रेभ्योऽक्षयदोड्डभूपतिरदादा-
 48 चंद्रमातारकं ॥ [२३*] अनवरतक्रतुरचनासंमोदितभूमिदेवदेवेन्द्रं । तं आ-
 49 मं निजनाम्ना कृतवान्नाडरेड्डिदोड्डवरं ॥ [२४*] ✽ ॥ वृत्तिमंतो
 द्विजव-

50 रा लिख्यते सांप्रतं क्रमात् । अत्राग्रहारतिलके 'सर्वेभ्यैकैकभागिन-
 51 : ॥ [२५*] ब्रह्मा यजुषि शास्त्रार्णा व्याख्याता नृपपूजितः । गौतमः[*]
 श्रीशिंगयज्व-

52 पेरुमाडिमघो' सुखी ॥ [२६*] षड्दर्शनीव्याक्रियाभिर्जिह्व[१*] यस्य विजृम्भते
 । पद्माल-

53 कौन्मयप्राज्ञः कौडिन्यो यजुरुज्ज्वलः^१ ॥ [२७*] श्रीशिंगमहेदिपौत्रो मीमां-
 54 साशब्दतर्कभूः । साहित्यसीमा हरितः शिंगयार्यो महोदयः ॥ [२८*]
 षड्दर्श-

55 न्यादिविद्यानां यस्य जिज्ञा विहारभूः । मलावमाधवसुधीः कौडिन्यो य-
 56 जुषा पटुः ॥ [२९*] मीमांसामांसकः शब्दपटुस्तर्कपि कर्कशः । आत्रेयो
 यजु-

Third Plate, First Side.

57 धि प्रौढ[*] श्रीकृष्णभरतसुधीः ॥ [३०*] षड्दर्शनी नर्तकीव जिज्ञासे
 यस्य नृत्यति । इंगुवुत्री-

58 मङ्गुभट्टः शौनको यजुषान्निधिः ॥ [३१*] व्याख्याताखिलशास्त्राणामन्नदो
 राजपूजि-

^१ Read 'भ्येकैक'.

^२ Read मन्त्री,

^३ Read 'इत्ययम्'.

- 59 तः । हरितो गुडिमेष्ट्रीसर्वदेवमखीश्वरः ॥ [३२*] अतीर्यामकृतः पुत्रः[*]
क्रोत्तूरप्प-
- 60 ययज्वनः । विद्यान्वितश्रीर्हरितः[*] श्रीमामिडिमखी सुखी ॥ [३३*]
वेदशास्त्रपुराणेषु
- 61 वेदव्यास इवापरः । वैष्णवः काश्यपो वल्लभार्यनारायणसुधीः ॥ [३४*]
विद्योत-¹
- 62 ते सुखे यस्य विद्यास्सर्वा विजृम्भिताः । सरस्वतीप्रोलुभट्टः कौडिन्यो राज-
63 पूजित ॥ [३५*] सांगाग्रवेदनिशितः शास्त्रकाव्यादिभव्यधीः । चरित्रेण
च गोत्रेण
- 64 वसिष्ठो रामयस्सुधीः ॥ [३६*] भारद्वाजोग्रवेदाग्रः[*] क्रमधाडी गुणा-
र्णवः । श्री-
- 65 मानन्नमयज्वेद्रशिगयार्यस्स दीक्षितः ॥ [३७*] यजुर्जटादेशचर्चाद्यवधानप्र-
66 चंडधीः । श्रीवेष्टीयावधानीद्रः कौडिन्योप्यवर्यभूः ॥ [३८*] चित्रावधानी
67 यजुषि शौनको विस्मयार्यभूः । इगुवुश्रीमंचनावधानीद्रो मखदीक्षितः
॥ [३९*]
- 68 यजुस्सामार्णवौ येन निपीतो कपिगोत्रभूः । गुटूरिनागयदेदी साध्व-
69 रौद्रात्रभाग्यवान् ॥ [४०*] गोळपल्यप्पयार्याब्धिचद्रः[*] श्रीवत्सगोत्रजः ।
अनता-
- 70 र्यस्सांगयजुष्यापस्तंब इवापरः ॥ [४१*] पीनुगोटिपोतिभट्टो यजुःक्रमवि-

Third Plate, Second Side

- 71 शारदः । अत्रेयस्सुयशा मानी पीतयार्यतनूभवः ॥ [४२*] कौशिकः[*]
श्रीयादव[नि]-
- 72 नरहृर्यार्यगोपयः । अग्रवेदक्रमावृत्तिभाग्यवानाश्वलायनः ॥ [४३*] बेल्लधे-
विश्वी-
- 73 केशवार्यः काश्यपः शिगयात्मजः । श्रीमान् सागयजुर्ब्रह्मा² गुणी सर्वोप-
74 कारकः ॥ [४४*] श्रीवत्सः[*] श्रीकंदुगुलमाधवार्यसुताप्पयः³ । यजुःक्रम-
प्रौ[टि]-
- 75 युक्तो दाता श्रीमान् गुणप्रियः ॥ [४५*] कौडिन्यः[*] श्रीबोनगिरि-
माधवार्याब्धि-

¹ The *anusvāra* stands at the beginning of the next line

² Read यजुर्ब्रह्मा

³ Read सुतो,

- 76 चद्रमाः । नृसिंहशिष्टस्त्रुजो यजुर्वेदचतुर्मुखः ॥ [४६*] श्रीयाकुनूरिना-
 77 गार्यशिष्टो विष्णुतनूभवः । यजुरस्त्वलितावृत्तिः कौशिको विनयो-
 78 न्नतः ॥ [४७*] पामलपाटिनरहरिधीर[*] श्रीरामयार्यतनुजातः । कौशि-
 79 कगोत्रो गुणवान् यजुरावृत्या समस्तबुधनन्दः ॥ [४८*] हरितः कलु-
 वक्कश्रीव-
 80 ल्लभद्देदिशेखरः । प्रतापवानुग्यजुषोः पूतकृन्मलयात्मजः ॥ [४९*] श्रीयंपदौ-
 81 भळ्हेदी हरितो गंगयार्यजः । ऋग्यजु[*] श्रीतशास्त्रज्ञस्त्रलक्षणजटापटुः
 82 ॥ [५०*] भारद्वाजो देवरपुनरहर्यार्यनन्दनः । शूराध्येता यजुर्वेदे श्रीमान्
 गण-
 83 पतिस्त्रुधीः ॥ [५१*] सुदिक्कणभट्टस्य सुतो नरहरिस्त्रुधीः । भारद्वाजो
 १यजुर्वेदप-
 84 टुराचार्यकीर्तिमान् ॥ [५२*] भारद्वाजः पेद्दयार्यः कोन्नूरनमभट्टजः । र-

Fourth Plate; First Side

- 85 म्यायवेदनिपुणो दयावान् दीक्षितो महान् ॥ [५३*] काश्यप[*] श्रीशिं-
 गरेमियळ्ळि-
 86 यार्यतनूभवः । पीतयार्यो यजुर्वेदमहावृत्तिमतां वरः ॥ [५४*] श्रीको-
 87 ळुगंटिकोटार्यपुत्रः शांडिल्यगोत्रजः । माचनार्यो यजुर्वेदजटाव-
 88 ल्लभनामवान् ॥ [५५*] श्रीकौंड्यः पेद्दयार्यसत्पुत्रो हरितान्वयः । श्रीय-
 89 लाडार्यविप्रेद्री यजुर्वेदविदां वरः ॥ [५६*] आदित्यार्यसुतः शुंगभार-
 90 द्वाजो यजुःपटुः । श्रीमान् बौदलपाटिश्रीपेद्दयार्यो महायशा-
 91 : ॥ [५७*] श्रीमान् पूरिदेचार्यपुत्रो गंगयकीविदः । आत्रेयो यजुरा-
 92 वृत्तिविख्यातो विप्रनदितः ॥ [५८*] कौदाटिपीचनार्यस्य सूनुरा-
 93 त्रेयगोत्रजः । श्रीपीतनार्यो गुणवानद्वितीयो यजुःक्रमे ॥ [५९*] गौतम-
 [*] श्रीका-
 94 मयार्यतनयो नयभूषणः । श्रीतंभयार्यो मतिमान् यजुरध्या-
 95 पकोत्तमः ॥ [६०*] रांपल्लिकूचनार्यस्य सूनु[*] श्रीवत्सगोत्रजः । तिप्प-
 यार्यो यजुः-
 96 प्रौढः शब्दकाव्यादिभव्यधीः ॥ [६१*] शांडिल्यो जल्लिपल्लिश्रीशिगयार्यसुतः
 कृती । स्वप्ने-
 97 प्यभंगाध्ययनः प्रोलयार्यो यजुःक्रमे ॥ [६२*] रम्योदयो राल्लुकीडपेद्दि-

98 भट्टो यजुःकृती । यास्कान्वयो गौतमार्यजतस्त्ववन्नतान्वितः¹ ॥ [६३*]
वसिष्ठो-²

Fourth Plate; Second Side.

99 टिपेद्दिश्रीमन्नयार्यतनूभवः । अक्षिपक्षिन्नुसिंहार्यो यजुः[*]श्रुतिविशारदः
100 ॥ [६४*] ऋग्वेदाध्यापने दक्षो वल्लूरिमंचनात्मजः । भारद्वाजः शिंगयार्यसं-
101 पद्वत्तकीर्तिमान् ॥ [६५*] वड्डुंगुटलकामार्यगर्भपुण्योदयस्सुखी । भारद्वा-
102 जो वल्लभार्यश्रीतो यजुषि शातधीः ॥ [६६*] नल्लूरिश्रीमन्नयार्यो मन्नयार्यत-
103 नूभवः । याधूलो ब्राह्म(र)णावृत्तियुक्त ऋग्वेदपारगः ॥ [६७*] श्रीयर्तगूरि-
104 कामार्यो भारद्वाजः सुलक्षणः । यजुर्वेदालयः पुत्रो वल्लभार्यस्य व-
105 ल्लभः ॥ [६८*] उड्डुकोडलपेद्वार्यकुमारो गौतमान्वयः । श्रीयन्नमा-
106 र्यो विनयो यजुः[*]श्रुतिविशारदः ॥ [६९*] कौडिन्यः कंचरेपक्षिनाराय-
107 णतनूभवः । यजुरावृत्तिसिंह[*] श्रीनरसिंहसुधीः सुधीः ॥ [७०*] हरितो
मारटू-

108 रिश्रीकृष्णमार्यशुभोदयः । अश्वर्यु[*] श्रुतिविख्यातस्तिप्पनार्यो दयापरः
॥ [७१*]

109 भारद्वाजः सुश्रुवीटियन्नयार्यप्रियात्मजः । श्रीमाचनार्यो यजु-
110 षि ब्रह्मावृत्तिविचित्रधीः ॥ [७२*] काश्यपो विश्रुतोऽश्वर्यु[*] श्रुतो
मल्लेलगंगनः । श्रीम-

111 न्नयार्यसंज[र*]तो धैर्यगांभीर्यभूषितः ॥ [७३*] श्रीकोडश्रीनृसिंहार्यतन-
112 य[*] श्रीदयान्वितः । चिट्टनार्यः कखगोत्रो यजुर्वेदधुरंधरः ॥ [७४*]
श्रीमंड-

Fifth Plate; First Side.

113 वेक्षिनागार्यतनयः केशवः सुधीः । काश्यपो निशितः शक्तयजुर्वेदे गुणो-
114 क्तः ॥ [७५*] काश्यपो मंडवेक्षिश्रीवल्लभार्यसुतः कृती । विद्वान् शतपथी
काम-

115 यार्यः शक्तयजुःपटुः³ ॥ [७६*] गुडिवाडानमार्यस्य कुमारः कौशिका-⁴
116 न्वयः । पोतार्यः शक्तयजुषा कांतः शांतो गुणप्रियः ॥ [७७*] नूतकिश्री-
117 गंगनार्यगर्भरत्नसुदारधीः । कौडिन्यः सूरयबुधः सशक्तयजु-
118 रंशितः ॥ [७८*] गुणी कलंगठस्थितकौमयामात्यनदनः । कौडिन्यो मा-
119 चमंजीशो राजकार्यधुरंधरः ॥ [७९*] वल्लूरयलुमंजीशो गुणवान्

¹ Read 'जात' सर्वप्रतान्वितः

² Read वसिष्ठो

³ The letters टुः ॥ गुडिवा are written on an erasure

⁴ The का at the end of the line is badly engraved.

120 कीर्त्तिभूषणः । आपस्तंबी राजमान्यः कौडिन्यः शिवभक्तिमान् ॥ [८०*]

सुडि-

121 यश्रीशिंगनार्यः कौडिन्यो यजुषा पटुः । विद्वान् संगीतसाहित्यशास्त्र-

122 मार्गविचक्षणः ॥ [८१*] श्रीवैताप्ययविप्रेन्द्रः कौडिन्यो राजवज्रमः । प्रि-

123 यवादी यशोहारी सुखवान् सुजनप्रियः ॥ [८२*] मौनभार्गवगोत्रः[*]

श्रीकैसपा-

124 यंतनूभवः । यै०वश्रीगोपणार्यो गुणवान्[र]श्चलायनः ॥ [८३*] चे०वु-

125 श्रीयप्ययार्यतनयो विस्मयाद्भयः । का[श्यप]ान्वयसंजातो य[जु]-

126 वेदी महामतिः ॥ [८४*] प्रसन्नवस्त्रमहरेर्ब्रह्मनागे[श्वरस्य] च । अत्रायहारे
ललिते [द]-

Fifth Plate, Second Side.

127 स्तं वृत्तिद्वयं द्वयोः^१ ॥ [८५*] अग्रहारवरस्यास्य ग्रामग्रा[सा]र्थमुत्सुकः^२ ।

प्रादादन्नव-

128 रग्रामं कृत्स्नं श्रीदोड्डभूपतिः ॥ [८६*] [श्री]भळामात्यतनयनारनाख्यस्य

मंत्रिणः ॥ खं-

129 डिकामवरैवास्ति सार्धंठारिचतुष्टय । [८७*] अस्य ग्रामस्य सो[म]ानो

दिक्षु पूर्वादिषु क्रमा-

130 त् । सर्वेषां सुप्रबोधाय लिख्यंते देशभाषया ॥ [८८*] ॐ ॥ अल्लाडरेडि-^३

दोड्डवरपु सीमा-

131 निरर्नयसु^४ ॥ ईशान्यादि कौत्तेयमध्यमादि दक्षिणमुखमै धरिमीद पुंतदंड-

132 नु पलवेलपोलंसंधु^५ नंदिकवाननुंडि कौतमेर वच्चि मलंगि पश्चिममुखमै कौ-^६

133 तमेर वच्चि मेडितापवंक दक्षिणमुखमै कौतमेर वच्चि मळि^७ मेडिताप-

134 वंकनु पश्चिममुखमै कौतमेर वच्चि एप्पटि^८ दक्षिणमुखमै रायुलकु व-

135 चि आ पुते पट्टि वरवकलधांका^९ वच्चि मळि पडुमळुमुखमै ताळ्ळकु व-

136 चि कोटिकि वेळ्ळि आ नडुसु पट्टुकोनि आग्नेयमुखमै कौतमेर वच्चि

तूळुपुमुखमै

137 रायुल पुतने कलशि^{१०} चक्का दक्षिणमुखमै ऊरिवाकिटि तूळुपु पडुमटि

चालुरायु-

^१ The first six syllables in this line are engraved on an erasure

^३ Read रेडिड

^४ Read निरर्नयसु

^२ Read यासार्धं.

^५ Read पोलसधि

^६ The anusvāra stands at the beginning of the next line.

^७ Read मळिपु

^८ Read दक्षिण.

^९ Read दाका

^{१०} Read कलशि

- 138 लं गलशि¹ तूळुपुमुखमै कीतमेर वच्चि दक्षिणमुखमै रेंडु पेह तुम्मल न-
 139 डुमंगानु रेंडूळ्ळ नडुसु वांगु वट्टुकीनि चिंतल तूळुपुनगा देवरपत्ति ऊ-
 140 रि मुदटि वयलिकि² वेळ्ळि पुट्टचायकु वच्चेनु तूर्पुसीयकु ॥ अंतनुडि³
 दक्षिणसी-
 141 मकु पश्चिममुखमै ऊरि दक्षिणपु पुंतनडुसु वट्टुकीनि वरवंकल पुट्ट-

South Plate, First Side.

- 142 कु वेळ्ळि ताळ्ळ दक्षिणसु पुतनडिमि पुट्टकु वेळ्ळि गन्नैरतोंट
 दक्षिणपु पुतनडिमि पु-
 143 ट्टकु वेळ्ळि पश्चिममुखमैये चेळुवु दक्षिणपु पुतमध्यमानकु वेळ्ळि अतनुडि
 144 चका दक्षिणमुखमै पुतनडिमि पुट्टकु वेळ्ळि अट्टे दक्षिणमुखमै देवरपत्ति-
 मनसं-⁴
 145 धिनंदिकभानकु वेळ्ळि वेलगकु वेळ्ळि चकानु पलवेलनुडि वच्चिन
 पेह पुंतकु वे-
 146 ळ्ळि अतनुडि⁵ तूर्पुमुखमै पुंतनडुमे पट्टि पोंगानु देवरपत्ति पलवेल
 दौड्डवरपु
 147 पोलमेर⁶ मुख्यगुट्टनदिकभानकु वेळ्ळि अतनुडि दक्षिणमुखमै पुतन-
 148 डुसु वट्टुकीनि कीतमेर पोयि अतनुडि⁷ पश्चिममुखमै गट्टे पट्टि कीत-⁸
 149 मेर पोयि मेडितापवंकनु गट्टे पट्टि दक्षिणमुखमै कीतमेर पोयि अ-
 150 तनुडि पश्चिममुखमै मेडितापवंकनु कीतमेर पोयि पुंतं गलशि¹⁰ दक्षिण-
 151 मुखमै पुतनडुसु वट्टुकीनि नीळ्ळपडियनडिमिकि वेळ्ळि अतनुडि पश्चिममुख-
 152 मै पलवेलसंघुगट्टे¹¹ पट्टि चकानु तुंमकु वेळ्ळि गट्टे पट्टि कीतमेर
 वच्चि पलवेलसधि-
 153 ¹²नधिकंवानकु वेळ्ळि उत्तरमुखमै गट्टे पट्टि वच्चि मेडितापवंकनु ¹³पश्चिम-
 मुखमै
 154 कीतमेर वच्चि अतनुडि मेडितापवंकनु ¹⁴दक्षिणमुखमै वच्चि येप्पट्टिन्नि¹⁵ पच्चि-
 155 ममुखमै गट्टे पट्टि पलवेल मुन्नाडिवरपु दौड्डवरपु ¹⁶पोलमेर मुख्य-

¹ Read गलशि.

² Read वयटिकि

³ Read 'नुडि'

⁴ Read चीनस°. The *anusvara* stands at the beginning of the next line.

⁵ Read अतनुडि

⁶ Read पोलमेर

⁷ The second *anusvara* in अतनुडि is marked by a dot on the left side of नु

⁸ Read पश्चिम.

⁹ Read कीत

¹⁰ Read गलशि

¹¹ Read सधि

¹² Read नदि

¹³ Read पश्चिम

¹⁴ Read दक्षिण

¹⁵ Read येप्पट्टि पयि°.

¹⁶ Read पोलि°.

Sixth Plate, Second Side.

- 156 गुह्नंदिकंवानकु वच्चेनु [॥*] यी^१ पोले दक्षिणानं बलवेलपोलं नडुम खड-
पोलं ओ-
- 157 क पुट्टे^२ । यी^३ मूय्यलगुह्न[न]दिकंवाननुडिड उत्तरमुखमै कुटपश्चिमानकु
वेळ्ळिळ पुं-
- 158 तनडुमे पट्टि पेह पुतकु वच्चि अतनुडिड पुतनडुमे पट्टि पश्चिममुखमै यीं-
- 159 थकोट दोड्डवरपु 'सधुपुतकु वेळ्ळेनु । अतनुडि पश्चिमपु सीमकु उत्तर-
मुख-
- 160 मै पुंतनडुमे पट्टि अन्नवरपुपाट्टि^४ नैर्ऋतिमूल^५ कुटदक्षिणानकु वेळ्ळिळ अत-
- 161 नुडि पश्चिममुखमै गट्टे पट्टि कौतमेर पोयि अंतनुडि उत्तरमुखमै
- 162 कौतमेर वच्चि अतनुडि गट्टे पट्टि तूर्पुमुखमै अन्नवरपुपाट्टि पडुम-
- 163 ट्टि^६ पुंत गलशि^७ उत्तरमुखमै पुतनडुमे पट्टि केतराजुपल्लि
- 164 अन्नवरपुपाट्टि नडिमि पलानकु^८ वेळ्ळिळ अट्टे केतराजुपल्लि कुटदक्षि-
- 165 णानकु वेळ्ळिळ अतनुडि आग्नेयमुखमै केतराजुपल्लि अट्टे दिरिसमु दक्षिणा-
- 166 न करमीद वेळ्ळिळ भरिन्नी कौतमेर वच्चि अंतनुडि दक्षिणमुखमै वेदुरे-
श्वर-
- 167 पु अन्नवरपुपाट्टि^{१०} नडिमि गट्टु वट्टुकोनि कौतमेर वच्चि अतनुडि तू-
- 168 पुंमुखमै गट्टे पट्टि कौतमेर वच्चि अतनुडि दक्षिणमुखमै वच्चि वेधुरे-^{११}
- 169 श्वरपु दोड्डवरपु नडिमि पुंत गलशि^{१२} अतनुडि तूर्पुमुखमै पुंतन-
- 170 डुमे पट्टि कौतमेर वच्चि रावुल पुत गलशि^{१३} अंतनुडिड उत्तरमुख-

Seventh Plate, First Side.

- 171 मै पुंतनडुमे रावुल पश्चिमानगा वच्चि अतनुडि वेदुरेश्वरपु दोड्डवर-
- 172 पु ^{१४}संधुगट्टु वट्टुकोनि ^{१५}वायव्यंमुखमै कौतमेर वोयि^{१५} अतनुडि के-
- 173 तराजुपल्लि दोड्डवरपु नडिमि गट्टु वट्टुकोनि उत्तरमुखमै कौत[मे]र वोयि
- 174 अतनुडि एप्पट्टि^{१६} गट्टे [पट्टि*] पश्चिम कौतमेर वोयि अतनुडि गट्टे
पट्टि उत्तरमु-

^१ Read ई^४ Read सधि^६ The secondary form of त् is also added to ऋ, read नैर्ऋत^८ Read गलशि^{११} Read वेदुरे.^{१४} Read वायव्य.^२ Read पुट्टिये.^५ Read °पाटि^८ Read पोलानकु^{१२} Read गलशि.^{१५} Read वोयि^३ Read ई^७ Read °टि^{१०} Read °पाटि.^{१३} Read सधि^{१६} Read एप्पट्टि.

175 खमै कौतमेर वोयि एप्पटिग्गट्टे¹ पट्टि पयिमं कौतमेर वोयि अंतनुंडि
ग-

176 ट्टे उत्तरं गौतमेर वोयि दोड्डिटिप्प वेक्कि श्रीनृसिंहुनि पयिमान वेक्कि
संगडि-

177 रावुलकु वेक्कि ओटि राविकि वेक्कि पोत्तमेरगट्टे पट्टि कौतेयमध्य-

178 मानकु वेक्केनु । इदि पयिमसीमान्नियसु² । उत्तरानकु कौत्ते-

179 यम(र)ध्यमान वेक्कि ईशान्यादि गल्लेनु³ ॥ ✽ ॥ आरामैरभिरामैर्भूदेवैः
सं-

180 पन्ननीहरैः । आदिक्कुंतातटे भाति ग्रामो दोड्डवरो महान् ॥ [८६*]
अल्लाडभू-

181 मीश्वरदोड्डभूयो भविष्यतः प्रार्थयते नृपालान् । नमैष धर्म-

182 परिपालनियः⁵ सौजन्यतो वा सुकृतेच्छया वा ॥ [८०*] स्वदत्ताध्विगुण⁶
पु-

183 खं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं⁸ भवेत् ॥ [८१*]
दान-

184 पालनयोर्मध्ये दानाच्छ्रेयोनुपालन । दानात्स्वर्गमवाप्नोति⁹ पालनादद्यु-

185 तं पदं ॥ [८२*] स्वदत्तां परदत्तां वा यो हरेत वसुधरां । ¹⁰षट्षिर्वर्ष-
सह-

Seventh Plate, Second Side.

186 स्नाणि विष्ठायां जायते क्रिमिः ॥ [८३*] एकैव भगिनी लोके सर्वेषामेव
भूसुजां । न भो-

187 ग्या न करग्राह्या विप्रदत्ता वसुंधरा ॥ [८४*] गामेकां रत्तिकामेकां
भूमेरप्ये-

188 कमंगुळं । हरन्नरकमाप्नोति याव[द]भूतसङ्गवं ॥ [८५*] न विष विषमि-

189 त्याहुर्ब्रह्म[स्त्रं] विषमुच्यते । विषमेकाकिनं हंति ब्रह्म¹¹ पुत्रपौत्र-

190 कं ॥ [८६*] ✽ ॥ श्री श्री ॥ [८*]

ABSTRACT OF CONTENTS

The inscription opens with an invocation of the boar incarnation of Vishnu (verse 1), of Ganapati (v. 2), and of the crescent of the moon on the head of Śiva (v. 3). From the mouth, arms, thighs and feet of Vishnu were produced the four castes. A well-known division of the

¹ Read एप्पटि गट्टे

⁴ Read गल्लेनु.

⁷ Read परदत्तानु.

¹⁰ Read षट्षि वर्ष.

² Read पौलि.

⁵ Read 'पालनीय'.

⁸ Read निष्फल

¹¹ Read ब्रह्मस्त्र.

³ Read निर्णयसु

⁶ Read 'साद्विगुण

⁹ Read 'वाप्नोति.

feet-born (i.e. the Śūdras) was the Panta-kula¹ (v 4) To this family belonged prince Dodda (I) of the [Po]lvōla-gōtra (v 5) His sons were the princes Annavrōla, Kōtaya and Alla (v 6) The youngest of these, Alla (v 7), married Vēmāmbikā, the daughter of prince Bhima of the Chōda family (v. 9) Allāda (i.e. Alla) had four sons,—Vēma, Virabhadra, Dodda (II.) and Anna (v 10) The eldest of these, Allaya-Vēma (i.e. Vēma, the son of Alla) (v 11) or Vēma, had for his capital Rājamahēndranagara (v 12 f). His younger brother Virabhadra was also anointed to the kingdom of Rājamahēndra[nagara] (v 14) Verse 16 praises Vēma and Virabhadra, who were apparently joint rulers Their younger brother, Dodda (II.), had the surnames Karpūravasantarāya,² Samgrāmabhīma and Jaganobbaganda³ (v 17)

(V 22) "Once, on the auspicious occasion of *Ardhōdaya*, king Dodda (II.), having worshipped Śiva (and) given away handsome donations on the bank of the Gangā, also desired to grant *agrahāras*

(V 23) "In the prosperous Śāka (*year*) reckoned by the hands (2), the arrows (5), and the *Viśvas* (13),—i.e. 1352,—in the (*cyclic*) year Sādhārana, in (*the month of*) Pausa, at the auspicious time named *Ardhōdaya*, on the bank of the *Karntēyagangā*, king Allaya-Dodda gave to Brāhmanas the village named Gumpin, with its cultivators (and) the eight kinds of *bhōgas*,⁴ (to be enjoyed by them) as long as the moon (and) as long as the stars (*endure*) "

This village he named after himself Allādareddidoddavaram (v 24) Each of the following donees received one share in the *agrahāra* (v 25)

List of donees (vv 26-84).

<i>Name of donee</i>	<i>Father's name</i>	<i>Gōtra</i>	<i>Vēda</i>
Singayajva-Perumādīmakhin	Son of Śingamadvēdin	Gautama . .	Yajus
Pannāla-Kommaya . . .		Kaundinya . .	Do
Singaya		Harita . .	
Malrāva Mādhava . . .		Kaundinya . .	Yajus
Karṇa Bharata . . .		Ātrēya . .	Do
Inguvu Mallubhaṭṭa	Krottūr Appayyaivan	Śaunaka . . .	Do
Gudimetta Sarvadēvamakhin		Harita . .	
Māmidīmakhin . . .		Do . .	
Vallabbārya Nārāyana .		Kāśyapa . .	
Sarasvatī Prōlubhaṭṭa		Kaundinya . .	
Rāmaya	Appaya	Vasishṭha . .	Rch
Annamayajva Śingayadīksluta		Bharadvāja . .	Do
Yerrayāvadhānin		Kaundinya . .	Yajus
Inguvu Mañchōnāyadhānin		Śaunaka . .	Do

¹ See above Vol IV p 319

² See above, Vol III p 66, note 6

³ See *ibid* p 64, note 9

⁴ The eight reputed *bhōgas* are habitation, bed, raiment, jewels, women, flowers, perfumes, and areca nuts and betel leaves

List of donees—*contd.*

<i>Name of donee</i>	<i>Father's name</i>	<i>Gotra.</i>	<i>Veda</i>
Guntūri Nāgayadvēdin . .	...	Kapī . . .	Yajus and Sāman
Ananta . . .	Gōlapalli-Appaya .	Srivatsa . .	Yajus
Ponungōti-Pōtibhatta	Pōtaya .	Ātrēya . .	Do
Adavani Narahari Gōpaya	.	Kanśika . .	Rich
Beldhēvi-Kṛśava . .	Śingaya . . .	Kāśyapa . .	Yajus
Appaya	Kandugula Mōdhava . .	Srivatsa . .	Do.
Nrisimha . . .	Bonagiri-Mōdhava .	Kaundinya . .	Do
Ālunūri-Nāga . . .	Vishnu . . .	Kanśika . .	Do.
Pamalapati-Narahari .	Rāmaya	Do	Do
Kaluvakka-Vallabhadvēdin	Mallaya . .	Harita . .	Rich and Yajus
Śrīyampad Aubhaladvēdin	Gangaya	Do	Do
Ganapati . . .	Dēvaripu Narahari .	Bhāradvāja . .	Yajus
Narahari . . .	Sundila-Krishnabhatta . .	Do . . .	Do
Peddayadikshita . . .	Kollūr-Annamabhatta	Do . . .	Rich
Pōtaya . . .	Śingarēmi Yarraya	Kāśyapa . .	Yajus
Māchana . . .	Korunganti-Kōṭa[ya] .	Śāndilya . .	Do
Alladi	Konḍayara-Pedda[ya] .	Harita . .	Do
Bondalapati-Peddaya .	Āditya	Sunga Bhāradvāja .	Do
Gangaya . . .	Mānapūri Dēch[ya] .	Ātrēya . . .	Do
Pōtana	Kondāti Pōchana . .	Do . . .	Do
Tammaya	Kāmaya	Gautama . .	Do
Tippaya	Rāmpalli Kūchana .	Srivatsa . . .	Do
Prōlaya	Jallipalli Śingaya .	Śāndilya . .	Do
Rājukonda-Peddibhatta .	Gautama	Yaska	Do
Jallipalli-Nrisimha . . .	Chītipeddi Mallaya . .	Vasishtha . .	Do
Singava	Vallūri-Māchana . .	Bhāradvāja . .	Rich.
Vallabhasrantin . . .	Vaḍdauguntala-Kāma[ya]	Do . . .	Yajus
Narūri-Mallaya . . .	Mallaya	Vālhūla . .	Rich
Artangūri-Kāma[ya] .	Vallabha	Bhāradvāja . .	Yajus.
Annama	Undrukondala-Pedda[ya]	Gautama . .	Do
Narasimha	Kaṇcharēpalli Nārāyana .	Kaundinya . .	Do

List of donees—concl'd

Name of donee	Father's name	Gōtra	Vēda
Tippana	Māraṭūri-Kṛishnama . . .	Harita . . .	Yajus
Māchana	Subravīti Yallaya . . .	Bhāradvāja . . .	Do.
Mallela Gangana . . .	Mallaya . . .	Kaśyapa . . .	Do.
Chittana	Konda Nṛisimha . . .	Kanva . . .	Do.
Kēśava	Maṇḍavelli-Nāga[ya] . . .	Kāśyapa . . .	White Yajus
Kāmaya	Mandavelli Vallabha . . .	Do . . .	Do
Pōta[ya]	Gudivāda-Annama . . .	Kausikā . . .	Do.
Sūraya	Nūntakī Gangana . . .	Kaundinya . . .	Do
Māchamantrin ¹ . . .	Kalangara Kommaṣāmātya	Do . . .	
Vallūr Ajyāḥamantrin		Do . . .	...
Mudīya-Śingana . . .	...	Do . . .	Yajus
Bonta Appaya . . .	..	Do . . .	
Yeruva Gōpana . . .	Kēśapa . . .	Mauna Bhārgava	.
Vissaya	Cheruvu-Appaya . . .	Kāśyapa . . .	Yajus

Two further shares in the *agrahāra* were given to the Viṣṇu temple called **Prasanna-vallabha** and to the Śiva temple of **Brahmanāgēśvara** (v 85) Finally **Dodda (II)** gave to the *agrahāra* the village of **Annavaram** for subsistence (*grāmagrāsārtham*²), with the exception^(?) of $4\frac{1}{2}$ *khāris* belonging to **Nāranamantrin**, the son of **Aubhalāmātya**-(v 86 f) The boundaries of the granted village are written in the language of the country (*i.e.* Telugu) (v 88)

In the detailed description of the boundary-line of **Allādaredḍidoddavaram** (II 130-179), the following villages are mentioned — **Dēvarapalli**, **Palavela** or **Palevela**, **Mummadiṣaram**, **Īnthakōta**, **Annavarapupādu**, **Kētarājupalli** and **Vedurēśvaram**. The northern boundary was the **Kauntēya** river³

Verse 89 praises the village of **Doddavaram** on the bank of the **Ādikuntā**. In verse 90, king **Dodda (II)**, (the son) of king **Allāda**, requests future kings to protect the grant Verses 91-96 are six of the usual imprecatory verses

¹ The addition of the titles *mantrin* and *amātya* shows that the donee was a *nyāyogin*

² [Compare *grāmopahāra*, above, Vol III p 28, text line 100, and *grāmagrāsamugānu*, Vol IV. p 359, text line 51 — E H]

³ In the Telugu portion (II 131, 177 and 178 f) this river is called **Kauntēya** In the Sanskrit verses occur the forms **Kauntēyagangā** (v 23), **Gangā** (v 22) and **Ādikuntā** (v 89)

No 10 — PITHAPURAM PLATES OF VIRACHODA,

DATED IN HIS TWENTY-THIRD YEAR

By H KRISHNA SASTRI, B A

The copper plates which bear this inscription were forwarded to Dr. Hultzsch by the Government of Madras. They were sent by the Raja of Pithapuram to Mr D F Carmichael when he was Chief Secretary, &c between the years 1875 and 1878. Mr Carmichael had lent the plates for examination to Dr Burnell, who figured the second side of the third plate in his *South-Indian Palæography*, second edition, Plate xxix¹

The plates are nine in number. Each of them bears writing on both sides, except the first and last which are engraved only on their inner sides. They are not of uniform size, but each measures, on the average, 10" by 5½". To the proper right of each plate is a hole, ¾" in diameter². Through these holes is passed a massive ring which is now cut. It is 1" thick and 7¼" in diameter. Its ends are secured in a circular seal which measures 3½" in diameter. As may be seen in the collotype No 2 on the Plate facing p 104 of Vol III above, the seal rests on an expanded lotus flower and bears, in relief on a counter-sunk surface, the legend *śrī-Trbhuvan[ām]kūṣa* in Telugu letters. Above the legend it bears a boar which faces the proper left and has an elephant-gourd overhead. In front of the boar are a *chaurī*, a conch, and the moon, and behind it, another *chaurī*, a *svastika*, and the sun. Below the legend there is a drum (?), an expanded lotus flower, and apparently a wooden stand for supporting the *abhishēka* dish.

As observed by Dr Burnell, the inscription is written in the transitional Telugu alphabet³. This is shown *eg* by the two forms, one the earlier and the other later, in which the *mū* of *Dakṣiṇāmūrti* in ll 162 and 163 appears. The final *m* is used in two cases, *viz* in ll 45 and 63, but in all other cases the *anusvāra* takes the place of final *m*. The only groups in which the nasal is not represented by *anusvāra* are *nṭa*, *nda*, *nta* and *nda*. The difference in the secondary forms of *a* and *ā*, *i* and *ī*, *u* and *ū*, *o*, *ō* and *au* is not kept up throughout. In three cases the long *ū* is marked by *ū* and *u*, *viz* in the *ū* of *mūndunu* in l 215 and the *ū* of *dūrpuna* in ll 262 and 263. The *ē* of *pyē* of *bhāmēr=apy=ēka*^o in l 278 is added to the secondary *y*. The writing is protected by raised rims and is consequently in a state of perfect preservation, except certain letters written over erasures. The language of the inscription is Sanskrit poetry (verses 1-35) and Sanskrit prose (ll 2-17, 18-31, 68-71, 80-186, 271-277, and 279 to 280). The description of the boundaries (ll 187-271) is in a mixture of Telugu and Sanskrit prose. As regards orthographical peculiarities, it may be noted that a consonant, besides being, as usual, doubled after the secondary form of *r*, is frequently doubled after an *anusvāra*, as in ll 2, 21, 23, 28 *etc*, that *ṛ* is used for *ṛ* in *krīta* for *krīta* (ll 2 and 20) and *Hṛishīkēsa* for *Hṛishīkēsa* (l 115), and that in conjunct consonants the secondary *r* is not only omitted in several cases, but is mistakenly represented by *ṣ* in *sāddhē* for *sārdha* (l 12), by *i* in *niggitya* for *nirgatyā* (l 15), and by *ā* in *Vishnuvaddhānō* for *Vishnuvardhanō* (l 22). *Snāna* for *snāna* (l 20) and *sārtvam* for *sārtham* (l 61) are due to the vernacular pronunciation of Sanskrit words. The symbol for *r* is used in the following cases — (1) in proper names, — *Chiruyāndān*, *Erasēvaka*, *Eryapōta*, *Kadalusirukāla*, *Perumburakkadal* and

¹ See Dr Burnell's prefatory note, p v paragraph 3

² On the margins of the ring holes of plates III a, IV a and IV b, and V a, respectively, the Telugu numerals 3, 4 and 5 are scribbled. The last figure is not so clear as the first two

See page 1 above

Tiruhurungudi, (2) in the endings of Telugu names of towns,—*hurru*, *parru* and *torra*, (3) in the Telugu words,—*cheruvu* (a tank), *êru* (a stream), *haru* (a bank), *koradu* (the stump of a tree), *krîdaruśulka* (?), *munniṛu* (the sea), *pāru* (to flow), *podaru* (a bush) and *rāyi* (a stone), and (4) in the Telugu names of trees or plants,—*avuru*, *rēla*, *rellu*, and *vedaturu*

The only copper-plate inscription of Vira-Chôda, which has been published before, are the Chellûr plates of his 21st year.¹ Like these plates and other inscriptions of the later Eastern Châlukyas, the subjoined inscription opens with a mythical genealogy of the Châlukya family (ll 1-18) and a historical account of the Eastern Châlukya kings (l 19 ff). This part of the inscription contains nothing new to us, but agrees in every detail with the account given in the Chellûr plates.² The reign of Vira-Chôda is described in verses 18-26. Of these verses, 18-21 correspond to verses 18-21 of the Chellûr plates. Verse 20 gives the correct reading of the town where Vira-Chôda was crowned, viz *Jananâthanagari*,³ which is perhaps a poetical form of Râjamahêndrapura, the modern Râjamahêndri. In verse 21 the Śaka date of Vira-Chôda's accession is expressed by the numerical words *śaśi-kh-âmbar-êndu*. This various reading shows that Dr Hultzsch was right in understanding the word *khadvaya* in *śaśi-khadvay-êndu*, as the corresponding verse of the Chellûr plates reads, to represent 'two cyphers,' and not a 'cypher' and a 'two,' which would be another possible explanation.⁴ Verse 22 states that Vira-Chôda bore the title *Samastabhuvanâsraya*.⁵ Verses 25 and 26 state that his father, the emperor, viz Kulôttunga-Chôla I, recalled him, but sent him back "for the conquest of the north" in the fifth year, apparently of Vira-Chôda's reign. The recall of Vira-Chôda and his temporary stay with his father may be considered either as a punishment for misbehaviour and rebellion, or he may have been recalled to help his father against a foreign enemy, perhaps against the Pândya king who, according to the Pithâpuram pillar inscription of Prithivîśvara, was defeated by Vêdura II, a vassal of Vira-Chôda.⁶ On the same occasion the Pândyas may have adopted the title *Râjiga-Chôla-manôbhanga*, 'one who frustrated the wishes of Râjiga-Chôla,' i.e. of Kulôttunga I.⁷ Vira-Chôda's subsequent return to Vêngi may have been due to political troubles in his province, his absence from which may have contributed to the rise of feudatory families like the Velanându and Kôna chiefs, who, later on, obtained possession of the Vêngi country.⁸

The object of the inscription is to record that Vira-Chôda granted, at a summer-solstice, the village of Virachôdachaturvêdimangala, which was formed by uniting three different villages, viz Mâlavelli with its twelve hamlets (*pûndi*) and Ponnatorra, both in the district of Prôlunându, and Âlamî in the district of Uttaravarusa (ll 68-71 and 182-186). Lines 80-180 contain a list of the donees. The description of the boundaries of the granted village is given in ll 186-271. Lines 271-274 assign twelve shares in Virachôdachaturvêdimangala for the maintenance of certain village officers. Seven further shares were assigned to the presiding deities in the centre, in the west, and in the other quarters of Virachôdachaturvêdimangala (ll 274-276). The date of the grant was the twenty-third year of the king's reign (l 279 f), i.e. two years after the Chellûr plates. The inscription ends with the statement that the executors (*ôṇapti*) of this edict were the five ministers (*pañcha pradhânâh*), and that the composer was Vîddayabhatta⁹ and the engraver Pennâchârya. The very same persons are mentioned at the end of the Chellûr plates.

¹ See *South-Ind Inscr* Vol I p 49 ff, and *Ind Ant* Vol XIX p 423 ff

² The only difference, probably due to a mistake of the writer, to be noted in this portion, is the length of the reign assigned to Gunaga Vijayâditya. He is said to have ruled forty (*chatvârimśat*) years (l 26), instead of forty four (*chatuśchatvârimśat*) as in all the other Eastern Châlukya inscriptions

³ Compare *Ind Ant* Vol XIX p 431, note 55

⁴ Compare *ibid* p 426, note 6

⁵ This title was borne by all the Western Châlukya kings

⁶ See *above*, Vol IV p 36

⁷ See *Ind Ant* Vol XX p 276, note 28

⁸ See *above*, Vol IV p 36 and p 84

⁹ The name Vîddayabhatta occurs also in the list of donees

The donees of the grant were no less than five hundred and thirty-six Brāhmanas, who are grouped according to their *gōtras*. Appendices A and B. contain the names of these Brāhmanas, and the names of the various *gōtras* to which they belonged, in alphabetical order. The titles which are added to their names are — *sahasra*, *śhaṅgaravid*, *bhaṭṭa*, *Daṭapurībhaṭṭa* or *Daṭapurībhaṭṭa*,¹ *trivēdin* or *trivēdībhaṭṭa*, and *sōmayājīn* or *bhaṭṭasōmayājīn*.² Arasabrahmā and Pārthasārathi are the only two names that occur without any titles. The majority of the names are of Tamil origin. For most of the following explanations of these names I am indebted to Mr. V. Venkayya, M. A. Tillanāyaka and Ambalattādi are names of the god Natarāja at Chidambaram. The former means 'the lord of Tillai' (Chidambaram), and the latter 'the dancer in the (Golden) Hall.' Kāmakōṭisahasra is called after the goddess Kāmakōṭi at Kāūchi. Tanīyaporumān stands for Tanigaiperumān, i.e. the god of Tanigai, which is another name of Tiruttai near Arkonam. The temple at Tiruttai is dedicated to the god Subrahmanya. Kanda is a Tamil (or Prākṛit) form of the Sanskrit Skanda. Vennakūta is a modified form of Vennoykkūttan, i.e. Kṛishna, who was very fond of butter (*tenney*). Ulahamundān means 'one who swallowed the universe'. This may perhaps refer to Kṛishna, who, while yet a child, was one day suspected by Yashōdā of having swallowed mud. On being asked by her to open his mouth, he did so, and to her astonishment Yashōdā found that the whole universe was within him. Karimākya is probably a mistake for Karimānikya, 'the black gem,' a Tamil surname of Kṛishna. Kariyakō, 'the black king,' also refers to Kṛishna. Chendāmarakanna has to be dissolved into *śen-dāmarai-lannaṅ*, i.e. 'he whose eyes resemble red lotuses'. This is the Tamil equivalent of the Sanskrit Pundarikāksha, an epithet of Viṣṇu. Palligoṇḍān, 'he who is sleeping,' refers to Śeṣhaśāyin (Viṣṇu). Simhapirān is the lion-god Nṛsiṃha. Śīralaṅgō stands for *Śīr-ilan-gō*,³ which means 'the illustrious yucarāja.' This refers to Lakshmana, who is often called Ilaiya-Perumāḷ in Vaiṣṇava works. Kadalasiṛukāla refers to Hanumat, who jumped over the sea (*kadal*) as if it were a small canal (*śīru-kāl*). Malahiniya-nindrān⁴ is properly *Malai-kunīya-nindrān*, meaning 'one who stood so that the mountain bent'. This refers to the sage Agastya, who commanded the Vindhya mountain to prostrate itself before him. Tiruvaraṅgamudayān and Tirumalayudayān are named, respectively, after the gods at Śīrangam and Tirumalai (or Tirupati). Arulāra or Arulāla is derived from the Arulala-Perumāḷ temple at Little Kāūchi. In Attiyārālbhaṭṭa, Attiyār is perhaps a mistake for Attiyūr, the Tamil name of Little Kāūchi. Chelva stands for Śelva, i.e. Śelvappillai, the god at Mēlukōṭe in the Mysore State. Tirupoliyanindrān means 'one who stood resplendent'. This is the name of the god at Tirukkurugūr, as mentioned in the *Guruparamparāprabhāṭa*. Tiruvāyikkulamudayān is perhaps derived from Tiruvāyikkulam, one of the names of the Rājagōpāla-Perumāḷ temple at Manimangalam in the Chingleput district.⁵ Vittirindān, 'one who is pleased to sit,' is the name of the Vaiṣṇava temple at Dūsi in the North Arcot district.⁶ Tirukurungudibhaṭṭa is called after the village of Kurungudi in the Tinnevely district. According to the *Guruparamparāprabhāṭa*, Yajñamūrti was the name of a certain *saṁnyāsin* of the Advaita school. It is said of him that he held a disputation with Rāmānuja and, being defeated, became a convert to the Vaiṣṇava faith. Ālīdēvayabhaṭṭa is named after Tirumangai-Āḷvār, who in Tamil works bears the

¹ According to Dr. Fleet (*Gupta Inscriptions*, p. 79, note 2) Daṭapura is the ancient name of the modern Mandasār, see also above, p. 38.

² The title *pandita* occurs only in the erased word Prabhōdhasivapandita (l. 177, foot-note), which seems to be the name of a Saiva (*Ārādhyā*) Brāhmana.

³ The name Śīralaṅgō occurs in two inscriptions at Manimangalam, *South-Ind. Inscr.* Vol. III. Nos. 35 and 38.

⁴ The name Malahiniyanindrān occurs in three inscriptions at Manimangalam, *ibid.* Nos. 35, 39 and 41.

⁵ *Ibid.* Nos. 33 and 36.

⁶ See the Government Epigraphist's *Annual Report* for 1892-93. The name Vittirundān also occurs in an inscription at Manimangalam, *South-Ind. Inscr.* Vol. III. No. 40.

epithet Tiruvālnādan, i.e. 'he who comes from the prosperous Āli country' Ālavandān and Adahiyamanavāla are the names of two Vaishnava Āchāryas. The first of these was the grandson of Nādamuni,¹ and the second name is a corruption of Alagiyamanavāla or, in Sanskrit, Ramyajāmātri, i.e. 'the beautiful bridegroom'.² Ghṛitāsi is probably a Sanskrit rendering of Neyyunda, which forms part of the name of Neyyundālvār, one of the Vaishnava Āchāryas mentioned in the *Guruparamparāprabhāva*. The list of Āchāryas given on pp 82 and 83 of this work,³ includes, among many others, the names of Sundarattōludaiyān, Periyāndān and Chiriyāndān, while that of Periyānambī occurs on p 153. Sundarattōludaiyān also occurs in the Tirupparankunṇam inscription of Sundara-Pāndya⁴ and means 'the god who has beautiful arms'. Tirunāpdudaiyānbhatta is called after Tirunāndu, which occurs in Vaishnava works as a synonym for Vaikuntha, the abode of Vishnu. The title Nadavirukkum, which means 'one who is in the middle,' 'an arbitrator' (*madhyastha*), occurs in l 177 of the subjoined inscription and is found also in the large Leyden grant, l 138. Chīda in Chīdabhatta is the same as Śīdan, a Tamil form of *śiṣya*, 'a pupil'. Tēvadi means 'the feet (i.e. the servant) of god.' Ārāṁdu means 'fresh nectar,' Manattukkiniyān means 'one who is pleasing to the mind,' and Āyiramjōti is 'the thousand-rayed,' i.e. 'the sun'. Two of the Manmangalam inscriptions⁵ mention the names Dōṇaya and Dōṇaya, the similar name Dōṇaya occurs repeatedly among the donees. Such an abundance of Tamil names in the list of donees of Virachōdachaturvēdimangala leads one to infer that a large immigration or importation of Tamil Brāhmanas to the north must have taken place during the reign of Kulōttunga-Chōla I. The large proportion of Vaishnava names among the donees further suggests that about this time the Rāmānuja faith counted many devotees, who adopted as their names the Tamil equivalents of Sanskrit names, which occur in the sacred works of Vaishnavas.⁶ Three of the donees bear the title *Brahmamahārāja*, which must have been an invention of the Chōla king Rājārāja I in whose inscriptions it is first found.⁷ Of these three donees one was called Kulōttungachōdabrahmamahārāja after the reigning sovereign. The second was a military officer (*sēnāpati*) and had the title Rājārājabrahmamahārāja, which, as we know from the Chellūr plates, had been conferred on a certain Pōtana. The third had the name Kumāranārāyanabrahmamahārāja, which was perhaps derived from a surname of Virā-Chōda himself.

The boundaries of Virachōdachaturvēdimangala were: in the south, Ponnsvāda and Mallavṛōlu; in the west, Kollipṛōlu and Chembrōlu; in the north, Polakumbarra, Pankalapūndi and Bēṇḍapūndi; and in the east, the sea (ll 186-188). With line 188 begins a second, much more detailed description of the boundary-line of the granted village. This passage enumerates various canals, tanks, ponds, hamlets, hills, boulders, pieces of waste-land and high ground, foot-paths, ant-hills, valleys etc. It also includes the names of a number of trees, an alphabetical list of which is given in Appendix C. Of the villages that are mentioned

¹ [An abbreviated form of this name is Nātha in Sanskrit, as will be seen from the expression *śāḍhyabhaktiśāhthā Nāthādayak*, which occurs on p 36 of the *Yatindramatāḍipikā* of Śrinivāsadāsa, Telugu edition, Madras, 1868. In his remarks on this work (*Report on the Search for Sanskrit Manuscripts* for the year 1883 84, p 70, No 154), Dr. Bhandarkar gives a list of the Vaishnava Āchāryas mentioned at the beginning of the *Yatindramatāḍipikā*. In this list occurs Śrīparāṅkuśanātha as the name of one of the Āchāryas. But the term Śrīparāṅkuśanātha evidently denotes two individuals, Śrīparāṅkuśa and Nātha, the former being the name of Nammālvār, alias Śāthāri or, in Tamil, Śāḍagōpa. The latter, Nātha, refers to Nādamuni.—V V.]

² This is the name given to Rāma in Vaishnava works.

³ Madras edition, Kalyugāḍi 4990, Virōdhi.

⁴ *Archæological Survey of Southern India*, Vol IV p 52.

⁵ *South-Ind Inscr* Vol III Nos 31 and 36.

⁶ The *Nāḍiyiraprabandham*, which is called the "Drāviḍa-Vēda," is a collection of Tamil poems written by the Ālvārs. The Rāmānuja Vaishnavas, especially those of the Tēngalai sect, have a greater regard for Tamil which is the language of their sacred texts, than for Sanskrit, just as the Mādhva Vaishnavas prefer the Kannada language.

⁷ *South-Ind Inscr* Vol III p 14.

in the grant, the following admit of identification. One of the two villages¹ which formed the southern boundary of Virachôdachaturvêdimangala, Ponnavâda, may be identified with Ponnada which is found to the east of Pithâpuram on the *Madras Survey Map* of the Pithâpuram division. The western boundaries, Kolliprôlu and Chembrôlu, are found on the same map as Gollaprol and Chebrolu, on the high-road from Pithâpuram to Kattipudi. Bendapûndi, one of the northern boundaries, is Bendapudi, on the road to Vizagapatam. Two other villages between which the northern boundary passed, Singavikrama and Dontengi (l. 25^b), are found on the map as Srungarrukham and Tondangi between Bendapudi and the sea. Among the boundaries of Navavâda, a hamlet of Virachôdachaturvêdimangala (l. 26^b), we find Bendapûndi (the modern Bendapudi) and Duggavâda. This village is identical with the modern Durgada, which is found on the map between Bendapudi and Chebrolu. Chembrôlu, the modern Chebrolu, belonged to the district of Bottepinându (l. 209)². The district of Prôlunându, in which Mâlaveli and Ponnatorra were situated (ll. 69 and 182), is already known from two inscriptions in the Kuntimâdhava temple at Pithâpuram, and included also Navakhondavâda (near Pithâpuram) and Sarpavaram³.

TEXT.⁴

First Plate

- 1 * श्रीमान् जगन्मयिद हरिरादिदेव[*] स्रष्टुं विरिचिमसृजन्निजनाभि-
पद्मात् [1*]
- 2 तस्मादभूत्किल महासुनिरत्रिरवेक्षोमी महेश्वरशिखांतक्रितप्रतिष्ठः [॥ १*]
- तस्माद्भुवः त-
- 3 तच्चक्रवर्ती⁵ पुरुरवा तस्मादायु ततो न[हु]प. ततो ययाति ततः पूर⁶
ततो जनमेजय-
- 4 . तत प्र[1*]चीशः ततस्त्वेन्ययातिः ततो ह्यपति [त*]तस्मात्त्वभीमः
ततो जयसेनः ततो महाभीमः
- 5 तस्मादैशानकः ततः क्रीधाननः ततो देवकि. तस्मादृभुकः तस्मादृचकः
ततो मतिवरः ततः कात्यायनः
- 6 ततो नील. ततो दुष्यत. ततो भ[र*]तः ततो भूमन्तुः ततो हस्ती
ततो विरोचनः तस्मादजमीलः ततस्त्वं-
- 7 रण ततस्सुधन्वा ततः परिचित् ततो भीमसेनः [ततः*] प्रदीपन.
ततश्शतनु ततो विचित्रवीर्य. ततः
- 8 पाण्डुराज. ततः पाण्डवा. तेषु वंशकरादर्जुनादभिमन्यु[*] ततः परिचित्
ततो जनमेजय-

¹ According to the Telugu portion (l. 20^a) these two villages belonged to the district of Uttaravarsa, in which according to line 183, Âlami, one of the three components of Virachôdachaturvêdimangala, was situated.

² The same district is mentioned in l. 202 as Bottepinându.

³ See also, Vol. IV p. 230 and note 1.

⁴ From the original plate.

⁵ Read 'हृ'.

⁵ Read श्रीमान्मयिद.

⁶ Read 'वर्'.

⁶ Read नाभि

- 9 तत. चे[मु]कः ततो नरवाहन¹ ततश्शतानीकः तस्मादुदयनः ततः
प्रभृत्यविच्छिन्न-
- 10 सत्तानेष्वयोध्यासिंह[^{1*}]सनासीनेष्वेकान्रष्टिचक्रवत्तिषु² गतेषु तदंशो विज-
यादि[त्यो]
- 11 नाम राजा विजिगीषया दक्षिणापथ गत्वा त्रिलोचनपल्लवमधिक्षिप्य दैव-
दुरीहया लो-
- 12 कात्तरमगम[त्] [^{1*}] तस्मिन्³ सकुले पुरोहितेन वृद्धामात्यैश्च 'साडेमत्तर्वन्नी
तस्य महादेवी मुडिवे-
- 13 सुनामाग्रहारसुपगम्य तद्वास्तव्येन⁴ विष्णुभट्टसोमयाजिना दुहितृनिर्विशेषमभिर-
क्षिता सती विष्णुवर्द्धनन्नद-
- 14 नमस्तुत [^{1*}] सा च तस्य कुमारकस्य 'कलक्रमोचितानि कम्प[¹]णि'
क[^{1*}]रयित्वा तमवर्द्धयत् [^{1*}] स च मात्रा विदि-
- 15 तद्वृत्तांतो निगित्य⁵ चलुक्यगिरौ नंदाभगवती गौरीमाराध्य कुमारनारायण-
मातृगणांश्च स⁶
- 16 तर्प्य⁷ 'श्वततपत्रैकशखपंचमहा[श]ब्दादी[नि] कुलक्रमागतानि¹⁰ निक्षप्तानीव
साम्राज्यचिह्ना-

Second Plate, First Side.

- 17 नि समादाय कडवगगादिभूमिपान्निजित्य¹¹ सेतुनर्मदामद्य¹² दक्षणापथ
पालयामा-
- 18 स [^{1*}] तस्यासीद्विजयादित्यो विष्णुवर्द्धनभूपतेः [^{1*}] पल्लवान्वयजाताया
महादेव्याश्च नन्दनः ॥ [^{2*}] तत्पुत्र-
- 19 : पुलकेशिवल्लभः तत्पुत्रः¹³ कीर्तिवम्प[¹]. तस्य तनयः । श्रीमतां सकल-
भुवनसस्तूयमानमानव्य-
- 20 सगोत्र[^{1*}]णा हारीतिपुत्राणा¹⁴ कौशिकीवरप्रसादलब्धराज्यानामश्वमेदाव[भृ]यस्ता-
नपवित्रीकृतवपुषां¹⁵ चा-
- 21 लुक्याना कुलमलकरिणोस्तत्याश्रयवल्लभद्रस्य¹⁶ भ्राता कुलविष्णुवर्द्धनीष्टोदश¹⁷
वर्षाणि वेंगीदेशमपालयत् [^{1*}]

¹ Read °वाहन

⁴ Read सार्धमन्⁰

⁵ The word कर्मणि is written partly on and partly below an erasure.

⁷ Read निर्गत्य

⁹ Read श्वेतातप⁰.

¹¹ Read °मध्य दक्षि⁰.

¹³ Read °मेधावभयमानपवित्रीकृत⁰.

² Read °वर्तिषु

⁵ Read कुल

⁸ The anusudra stands at the beginning of the next line

¹⁰ Read निक्षिप्ता⁰

¹³ Read कीर्ति⁰

¹⁶ Read °भेन्द्रस्य

² Read तस्मिन्

⁵ Read तस्मिन्

¹¹ Read °निर्जित्य

¹⁴ Read पुत्राणा

¹⁷ Read °नीष्टोदश.

- 22 तत्पुतो जयसिंहवत्सभस्वयस्त्रिंशतं(1) तदनुज इद्रभट्टरक[ः*]¹ सप्त दिनानि
तत्पुतो विष्णुवद्वा[नो]² नव वर्षाणि त-
- 23 लूनुर्मयुवराजः³ पञ्चविंशतिं तत्पुत्री जयसिंहस्त्रयोदश तदवरजः कोकिलि-
षन्मासान्⁴ (त)तस्य भ्राता विष्णुव-
- 24 च्चनस्तसुञ्चाय⁵ 'स्मसत्रिंशतं वर्षाणि⁶ तत्पुत्री विजयादित्योषादश⁷ तत्तनया⁸
विष्णुवर्धन[ः*]
- 25 ष[ट्त्रिं]शत तत्पुतो नरेन्द्रमृगराजोष्टाचत्वारिंशतं तत्पुतः कलिविष्णुवर्धनोध्य-
र्धव-
- 26 र्ध तत्पुतो गुणगविजयादित्यचत्वारिंशतं वर्षाणि त[द्]तुर्विक्रमादित्यस्य
तन[य]-
- 27 चालुक्यभीमस्त्रिंशतं तत्पुतः कोकिलिगण्डविजयादित्यष्वन्मासान्⁹ तत्पुतो[म्भ]राज-
स्मस वर्षाणि तत्तनय¹⁰
- 28 बालसुञ्च[ः*]य त[ः*]डपो सासमेकं तंजित्वा विक्रम[ः*]दित्य एकादश
मासान् तत्ताडपराजसुतो शु[द्ध]मल्लस्मस त-
- 29 सुञ्चाय देशादम्भराजानुजी राजभीमो द्वादश¹¹ तत्पुनुरम्भराजः पञ्चविंशति
तस्य हैमातुरो दाननृपः¹² त्रीणि [ः*]
- 30 ततस्त्रिंशतिवर्षाणि देवदुरीहया वेंगोमहिरनायिकाभव[त्] [ः*] ततो
¹³[द]ानार्धवसुतः शक्तिवर्धनृपा¹⁴ द्वाद[श*] वर्षा-
- 31 णि भु[व*]मपाल[य]त् [ः*] ततस्तदनुजस्मस वत्सरान् भूतवत्सलः [ः*]
विम(र)लादित्यभूपाल[ः पाल*]यामास मेदिनी[म्*] । [ः*] त-
- 32 तनयो नयशाली जयलक्ष्मीधाम राजराजनरेन्द्रः [ः*] चत्वारिंशतमष्टानेक
च पुनर्महीमपालयदर्शि-
- 33 साः¹⁵ [॥ ४*] यो रूपेण मनोभवं विशदया कांत्या कला[न]ात्रिधिं
भोगेनापि पुरंदर¹⁶ विपुलया ल[क्ष्म]ा च ल-

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- 34 श्रीधरं । भीमं भीमसुजाव[ले]न विहसन् भाति स्म भास्वयशाः श्रीम-
त्सीमकुलैकभूषणमणि[र्ही]-

¹ Read इद्रभट्टरक

² Read 'वर्धनी

³ Read 'लूनुर्मयुवराजः

⁴ Read कोकिलि षवमासान्

⁵ Read सप्त.

⁶ Read वर्षाणि.

⁷ Read 'लोषादश

⁸ Read तत्तनयी

⁹ Read 'षवमासान्.

¹⁰ The *anuredra* stands at the beginning of the next line

¹¹ Read द्वादश.

¹² Read 'नृपक्षीणि

¹³ Read दानार्धव

¹⁴ Read वपी.

¹⁵ Read 'दक्षिणाम्.

¹⁶ Read 'दर.

- 35 [नै]कचितामणिः ॥ * [५*] राजासावनुरूप[रूप*]विभवामन्मंगनाम्ना भुवि
प्रखातामुपयच्छत¹ अ विधिवद्देवीं जगत्पा-
- 36 वनीं ॥ या जङ्गोरिव² जङ्गवी हिमवतो गौरीव लङ्गीरिव क्षीरोदाहिव-
शेषवशतिलकाद्राजेंद्रचोडादभूत् [॥ ६*] पु-
- 37 चस्तयोरभवदप्रतिघातशक्तिनिशेषितारिनिवहो महनीयकीर्तिः³ [१*] गंगाधरा-
द्रिसुत[यो]रिव कात्तिके[यो]⁴ राजेंद्र-
- 38 चोड इति राजकुलप्रदीपः⁵ । [७*] 'भासा[सु]कृतिहेतु प्रथम'⁶ वेंगीश्वरत्व-
मध्यास्य [१*] यस्तेजसा दिगंत[१*]नाक्र[मति*]
- 39 [स]हस्र[भानु]रुदयमि[व]⁸ । [८*] 'उद्यच्छण्डंतरप्रतापदहनमुष्टाखिलद्वेषिषा
सम्मान'¹⁰ जेरलपाण्ड्य[कु]-¹¹
- 40 [तलसुख][१*]निर्झित्य देशान् [बलात्] [१*] आशा¹² मौलिषु भूभृता
भयरुजा चित्तेषु दुर्मेधसां प्रीतिस्रस्तु दि[श]स्तु
- 41 कीर्त्तिरतला¹³ येनाप्यितो[जृम्भ]ते । - [९*] भोगीशाभीलभोगप्रति[म]निज-
भुज[१*]भस्मितात्यंतविभ्य[त्रा]ना-¹⁴
- 42 भूपाललोकप्रहितबहुविधानधरद्वाभिरामं [१*] धत्ते मौलि पराधर्गे महति¹⁵
नृपकुले यः
- 43 कुलोत्तुंगदेवो ¹⁶देवेद्रत्नादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [१०*]
हस्तभ्राजितशखच-¹⁷
- 44 क्रजलज य रा[जन]रायणं लोक स्तौति स सूर्यवंशतिलकाद्राजेंद्रदेवार्चनवात्¹⁸
[१*] संभूताम्भुरा-
- 45 न्तकीर्ति विदितापान्नापरेण स्वयं लङ्गीमुहपति¹⁹ अ लोकमहितां देवीं
जगत्पावनीम् ॥ [११*] गांगीघा इ-
- 46 व निर्मलाः क्षततमोर्ध्वसा दिनेश इव क्षीणीत्रा²⁰ इव भूभरत्रयसहा
जातास्तयोस्मूनवः । [१२*][अ]-²¹

¹ Read प्रखातामुपयच्छति⁴ Read कार्तिकेयी⁶ Before भा stands the first half of another, incomplete म. The सु of भासासुप्रति looks almost like म.⁷ Read प्रथम⁹ Read उद्यच्छण्डतर¹¹ A syllable, probably *mma*, has been erased at the end of this line.¹² The beginning of this line up to आशा is written on an erasure, read आशा¹³ Read 'रतुसा येनाप्यितोऽप्यते¹⁴ Read 'देवेद्र'.¹⁵ Read 'मुहपति'.² Read जङ्गोरिव जङ्गवी.⁵ The *akshara* दी of प्रदीप seems to be corrected from दी⁸ The syllables *sa*, *bhā*, *ma* and *va* are corrected from others¹⁰ Read सर्वान्¹⁷ Read ब्रह्म.¹⁸ Read भस्मिता.¹⁹ Read क्षीणीत्रा²⁰ Read क्षीणीत्रा³ Read कीर्ति¹⁶ Read महति.¹⁸ Read देवार्चनवात्.

- 47 ध्य¹ नयविक्रमैकनिलयं श्रीराजराज² प्रति [प्री]त्या वाचमिमा[म]वोचत
पिता ³सर्वोर्वराधी-
- 48 श्वरः । [१३*] वत्स वेंगीमहीराज्यं मया दिग्विजयैषिणा [1*] मत्पि-
तृव्ये पुरा न्यस्तं विजयादित्य-
- 49 भूभुजि ॥ [१३*] स च पंचदशाब्दानि पंचाननपराक्रम. [1*] मही⁴
⁵रचनहीना[धो] दिवं देवोपमो गतः । [१४*] कुलकं-
- 50 मागता⁶ धीर धुरं वेंगीभुवो वह ॥ बाला अपि स्वकार्येषु⁷ क्षमास्तेज-
स्विनः खलु ॥ [१५*] इ[त्यु]क्ता ता धुरं

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- 51 दत्ता⁸ गुरूणा चक्रवर्त्ति[न]ा⁹ । असह्यतद्वियोगोपि विनयाद्वहति स्म
सः । [१६*] श्रीपादसेवासुख[तो]
- 52 गुरूणां न जातु राज्य¹⁰ सुखमित्यवेक्ष्य [1*] संरक्ष्य वेंगीभुवमेकमन्द¹¹
भूयस्स पित्रोरगमत्समीपं ॥ [१७*]
- 53 तदनुजमध¹² धीर वीरचोड कुमारं गुणमिव तनुवह¹³ [वि]क्रम चक्रवर्त्ती¹⁴
[1*] उ[द]यमिव रविस्त¹⁵ प्राप्य वेंगी-
- 54 श्वरत्व¹⁶ वितनु¹⁷ शिरसि पादं भूयतामित्यवीचत् ॥ [१८*] इत्याशिष
ससुपगम्य नृपादवध्याम्नातुस्त-
- 55 दयजनृपद्वितयात्क्रमेण [1*] आनम्य तामवरजैः [प्रणतः*] कुमारसृष्ट[ः*]
स्वदेशगमनाय स [तैः] कधं-¹⁸
- 56 चित् ॥ [१९*] शत्रुध्वान्तमपास्य राजनिकरानाच्छाय धाम्ना परानु[वृ]त्ता-
न्विनिवर्त्य भूकमलिनीं कृत्वा त-
- 57 धा¹⁹ नन्दिनीं । आरुडो²⁰ जननाथनामनगरीहर्म्यादयाद्रि²¹ विभुर्वेंगीभूतल-
भूषण²² नृपसुतो व[र]-
- 58 लाकंविन्द्युतिः²³ । [२०*] शाकाब्दे शशिखांबरे[न्दु]गणिते सिं[ह]ाधिरुडे²⁴
रवौ चंद्र²⁵ वृ[द्धि]-

¹ Read °ध्ये.

² Read °राज

³ Read सर्वोर्वरा°

⁴ The ही of मही is corrected from न

⁵ Read रचनही°

⁶ Read °मागतां

⁷ Read कार्येषु.

⁸ Read दत्ता गुरूणा.

⁹ Read °वर्तिना.

¹⁰ Read राज्य

¹¹ Read °मन्द.

¹² Read °मय

¹³ Read वह

¹⁴ Read °वर्ती.

¹⁵ Read रविस्त.

¹⁶ Read °श्वरत्व

¹⁷ The five letters वितनु शिर are written on an erasure

¹⁸ Read कय ; the anusvāra stands at the beginning of the next line

¹⁹ Read °धा

²⁰ Read आरुडो

²¹ Read हर्म्याद°

²² Read विभुर्वेंगी°.

²³ The α of dyanti is written on an anusvāra.

²⁴ ह is corrected from ध , read °रुडे

²⁵ Read चन्द्रे.

- 59 मति त्रयोदशतिथौ¹ वारे गुरोर्दक्षिके । लम्नेय श्रवणे समस्तजगतीराज्याभि-
षिक्ती मुदे
- 60 लोकस्याद्वहति² स्म [प]ट्टमनघ[ः*] श्रीवीरचोडो नृपः³ । [२१*] यो
दीनकोटिमभिवाञ्छितवस्तुदानैर्वीतो-⁴
- 61 नपाश्रितभयोपनुदा भुजेन । रत्नसमस्तभुवनाश्रयनाम सार्व⁵ धत्ते प्रजाश्च
निजधर्मपरि-
- 62 ग्रहेण । [२२*] भूलोकादुदिता महोन्नतिमती दिङ्मण्डलव्यापिनी सक्रा-
[न्ता*]खिलसत्पथा⁶ परिगता लोकानघोर्ह[ः*]न-⁷
- 63 पि । सन्माग्नाञ्चलितां भुवीह पतितां पञ्चाद[वो]गामिनी⁸ गगा⁹ कीर्तिर-
मगलप्रमथिनी¹¹ यस्यातिशेतेतराम् ॥ [२३*] त्य-
- 64 क्ता भूभारखंड¹² पण्णपतिरचलं पाति पाताललोकं सत्त्वा¹³ निर्व्याकुला-
सीत् परकुपतिपरित्यागिनी [ने]-
- 65 दिनी च । लक्ष्मीभाजं[ः*] [दि]जानामपि मखनिवहैर्नर्नदित¹⁴ दववृदैरित्य
त्रैलोक्यमेतत्¹⁵ [ध्रु]वमतिमुदितं [य]-
- 66 च भूभारभाजि ॥ [२४*] अक्षत¹⁶ [यो] महीं रत्नगुरुणा चक्रवर्तिना¹⁷
। आहुतो¹⁸ यव्वनोद्दामदेह(ः)ल[क्ष्मी]-

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- 67 दिदृ[क्ष]या । [२५*] कं[ः*]तिन्नवामनुदिनन्नयनाभिरामं पुष्पंतमिदुमिव
य तस्[ए] नृपेद्रः [ः*] पश्यन्नवत्त-
- 68 नयनोप्यथ पञ्चमाब्दे प्रास्थापयत्पन्नरुदीचजयाय¹⁹ सूनु[म्*] ॥ [२६*] स
सर्वलोकाश्रय[ः*] श्री[वि*]णुवर्धनम-²⁰
- 69 हाराज[ः*]धिराजो राजपरमेश्वरः परमभट्ट[ः*]रक्षः परमब्रह्मण्य[ः*] श्री-
वीरचोडदेवः प्रीतुनागडुविषयनि-
- 70 वासिनो राष्ट्रकूटप्रसुखान् कुटुबिनस्सर्वान् समाहूय मंत्रिपुरोहितसेनापति-
युवराज(ः)दौवा-
- 71 [रि]कसमक्षमित्यमाज्ञापयति । यथा²¹ । वेदाना²² परिरक्षणे कृतमतिर्देवादि-
देवस्तपस्तप्ता सजनयांबभूव भग-

¹ Read तिथौ

⁴ Read °दानर्भीतानुपाश्रितभयापनुदा.

⁶ Read सत्पथा

⁸ Read °दधी

¹² Read फणि°.

¹⁵ Read °मेतद्.

¹⁸ Read आहुतो यौवनी°

²¹ Read यथा

² Read °श्वीद्वहति

⁷ Read °नधी°

¹⁰ Read गगा कीर्ति°

¹³ Read सर्वा

¹⁶ Read अक्षतं

¹⁹ Read °यष्टुन°

²² Read वेदाना

³ Read नृप

⁵ Read सार्व.

⁸ Read सन्माग्ना°

¹¹ Read प्रमथिनी

¹⁴ Read °नर्नदितं देव°

¹⁷ Read °वर्तिना

²⁰ Read °वर्धन

- 72 बान्¹ ज्ञाद्यथान् [1*] यैराध्यमज्ञानुभावभवनैर[ग्नौ] ²यधाचो[दि]त सायं
प्रातरिह[1*]र्षितेन हविष[1*] जीवति देवा-
- 73 दिपि ॥ [२७*] दुष्टो जाल्या प्र[क्ष]त्या कलुषितहृदयः क्रूरकर्मा[पि] ³यथा-
सेवा विप्रं प्रसाद्य प्रशमितदुरितः स्वर्गमाप्त-
- 74 म्निशंशुः [1*] राज्ञां वंशे विराजन् बहुसुकृतवलादेवराज्येभिषिक्तो येषामि-
कस्य क्रीपात् [प्र]भुरपि नहुष.
- 75 पातितो नादलोकात् ॥ [२८*] आज्ञा[विधे]यानि भवति यस्य जगति
सर्वाणि स चन्द्रमौलि. [1*] विधा[य*] येषां वि-
- 76 [धि]वद्⁴ सपथ्या त्रिलोकनाथस्त्रिपुरं विजिग्ये⁵ । [२९*] येषां प्रभावेन⁶
सहस्रधामा रक्षांसि सध्याद्वितय⁷
- 77 विधूय [1*] विभाति निर्व्विघ्नविय[त्]प्रचारो जगति रत्न⁸ जगदेक-
चक्षुः । [३०*] वंशेषु तेषामृषिपुगवाना विख्या-
- 78 तभूदेवकुलोत्तमेषु [1*] प्रशस्तवाक्याशुभलक्षणां गा ये भाति वेदा इव
मूर्त्तिमंतः [॥ ३१*] ये वाङ्मयाभो-
- 79 निधिसारतत्वज्ञानोज्ज्वलत्कौस्तभरत्नभासा¹⁰ [1*] कृतप्रकाश हृदय दधाना
विभाति विष्णोरिव मूर्त्ति-
- 80 वेदाः¹¹ [॥ ३२*] ते नामती गोत्रतश्च निरूप्यते । तत्र तावदभिराममूर्त्ति-
र[चो]रनिधिरस्मत्पुरोहि[तो]¹² भा-
- 81 गह्वयवान् [1*] चीडभट्टः । श्रीकृष्णभट्टः । श्रीधरभट्ट । आञ्चभडारभट्ट. ।
श्रीकृष्णभट्टः । सर्वदेवभट्टसोमयाजी ।
- 82 केशवभट्टः तिरुवरंगमुडया[न्]भट्टः । यज्ञात्मभट्ट । नारसिंहभट्टः । तिरु-
वरंगमुडयान्भट्टः तिरुम-
- 83 लयुडयान्भट्टः सज्जनभट्टः श्रीधरभट्टः । ¹³मादवभट्ट श्रीरामभट्ट. । कड[लु]-
सिङ्गकाल[भ]ट्ट[*]

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- 84 केशवभट्टः नारसिंहभट्टः । केशवभट्टः [वि]न्नकृतभट्ट । वामनभट्ट. ।
सर्वदेवभट्टः श्रीरगशायिभट्ट[*]

¹ After this word four aksharas are missing, नारायणी would suit the metre

² Read यथा

³ Read येषां

⁴ Read चन्द्र

⁵ Read विधिवत्

⁶ Read विजिग्ये

⁷ Read प्रभावेण

⁸ Read दितये.

⁹ Read रत्नज्ञ

¹⁰ Read तत्त्वज्ञानोज्ज्वलत्कौस्तभ

¹¹ Read वेदा

¹² Read राचारविधि.

¹³ Read साधव

- 85 । गोविदभट्टः । वेन्नयषडंगवित् । नदिकुमारभट्ट¹ । तिरुमलयुडयान्भट्टः
 श्रीवासुदेवभट्टः सी-
- 86 मदेवभट्टः दा[मो]दरभट्टः² । जान्नियन्निवेदी । नित्यानदन्निवेदी । ³नारा-
 यनषडंगवित् । कामियष-
- 87 डंगवित् । अरुलालदशपुरिभट्टः । गगा[ध]रभट्टः अ(1)रुलालभट्टः
 श्रीकृष्णभट्ट । [मा]धवभट्टः । तिरु-
- 88 मलयुडयान्भट्टः । वामनभट्टः । माधवभट्टः । नारायणषडंगवित् । श्रीरग-
 नाधभट्टः⁴ । तिल्लनाय-
- 89 कभट्टः । विष्णुभट्टः । तिरुवरगसहस्रः । विष्णुभट्टः । नारायणभट्टः ।
 पार्थसारथिः⁵ । नारायणभट्टः । वेन्नकूत-
- 90 भट्टः । कुमारस्वामिभट्टः । नागदत्तभट्टः । कुप्पयभट्टः । नगदीनयभट्टः ।
⁶अंबलताडिभट्टः । चेदामरकणभट्टः
- 91 श्रीकृष्णभट्टः । तिरुवेगडसहस्रः । नारायणभट्टः । त्रिविक्रमभट्टः । गोविद-
 भट्टः । पीतिय-
- 92 भट्टः । ज[1*]त[वे]दिभट्टः । श्रीकृष्णभट्टः । श्रीरामसहस्रः । सिंहपिरान्सहस्र
 कुमारस्वामिभट्टः ।
- 93 गुडदेव[भ]ट्टः [1] दीनय[भ]ट्टः । श्रीनारसिंहभट्टः । वामनभट्टः । वेन्नकूत-
 सहस्रः । नारायणस-
- 94 हस्रः । पीन्नयसहस्रः [1] श्रीरामभट्टः । केशवभट्टः । का[म]यसहस्र
 दीनयभट्टः । श्रीरामभट्टः । दक्षिण[1*]मूर्ति-
- 95 भट्टः । लक्ष्मीधरभट्टः । नारायणभट्टः । सीमदेवभट्टः । नारायणभट्टः । केश-
 वभट्टः । नारायणभट्टः । तिरुवर-⁷
- 96 गनारायणसहस्रः । दामोदरभट्टः । भावयभट्टः । वामयभट्टः । तिरुमलयु-
 डयान्[भ]ट्टः । गगाधर-
- 97 भट्टः । श्रीगुरुडभट्टः । माधवभट्टः । तिरुमलयुडयान्भट्टः । [आ]लसहस्र ।
 विष्णुभट्टः । नागदेव-
- 98 सहस्र⁸ । पीन्नयसहस्रः । श्रीधरभट्टः । तणियपेरुमान्सहस्रः ⁹श्रीकैलानमुडयान्-
 सहस्रः
- 99 आलवदान्भट्टः । पिट्टयभट्टः । घृता[शि]भट्टः । आरासुदुभट्टः । श्रीकृष्णभट्टः ।⁹

¹ Read भट्ट² This name is inserted in the place of अकरनारायणभट्ट which has been erased³ Read नारायण⁴ Read नाय⁵ Read सारथि⁶ Read अंबलताडि.⁷ The anusvāra stands at the beginning of the next line⁸ Read कैलास⁰⁹ The visarga at the end of this line belongs to the erased name सेडियभट्ट which is still partly seen

- 100 गगाधरभट्टः । गोविंदसहस्रः नारायणभट्टः । श्रीधरभट्टः । नारायणभट्टः
नारायणभट्टः

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- 101 इत्येकान्नविशत्युत्तरशतसख्या भारद्वाजगोत्रजाः । गोविंदभट्टः ¹कुमारस्वामिभट्टः ।
यज्ञालभट्टसोम-
- 102 याजी । ताडिङ्गुमारभट्टः विष्णुभट्टः दीनयभट्टः । करि[य]कोमहस्रः नाराय-
णभट्टः दीनयभट्ट । इति सल्लति-
- 103 गोत्रजा नव । श्रीकृष्णभट्टः द्रोष्ठियभट्टः । तिरुवरगमुडयान्भट्टः । दीन-
यभट्टः त्रिविक्रमभट्टः । वेन्नकूत-
- 104 भट्टः । गंगाधरभट्टः दामयषडंगवित् । गोविंदभट्टः उलहसुण्डान्भट्टः ।
श्रीरगनाथभट्टः । कुमारस्वामिभ-
- 105 ट्टः नारायणभट्टः । माधवभट्टः । तिरुमलुडयान्भट्टः । विष्णुभट्टः । मायन-
भट्टः चीडियषडंगवित् । दीनयभ-
- 106 ट्टः नारायणभट्टः । कोलवामनभट्टः । अत्ताडि[भ]ट्टः । अत्तामभट्टः । दा-
मोदरभट्टः । सीरलंगोभट्टः । अडहि-
- 107 रमणपालुभट्टः । आदित्यभट्टः । दीनियसहस्रः । कुमारपेरुमान्भट्टः । ति-
रुयनंगाडभट्टः । शिवदे-
- 108 वभट्टः । भीमनाथभट्टः । गोविंदभट्टः । यन्नदीणभट्टः । उत्तरीश्वरपडवित्²
। अत्ताडिभट्टः । शक-³
- 109 रनाराय[ण]भट्टः । विष्णुसहस्रः श्रीर[^{*}]भट्टः । वासुदेवभट्टः चेल्वसहस्रः
। मधुसू[द]नभ-
- 110 ट्टः नाराय[ण]भट्टः । श्रीरामाभट्टः ⁴मादवभट्टः इति पंचोत्तरचत्वारिंश[त्]
कश्यपगोत्रजाः । श-⁵
- 111 भुभट्टः । कुमारस्वामिभट्टः । विष्णुभट्टः । माध[व^{*}]भट्टः । देवकुमारभट्टः
विद्वयषडंग-
- 112 वित् । मल्लहिनियनिण्डान्भट्टः । श्रीकृष्णभट्टः । अरुलारभट्टः यन्नमूर्तिभट्टः ।
दीनियचिवेदिभट्टः । रम-
- 113 नपविंगवित्⁶ । श्रीधरषडंगवित् । ⁷मादवभट्टः । कामयचिवेदी । कुमार-
स्वामिभट्टः । श्रीकुमारभट्टः शं-⁸
- 114 करषडंगवित् । अय्यपिरान्सहस्रः । नामयभट्टः । वेन्नकूतभट्टः ईश्वरभट्टः ।
दीनयषडंगवित् । शंक-

¹ Read कुमार.

⁴ Read माधव

⁷ Read माधव

² Read षडङ्गवित्

⁵ Read शम्भु

⁸ The *anuvāra* stands at the beginning of the next line.

³ Read शङ्कर

⁶ Read षडङ्गवित्

- 115 रनारायणभट्टः । तिरुमलुडयान्भट्टः ¹क्षिपीकेशभट्टः । श्रीधरभट्टः । आको-
ण्डविष्णुभट्टः । केशवभट्टः
116 अरुलारसहस्रः । तिरुनीलकण्ठभट्टः । तिरुवाकुलमुडयान्सहस्रः । यज्ञदीण-
भट्टः [1] सिंगपिरान्भ-
117 ट्टः । तिण्डयसहस्रः । कोलवामनसहस्रः । सुंदरतोलुडयान्सहस्रः । नारा-
यणभट्टः । वै[ण्ण]कू-

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- 118 तसहस्रः । च[द्र]शेखरभट्टः नवियाण्डानुभट्टः.² कामयभट्टः श्रीधरसहस्रः ।
विद्वयभट्टः । मा-
119 वियषडंगवित् । द[1*]मोदरसहस्रः । सीरलंगोभट्टः । चेस्वयभट्टः ।
कदयसहस्रः । रुद्रसहस्रः ।
120 चिळियाण्डान्भट्टः[1]सोमयाजी । पेरियाण्डान्भट्टसोमयाजी श्रीरामभट्टः ।
पेरिय[1]नविभट्टः । इति ह-
121 [रि]तगो[त्र]जा. पंचोत्तरपंचोशत्³ [1] नारायणभट्टः । गगाधरभट्टः ।
नारायणभट्टः । श्रीरामदशगुरिभट्टः । सी-
122 रलंगोभट्टः । सर्व्वदेवभट्टः । श्रीवासुदेवभट्टः । मेडयभट्टः । पीतियषडंग-
वित् । मनत्तुक्किनियान्भ-
123 ट्टः । भा[स्कर]रभट्टः । [ए]ळीसेवकभट्टः । मेडयषडंगवित् । नीलकण्ठभट्टः ।
तिरि-
124 'वल्लुडयान्भट्टः मा[ध]वभट्टः उल्लहसुण्डान्भट्टः । जस्यसहस्रः श्रीहनुम-
सहस्रः अप्पयभट्टः [वे]न्न-
125 यभट्टः तेवडि[स]हस्रः । शकरसहस्रः तिरुमलुडयान्भट्टः [1] पेरियाण्डान्भट्टः
श्रीधरभट्टः श्रीराम-
126 भट्टः । शिवदेभट्टः । आदित्यषडंगवित् दामोदरभट्टः [1] व[1]सुदेवभट्टः ।
ज[1*]तवेदिभट्टः माधवषडुं-⁴
127 गवित् । अत्तियषडंगवित् । नंदिकुमारभट्टः । [केश]वभट्टः वीट्टिरिंदान्भट्टः
। आयिरंजोतिस-
128 हस्रः । भट्टदेवभट्टः । वामनभट्टः । दामोदरभट्टः । पेरिया[ण्डा*]न्भट्टः
। कुमारस्वामिभट्टः । दाम-⁵

¹ Read इषी°

⁴ Read °मल°.

⁶ Read दामय.

² Read °न्भट्ट°

⁶ Read षडङ्ग

³ Read पञ्चाशत्

The *anusvāra* stands at the beginning of the next line

- 129 यसहस्रः । अडिह्नन्विचतु[र्वे]दिभट्टः श्रीविदेव्यासभट्टः [1] इति कौशिक-
गोत्रजाः (1) अष्टोत्तरचत्वारिंशत् । श्री-
130 गरुडदशपुरीयभट्टः । वे[ण्ण]कृतभट्टः । इति द्वौ गर्गगीत्रजौ । रमयभट्टः
। अरुलारदशपुरीयभट्टः ॥
131 चन्द्रशेखरभट्टः । भीमनाथभट्टः । आरामदुभट्टः । श्रीकृष्णदशपुरीयभट्टः ।
ति[रु]वरंगमुडयान्भट्ट-
132 ट्टः । आदित्यभट्टः इत्यष्टौ वाधूलर्गोत्रजाः । श्रीकृष्णभट्टः । श्रीकृष्णभट्टः
। इति द्वौ कृष्णगीत्रजौ ॥ यज्ञ[मू]-
133 र्त्तिभट्टः । दारयषडंगवित् । दीनयन्त्रिवेदी ॥ भीमयभट्टः । इति चत्वार-
र(1): कुत्सगीत्रजाः [1*] श्रीकृष्णभट्टः
134 नारायणभट्टः । यज्ञकेशयभट्टः । केशवभट्ट[ट्ट*]: । श्रीकुमारभट्टः । सूर्य-
देवभट्ट¹ । श्रीकृष्णभट्टः । वासुदे-
135 वभट्टः । इत्यष्टौ वादरायणगीत्रजाः । तिरुवरंगदेवभट्टः । सर्वदेवभट्टः ।
श्रीरामभट्टः । सर्वदेव-

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- 136 भट्टः । वेण्णकृतभट्टः । श्रीधरभट्टः । श्रीकृष्णसहस्रः । कामियषडंगवित्
। वीहिरिंदान्भट्ट[ः]
137 कौवाण्डान्भट्टः । मनत्तिकिनियान्भट्टः इत्येकादश लोहितगीत्रजाः । श्री-
कृष्णभट्टः । श्रीकृष्णभट्टः ना-
138 रायणभट्टः । इति त्रयो² [क]ामकायनगीत्रजाः । श्रीरामभट्टः । श्रीकृ-
ष्णभट्टः । परमेश्वर-
139 भट्टः । यज्ञस्कंदभट्टः । देवदेवेशभट्टः । भयुसूदनभट्टः माधवभट्टः श्रीराम-
भट्टः । श्रीवासुदे-
140 वभट्टः । विष्णुभट्टः । रुद्रभट्टः । दीनयभट्टः । दक्षिण[1*]मूर्त्तिभट्टः ।
यज्ञात्मभट्टः । कुमारस्वामिभट्टः । श्री-
141 रामभट्टः । शीरलंगोभट्टः । शंकरनारा[य]णभट्टः । यज्ञमूर्त्तिभट्टस्तोमयाजी ।
दामोदरभट्टः । श्री-
142 वासुदेवभट्टः । नारायणभट्टः । भीमेश्वरभट्टः । दीनयभट्टः । सुब्रह्मभट्टः ।
अरुलारभट्टः । तिरिमलयुडय[1*]-

¹ Read भट्ट .

² Read त्रयो..

³ Read मधुसूदन.

- 143 नभटः¹ । वासुदेवभटः । दामोदरभटः । श्रीकृष्णभटः[.] । [स्त्र]य्यदेवभटः
 । वासुदेवभटः । माधव-
 144 भटः सिंगपि[र]ान्सहस्रः वेन्नकूतसहस्रः । अरुलारसहस्रः । पद्मनाभभटः
 दक्षिणामूर्ति-²
 145 भटः । श्रीरामदेवभटः । सिंगपिरान्भटः । श्रीकृष्णसहस्रः । ईश्वरभटः
 । माधवसहस्रः । अ-
 146 रसब्रह्मा । जनाईनभटः माधवभटः । दारयभटः । अरुलारसहस्रः तिरु-
 वरंगमुडयान्सहस्रः । ति-
 147 रिवा[यिक्कु]लमुडयान्सहस्रः नारायणभटः 'पुरुषोत्तिमभटः पोन्नयसहस्रः ना-
 रायणभट-
 148 [.] नित्यानंदभटः । सीमदेवभटः । पात्यसारधिभटसीमयाजी । विहय-
 भटः । सीरलंगो(व)भटः । निरवयभटः[.]
 149 वाजपेययाजी भागद्वयवान् इति षष्टिः कुं[डि]नगोत्रजाः । दत्तत्रिवेदिभटः
 । केशवभटः तिरुवैगडभटः[.]
 150 [रम]ण्डयभटः । ईश्वरभटः । वेमनभटः । अत्तियारालिभटः वेन्नयभटः ।
 वेन्नकूतभटः । षष्टिरुद्रभ-
 151 टः । केशवभटः । मणिनागभटः श्रीकृष्णभटः । विष्णुदीनयभटः । कुमा-
 रस्वामिसहस्रः दक्षिणामूर्तिभटः
 152 दामोदरभटः 'क[र]मकोटसहस्रः । तिरुपोलियनिण्डान्सहस्रः श्रीवासुदेव-
 सहस्रः श्रीरामभटः

Sixth Plate; First Side.

- 153 माधवभटः । शंकरनारायणसहस्रः सिंगपिरान्सहस्रः । रञ्जेनषडंगवित् ।
 आराम[दु]भटः । दीनयसहस्र-
 154 [.] दक्षिणामूर्तिभटः । सीमयभटः इत्यात्रेयगोत्रजास्त्रिंशत् ॥ पेरुवुळ्ळुड-
 ल्ळटः(.)सीम-
 155 याजी । आरामदुभटः । केशवभटः[*] गोविदभटः इति चत्वारो
 'रधितरगोत्रजाः । श्रीधरभटः । शंकरनारायण-
 156 भटः । लात्कीण्डवेळ्ळिभटः । न[र]ायणभटसीमयाजी । तिरुक्कुळुगुडिभटः ।
 तिरुवरंगनारायणभटः । ति-

¹ Read 'नभटः.

⁴ Read पुरुषोत्तम

⁷ Read रधितर

² Read 'मूर्ति.

⁸ Read पार्थसारथि

³ Read ईश्वर

⁶ Read 'कोटि.

- 157 रिवायिक्कुलमुडयान्भट्टः । माधवभट्टः । पत्तिगोण्डान्भट्टः¹ । यज्ञमूर्ति-
भट्टः । नारायणभट्टसोमयाजी । चद्र-
- 158 शेखर[भ]ट्टः श्रीरा[म]भट्टः तिरिवाक्कुलमुडयान्भट्टः । गंगाधरभट्टः ।
श्री[र]गनाधभट्टः¹ । रुद्रकुमार-
- 159 भट्टः । श्रीरामभट्टः प्रीतयपडगवित् । वेन्नकूतभट्टः नारायणभट्टः वेम[य]-
पडगवित् । अप्पयषड-²
- 160 गवित् । माधवभट्टः [1] श्रीरामभट्टः श्रीरामभट्टः सुब्रह्मण्यभट्टः । श्री-
रामभट्टः । केशव[भ]ट्टः पुरुषोत्तमभट्टः
- 161 [न]ारायण(भ)सहस्रः दक्षिणामूर्तिभट्टः । वेणकूतभट्टः । सोमनाधभट्टः⁴
तिरिवायिक्कुलमुडयान्भट्टः
- 162 ट्टः । सिंगपिरा[न्][भ*][ट्टः] ईश्वरसहस्रः नारायणसहस्रः श्रीभ[र*]तसहस्रः
। श्रीकृष्णभट्टः । दक्षिणामूर्तिभट्टः
- 163 केशवसहस्रः तिरुवरगमुडयान्भट्टः । तिरुप्पनगाडुसहस्रः सीरलगोसहस्र
दक्षिणासू-
- 164 र्तिभट्टः गोविंदभट्टः केशवभट्टः [त्रि]विक्रमभट्टः । ए०००यपीतपडंगवित् ।
श्रीधरभट्टः शंकरनार[र]-
- 165 यणभट्टः आदित्यदेवभट्टः नारायणभट्टः श्रीधरभट्टः । दीनयभट्टः भीम(र)य-
भट्टः । केशवभट्टः पद्मनाभभट्टः[.]
- 166 गंगाधरभट्टः इत्येकोत्तरषष्टिर्वृत्तगोत्रजाः [1*] मण्डयभट्टः त्रि[वि]क्रमभट्टः ।
रुद्रकुमार-
- 167 रभट्टः सिंगपिरानभट्टः । आलिदेवयभट्टः । पद्मना[भ]भट्टः नारायणभट्टः
तिरुवरगमुडयान्भट्टः श्री-
- 168 धरभट्टः मणिनागभट्टः विष्णुभट्टः श्रीरामभट्टः नारायणभट्टः तिरिप्पोरिभट्टः
तिरिमकुडयान्भट्टः-
- 169 स[.]*] वामनभट्टः कोण्डयसहस्रः आदित्यदेवसहस्रः इत्यष्टादश गौतमगो-
[त्र*]जाः । अडशियमणवालभट्टः
- 170 तिरुप[न]गाडभट्टः माधव[भ]ट्टः दीनयसहस्रः वामनभट्टः केशवस[.][स]ः
गोविंदसहस्रः कुमार-
- 171 स्वामिभट्टः अरुलारभट्टः इति 'वशिष्टगोत्रजा नव । कुमारस्वामिभट्टः [1]
श्रीधरभट्टः श्रीभरतभट्टः दामो-

¹ Read नाथ² Read वेय्य³ The *anusudra* stands at the beginning of the next line⁴ Read 'नायभट्ट । तिरि'⁵ Read वसिष्ठ

Sixth Plate, Second Side

- 172 दरभट्टः कुमारस्वामिभट्टः आण्डमणिभट्टः दामोदरभट्टः भागद्वयवान् क[रि]-
माक्यभट्टः इति¹ अष्ट नितु-
- 173 दि[गो]त्रजाः [I*] दीनयषडगवित् । कीण्डयपडंगवित् जन्नयभट्टः ।
जन्नयषडगवित् । दीनयभट्टः जनादनप-
- 174 डंग[वित्] । इति शालावतगोत्रजाषट् । यज्ञात्मभट्टसोमयाजी² श्रीकृष्ण-
भट्टः गोविंदभट्टः श्रीभरतभट्टः । इति चत्वा-
- 175 रो विश्व[I*]मित्रगोत्रजाः । सूर्यदेवसहस्रः । अप्ययभट्टः । केशवभट्टः
कुलोत्तुगचोडब्रह्ममहाराजः । सेनापति³ राज-
- 176 राजब्रह्ममहाराजो भागचतुष्टयव[ान्] कुमारनारायणब्रह्ममहाराजो भागद्वय-
वान् । दिवाकरभट्टः । न-
- 177 डविरुक्कु कालकालभट्टः । केशवभट्टः । इति सुन्नलगोत्रजा नव । नारा-
यणसहस्रः प्र⁴
- 178 ॥ इति द्वौ वालखिल्यगोत्रजौ । दामोदरभट्टसोमयाजी । दुग्गयभट्ट[ः]⁵
॥ तिरुनाण्डुडयान्भट्टः । आण्डम(र)णिभट्टः इ-
- 179 ति चत्वारश्शट्गोत्रजाः । वासुदेवभट्टः । वेण्णकूतसहस्रः नाराय[ण*]भट्टः
। इति शाण्डिल्यगोत्रजास्त्रयः । निद[दि]वभट्ट-
- 180 [ः ।] इत्येको विष्णुवृद्धः । नारायणभट्टः । गोविंदभट्टः श्रीकृष्णभट्टः इति
त्रयः पाराशर्यगोत्रजाः । इति प-
- 181 [ट्]त्रिंशदुत्तरपचशतसंख्येभ्यः (I) षट्कर्म्मनिरतभ्यं⁶ न्यूनाधिकभावेन 'चतु-
श्शत्वारिंशदधिकप-⁷
- 182 चशतसंख्यान् भागान् परिकल्प्य भवद्विषये द्वादशपूण्डिसहितमालवेक्षिनाम-
ग्राम पोन्नतोळ्ळि[न]र-
- 183 मग्रामश्च उत्तरवरसंविषये आलमिनामग्रामश्चेति ग्रामत्रयमेकीकृत्य श्रीवी-
रचोडचतुर्विंशदिमंग-
- 184 लनाम्ना सुप्रतिष्ठ[I*]ग्रहारीकृत्य प्रतिग⁸त्तश्चम⁸ प्रतिभाग सार्धं निष्क
क[रं] परिकल्प्य यदतोन्वत्तिज्ञा[या]-

¹ Read इत्यष्ट² Read सोमयाजी³ Read सेनापती⁴ The rest of this line after प्र has been erased, but the erased words प्रवीणगवित्पडिती भागद्वयवान् are still faintly visible⁵ Read निरतभ्यो⁶ Read चतुश्चला⁷ The anusvāra stands at the beginning of the next line⁸ Read 'त्तरमत्र

- 185 वेण्डायाभिनवादिक्¹ यच्च क्रीड०शुल्कनामकं यच्च वणिग्भ्यः पू[णै]पजी-
विभ्य[श्च] राजग्राह्य तत्स[र्व्य] परिहृत्य स-
186 र्वकरपरिहारेण धारापूर्वकमस्माभिराचंद्रार्कमुत्तरायणनिमित्त² दत्तमिति
विदितमस्तु वः ॥ अस्य ग्रामसीमानः ।
187 दक्षिणतः ॥ पोन्नवाडयु मल्ल[त्रौ]लुनु सीमा ॥ पश्चिमतः कोल्लिप्रोलुनु
चैत्रोलुनु सीमा ॥ उत्तरतः ॥ पोलकुव-
188 ळुनु । ³डकल[पू]ण्डिनि [वे]ण्डपूण्डिनि सीमा[न]. ॥ चेचसीमाना⁴ ॥
पूर्वतः समुद्रः । आग्नेयां दिशि पोन्नवाड पोल-
189 मुनीयूरि पोलमुं गूडिन चोटि मोवलि तोडि इसुकमेट्टयु दीनि पडु-
मटि रिट्टम्मानि तोडि ताडुनु सीमा ॥ दक्षिणतः
190 दीनि[के] नैर्ऋति सुच्चिंतल तोडि वयलुनु दीनिके नैर्ऋतिं वि[च]निक
तोडि ताडुनु दीनिकि नैर्ऋतिं दीवसु[ट्टु]दा-

Seventh Plate, First Side

- 191 डुनु दीनि [नै]रतिनि⁵ कुमडु तोडि ताडुनु दीनि पडुमटनुप्पुटे०नु
पोन्नवाडवु बोयिन वीरचोडच-
192 ⁶तुर्वदिमगलमुन [पे]दरुवुन चेट्टिमेट्टयु दीनि दक्षिणमुन बूरुवुकीनयुनुप्पु-
[टे०]नुं [ह]प्पिंचि
193 पा०निन मेलवंककु दक्षिणमुन[व]डुपिंचनिकम्मानुनु दीनि आग्नेयमुन
लिंगमुकु०नु बूरुवुकीनयुनु[प्पु]-
194 टे०नु गूडिन चोटि जा०[मि]ट्टयु दीनि दक्षिणमुन लिंगमुकु०
आग्नेयमुन [अ]वु०गुट्टयु दीनि द-
195 क्षिणमुन निग्गलपुंगालियु गोडे०नुं गूडिन चोटनु⁷ दीनि दक्षिणमुन
पुलुवंगु० दक्षिणमुन गोडे-
196 टि पल्लमुनु दीनिकि वडुमट नैरतिमूल ⁸च०वुकट्टुन राविम्मानुनु दीनि
पडुमट शम्मिम्म[र*]नुनु दीनि पडुमट मायल-
197 ¹⁰ट्टि कट्टमीदि ताडि[मि]ट्टयु दीनिक पडुमटि कट्टमीदि ००ायुनु दीनिक
पडुमटि कट्ट [स]मसिन चोटि चविट्टिमेट्टयुनु
198 दीनिक पडुमटि ताडिमिट्ट तोडि मेट्टु दीनिक पडुमटि ईद
उत्तरमिंचिमेलविनमेलवंकचोटि अवु०नु दी-

¹ Read °दिक्

⁴ Read सीमान

⁷ Read चोटनु

¹⁰ This line up to *ṛāyumu* is written on an erasure

² Read निमित्ते.

⁵ Read नैर्ऋतिनि

⁸ Read नैर्ऋति

³ Read डकल°.

⁶ Read तुर्वदि°

⁹ Read चेट्टवु

- 199 निक वायव्यमुन रेणु से००७वुल नडिमि पुट्यु दीनिक वायव्यमुन
त्रोन्नवेन्नकट्टु पडुमटि पु-
- 200 ट तांडि जम्मिको००डुनु दीनिक ण्डुमटि अ०००गुट तोडि पुट्युनु
दीनिक पडुमट गारप००-
- 201 कि नैरतिमुल¹ डेतिपुट नडिमि अ०००गुण्ट्यु दीनिक पडुमटि अ०००-
गुण्ट्यु दीनिक पडुमट²
- 202 वीत्तेपिनाण्टिकि बोयिन पेंहेरुन तूर्पुन पुट्यु दीनि गडुमटिनुत्तरदक्षिण-
मैन अ०००गु-
- 203 एट नडिमि तुम्भानुनु दीनिक पडुमट नरलोक[भै]रवुण्डनुनेटि क००
पुट्यु सीमा ॥ नैर्ऋत्या दि-
- 204 शि । उत्तरवरुमस्रब्रालुनु³ वीन्नवाड्यु गूडिन चोटि ००ायुनु दीनि
उत्तरमुन वविल⁴ तांडि पुट्युनु
- 205 दीनि उत्तरमुन क[ट्टु] दक्षिणमुन गोंकि तोडि अ०००गुण्ट[यु*]नु
दीनिक वायव्यमुन पुट्युनु दीनि पडुमट वड-
- 206 गोडि ये००⁵ उत्तरमिचिमेलविनमेनवक कोल्लिब्रालुनु⁶ मस्रब्रालुनु⁷ गुडिन⁸
चोटि पुट्यु⁹ सीमसु । पश्चिम[१]-
- 207 या⁹ टि[शि] । दीनिक वायव्यमुन पस्रमुन पडुमटि गोकिस्रानुनु
दीनिक उत्तरमेन⁹ गुण्ट नैर्ऋति पुट्युनु दीनिक उत्तरमु-
- 208 न कडपगुण्ट नैर्ऋति पुट्यु दीनि उत्तरमुननोंक तोडि पुट्यु दीनि
उत्तरमुन ग[१*]रस्रानुनु दीनि उत्तरमुन
- 209 वव्विलको००टि मेट्यु दीनि उत्तरमुन कोल्लिब्रालुनु वीत्तेपिनाण्टि चेंब्रो-
लु[नु] गूडिन चोटि तंगडुजेट्टुन पु-

Seventh Plate, Second Side

- 210 ट्यनु¹⁰ दीनि तूर्पुन¹¹ उप्पि पोद[टि] तोडि पुट्युनु दीनि उत्तरमुन
वेलगकु दक्षिणमुन गारस्रानुनु दीनि-
- 211 कि दूप्पुन¹² गारस्रानि तोडि तुम्भानुनु¹³ दीनि तूर्पुन तुम्भानुनु
दीनिक उत्तरमुन [मो]तुनु दी-

¹ Read नैर्ऋतिमुल

² Read ००ालुनु

³ Read गूडिन

⁴ Read ०मुन

⁵ Read दूप्पुन

⁶ The *anusidra* stands at the beginning of the next line

⁷ Read वव्विल as in l 209 below

⁸ Read पुट्यु

⁹ Read ०युनु

¹⁰ Read तुम्भानुनु

¹¹ Read ०ब्रालुनु

¹² Read ०या

¹³ Read तपुन

- 212 निक उत्तरसुन सोतुवुनु दीनिक तूर्पुन वीरदरिएटि कळि जुविसानुनु
दीनि उत्तरसु वलनि कनुमकुनुत्त-
- 213 ग्मेन तुम्भानुनु दीनि उत्तरसुन कनुम कळि गौकिमानुनु दीनि उत्त-
रसुन वीरदरिएटि कळिनु
- 214 दीनिक उत्तरसुन छल्लिगड्ड वीरदरिएटं गूडिन चोटुनु दीनिक पडुमट
छल्लिगड्ड उत्तरसुन वलनि तुम्भ-
- 215 म्मांकुलु 'भूडुनु दीनिक वायव्यसुन मे[ड']पळिनु जेंबोलुनु गूडिन
चोटि चाकिगुण्टयुनु दीनिक उत्तर[र]सुन श-
- 216 म्मिसानुनु दीनिक उत्तरसुन शम्भि तोडि वेंपमानुनु दीनि उत्तरसुन
मेडपळिनुन्दारेकियु गूडिन चोटि पोलसुन
- 217 रेंडु छालुनु सीमसु ॥ वायव्यां दिशि । दीनिकिनाग्नेयसुन द्रोचिमानि
तोडि गौकिमानुनु दीनिक तूर्पुन वनिम्मा-
- 218 नुनु दीनिक तूर्पुन इलिदिमानि तोडि पुट्टयु सीमसु ॥ उत्तरस्या
दिशि । दीनि तूर्पुन पुट्टयु दीनि-
- 219 क तूर्पुन ओदिमानुनु दीनिक आग्नेयसुन तुम्भ(र)मानि तोडि पुट्ट-
युनु दीनिक आग्नेयसुन वे-
- 220 सु तोडि पुट्टयुनु दी[नि]क तूर्पुन चड्डुमानि तोडि पुट्टयुनु दीनिक
तूर्पुन वेलगमानुनु
- 221 दीनिक आग्नेयसुन ओदिमानुनु दीनिक आग्नेयसुन गोड्डुमानुनु दीनिक
आग्नेयसुन चड्डुमानुनु
- 222' दीनिक दक्षिणसुन सुलुसोतुवुनु दीनिक दक्षिणसुन दारेकियु बोलकुबळि
पोलसुन गूडिन
- 223 चोटि अरुळुगुण्टयुनु दीनिक तूर्पुन पेन्देरुवुन पे[ह] ओदिमानुनु दीनिक
तूर्पुन चेळुवु पडमटि
- 224 गट्ट ओदिमानुनु दीनिक तूर्पुन चेळुवु नडुमुगा वोच्चिन चोटि
तूर्पुन गट्ट तुम्भानुनु दीनिक तूर्पुन
- 225 उप्पि पोदळुन गौकिमानि तोडि पुट्टयुनु दीनि तूर्पुन पेन्देरुवुनुत्तरसु
वलनि तुम्भानुनु दीनि तूर्पु-
- 226 न उप्पि पोदटि पुट्टयुनु दीनिक वायव्यसुन तुम्भानुनु दीनिक वायव्य-
सुन वेंडपुडिकि³ वीयि-

¹ The u of ru is expressed by a and u² Read पुन³ Read पुडिकि

- 227 न पेन्देरुवु तूर्पुन¹ पेह चितयुनु दीनि तूर्पुन¹ कोडु[ग]परि चितयुनु
दीनि तूर्पुन¹ चेळुवुनुत्तरमुन क-
- 228 द वेलग(1)म[1*]नुनु दीनि तूर्पुन¹ गोंकि तोडि गूण्डयुनु² दीनि तूर्पुन³
वैपम्मानुनु दीनि तूर्पुन³ वेल-⁴

Eighth Plate, First Side

- 229 ग तोडि गा[र]म्मानुनु दीनिक ईशानमुननिलिदिम्मानि तोडि वैमुनु
दीनि तूर्पुन नलुवु वकल वेलक[मा]-
- 230 नुनु दीनि ई[श]ानमुन गुसुडु तोडियारिम्मानुनु दीनिक तूर्पुन
चोटि [अ]वुळुगुटयुनु दीनिक तूर्पुन पेन्देरुवु-
- 231 न पेह ओदिम्मानुनु दीनिक तूर्पुन⁵ ओदिम्मानि तोडि गोंकिम्मानुनु
दीनि तूर्पुन⁵ तूम्मानि तोडि पुट्टयुनु दीनिक ईशान-
- 232 मुन अलि[म्मु]नैळुवंडुनुनेटि कळ⁶ 'बोलकुपळ⁷नु डकलपूडि पोल्मुन
गामयवेलगम[1*]नि तोडि [गो]किम्मानु-
- 233 नु दीनिक तूर्पुन अलिम्मुनेळुवंडुनुनेळु⁸ सीमसुगानियेति कळ⁹
इलिदिम्मानुनु दीनिक ईशानमुन पेह चितम्मानुनु
- 234 दीनिक वायव्यमुन गोंकि तोडि पुट्टयुनु दीनिक उत्तरमु वैपम्मानि
तोडि चितम्मानुनु दीनिक उत्तरमुन डकल-¹⁰
- 235 पुंडि¹⁰ पेन्देरुवुनकु उत्तरमुन वनिम्मानि तोडि चितम्मानुनु दीनिक
ईशानमुन वैपम्मानुनु दीनिक उत्तरमुनु¹¹ डक-
- 236 लपूडिनि वेंडपूडि पोल्मुन बंटुनवनिगुण्ड तूर्पुन कट्टयुनु दीनिक वायव्य-
मुन दुम्पकोम्मानिपोटि आग्नेय-
- 237 मुन चीकुरेगुम्मानुनु दीनिक वायव्यमुन ¹²नेलियुनारिम्मानि पुट्टयुनु दीनिक
ईशानमुन वैपम्मा-
- 238 नुनु दीनिक ईशानमुन डगु तोडि पुट्टयु दीनिक ईशानमुन मुप्पुग-
चितम्मानि पुट्टयुनु दीनि-
- 239 क ईशानमुन मूंडु वं[क]ल चितम्मानुनु दीनिक ईशानमुन जम्पपळ¹²कि
दक्षिणमु वलनि [ड]गु

¹ Read तूर्पुन

² Read गुट्टयुनु

³ Read तूर्पुन

⁴ The anusvāra stands at the beginning of the next plate

⁵ Read तूर्पुन

⁶ Read तुम्मा

⁷ Read बोलकु⁰

⁸ Read 'वंडुनु'

⁹ Read डकल⁰ After this a letter has been erased

¹⁰ Read 'पूडि'

¹¹ Read 'मुन डकल⁰

¹² Read नेलि⁰

- 240 तोडि चिंतमानुनु दीनिक ईशानमुन चोकुरेन्गो००डुन¹ दीनिक तूर्पुन
पेह चिंतयुनु दीनिक ईशान-
- 241 मुन नेलि² तोडि पुट्युनु दीनिक ईशानमुन नुव्वंचेनियोह गोंकिमानुनु
दीनिक ईशानमुन पुट्युनु दीनिक ईशा-
- 242 नमुन वेसु तोडि मु[डु]³ वगल चितमानुनु दीनिक ईशानमुन वेसु-
बुलुवुटि⁴ तोडि पुट्युन⁵ दीनिक ईशानमुन
- 243 वेंपमानुनु दीनिक ई[श]ानमुन वेसु तोडि चितमानुनु दीनिक तूर्पुन
भीमावुरमुनु वेंडपूंडि .पोलमुनु⁶
- 244 गूडिन चोटि चितमानि पुट्यु[नु] दीनिक तूर्पुन ००ल तोति⁷ चंडुमा-
नुनु दीनिक तूर्पुन चंडुमानि तो-
- 245 डि षयुनु⁸ दीनिक तूर्पुनं गुचिचिंतमानुनु दीनिक तुप्पुन⁹ वेलंगमानुनु
दीनिकिनाग्नेयमुन वेलंग तो[डि] वें-
- 246 पमानुनु दीनि तुप्पुन⁹ तोरनपु वेलंगमांकुलुनु दीनि तूर्पुन⁹ चितमानि
तोडि वेंगमानुनु दीनिक
- 247 आग्नेयमुन गोंकिमानि तोडि वेलंगमानुनु दीनिक आग्नेयमु[न]
कप्पनिपळि¹⁰ उत्तरमुन वेंगमानुनु

Eighth Plate, Second Side.

- 248 दीनि तूर्पु इलिदिमानुनु दीनि तुप्पुन¹⁰ गट्टुमेलविममेलवंक तोडि चिंत-
मानुनु दीनिकि आग्नेयमुनना[लि]-
- 249 मुन्नी००वण्डनुनेटि कळि¹¹ चितमानुनु दीनिक ¹¹तूर्पुननालिसुन्नी००वण्डनुनेटि
उत्तरमु कट्ट चि[त*]मानुनु दीनिक तुप्पुन¹¹
- 250 निथ्येटि कळि¹¹ मुच्चिंतमांकुलुनु दीनिक तुप्पुन¹² एटि कळि¹¹ चेमडुनु वेसुनु
मुसि[ण्डि]मांकुलुनु दीनिक ई-
- 251 शानमु इथ्ये००नु चे००वु नडुमुगा वच्चि ईशानमु उत्तरमुन चिंतमानुनु
दीनिक ईशानमुननिथ्येटि कळि¹¹ चे-
- 252 मडु तोडि वेलंगमानुनु दीनि तूर्पुननिथ्येटि कळि¹¹ वेसु तोडि गोंकि-
मानुनु दीनि तूर्पुन इथ्येटि क-

¹ Read ००नु

² Read नेलि

³ Read मूडु वकन

⁴ Read ०लवुटि

⁵ Read पुट्युनु

⁶ The *anusvara* stands at the beginning of the next line

⁷ Read ती¹

⁸ Read पुट्युनु (P)

⁹ Read तूर्पुन

¹⁰ Read तूर्पुन

¹¹ Read तूर्पु⁰

¹² Read तूर्पुन

- 253 ॐ वेसु तोडि गोंकिम्मानु दीनि तूर्पुन इय्यटि^१ क ॐ वेलगम्मानि
तोडि पुट्टयुन दीनि तूर्पुन^२ सिगविक्र[सु]-
- 254 नु भीमावुरमुनुयु वोलमुन चोटि आलिमुन्नी ॐ वण्डनुने ॐ वच्चि पप्पावदिं
गूडिन चोटि नेट्टिसगामुन
- 255 दीनि दक्षिणमुन गोंकि तोडि पुट्टयुन दीनिक दक्षिणमुन पेह वेलग-
युन दीनिक आग्नेयमुन गामने ॐ [य]-
- 256 नि गुट्टयुन दीनिक आग्नेयमुन गोंकि तोडि वेलंगम्मानु दीनिक आ-
ग्नेयमुन गोंकिम्मानु
- 257 दीनिक उत्तरमुन डगुम्मानु दीनिक उत्तरमुन डोंतिपुट्टनु दीनिक
उत्तरमुन गोंकि तो-
- 258 डि वेलगयुन दीनि उत्तरमुन सिगविक्रमु दोण्टेगि गूडिन चोटि
गोंकिम्मानु दीनिकिनाग्ने-
- 259 यमुन गोंकि तोडि मुप्पेगवेलगय^३ सीमा [॥*] ऐशान्यां दिशि [१:४]
दीनि तूर्पुन^४ वेडतु ॐ म्मानु दीनि तूर्-
- 260 प्पुन [चि]तियवोयुनि सरिय तूर्पु वलनि ओदिम्मानु दीनियाम्नेयमुन
ओदिम्मानु दीनि तूर्पुन^५ अगु-
- 261 ॐ पल्लमुन दीनि तूर्पुन चे ॐ वुत्तरमुन वनियुन वळिलम्मानु दीनि
ईशा[न*]मुन डगुम्मानि तोडि मेट्ट[यु]-
- 262 [नु] दीनिक तूर्पुन विजयादित्यपेदेरुवनकु ^६[दू]र्पुन उप्पेट्टि क ॐ कि
वोयिन ॐ वुन दीनिकि दक्षिणमु ए-
- 263 टि पडुमटि कट्ट ओड्डवोयिनि गुण्ट क ॐ चिंतयुन दीनिकं ^७[दू]र्पुन
ए ॐ [सो]च्चि^८ एटि तूर्पुन डगुम्मानि तोडि
- 264 रेण्डु सित्तलुन^९ दीनि तूर्पुन^{१०} चिंत तोडि ॐ युन दीनि तूर्पुनयोटि
ताडुन दीनियाम्नेयमुन रेकि
- 265 ताडुन दीनियाम्नेयमुन पिंचनिक तोडि ताडुन दीनि तूर्पुन^{११} ससुद्रसु
क ॐ गुमुडु तोडि इसुकमे-

Ninth Plate

- 266 इयुन दीनि तूर्पुन ससुद्रम^{१२} सीमा [॥*] यिय्यूरि^{१३} पू[ण्डि न]ववाड
सीमानः [१*] पूवतः^{१४} वेण्डपूण्डि पोसमे-

^१ Read इय्यटि^२ Read तूर्पुन^३ Read सित्तलुन^४ Read इय्यूरि^५ Read तूर्पुन^६ The δ of $\delta\delta$ is expressed by δ and δ ^७ Read तूर्पुन.^८ Read पूवतः.^९ Read मुप्पेगवेलगयु.^{१०} Read जोच्चि^{११} Read ससुद्रसु.

- 267 रय सीमा । आग्नेया दिशि वेण्डपूण्डि पोलगरुस सीमा । दक्षिणतः
वेण्डपूण्डि पोलगरुस सीमा ।
- 268 नैर्ऋत्यां दिशि वे[ण्ड]पूण्डियु दुग्गवाडयु गूडिन चोटि चण्डुमांकुलु मू-
ण्डुनु सीमा ॥ प[ञ्चि]मतः
- 269 दुग्गवाडयु नागदसुं गूडिन पोलसुन वेहेकिम्मान¹ सीमा । वायव्यां दि-
शि नागदसुन जुम्भिकिम्मान
- 270 गूडिन चिंतमानुनु सीमा । उत्तरतः जुम्भिकि पोलगिरुस सीमा ॥ ऐ-
शान्यां दिशि जुम्भिकियु वेण्ड[पू]-
- 271 ण्डियुं गूडिन चोटि सुकुन काण्डय सीमा । अत्र व्याकरणं व्याचक्षा-
नस्य² हत्यथं भाग एकः सी-
- 272 मं[१*]साव्याख्याचे ह्यौ । वेदांतं व्याख्यातुरेकः ऋग्वेदमध्यापयितुरेक[१*]
यजुर्वेदमध्यापयितु-
- 273 रेकः स[१*]मानि गापयितुरेकः रूपावत[१*]रं व्याचक्षाणस्यैकः पुराण³
वाचयितुरेकः वैद्यस्यैकः अंव-
- 274 षस्यैक[१*] विषवादिन एकः ज्योतिर्विद एकः । इति गुणवृत्तिभागा
द्वादश । ग्राममध्यवधिवसत⁴ विष्णुभट्ट[१*]र-
- 275 काय भागौ ह्यौ । पश्चिम दिग्भागमधिवसते च ह्यौ श्रीकैलासदेवाय
ह्यौ इतराभ्य⁵ वास्तुदे[व*][त]ाभ्यः एक इ-
- 276 ति सप्त देवभागाः । अस्योपरि न केनचित् बाधा कर्तव्या य. [क*]-
रोति स पंचभिर्नृहापातकैर्युक्तो भवति
- 277 तदा⁶ चोक्त भगवता व्यासेन । स्वदत्तां परदत्ता⁷ वा यो हरेत वसुन्धरां
[१*] षष्टिं वर्षसहस्राणि विष्टायां जायते क-
- 278 मिः । [३३*] गा[मि]कां⁸ स्वन्न[मि]कं वा भू[मि]रप्येकमंगुलं [१*] हरन्न-
रकमाप्नोति यावदाभतसप्तवं । [३४*] बहुभिर्व्वसुधा
- 279 दत्ता बहुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा
पाल¹⁰ [॥ ३५*] श्रीविजयरान्धसंवत्सरे द्युत्तर[र*]विंशति-
- 280 संवत्सरे दत्तस्यास्य शासनस्यान्नमिः पंच प्रधानाः काव्यकर्त्ता विद्ध्यमदः
लेखकः पेन्न[१*]चार्यः ✽ ✽

¹ Read चानु⁴ Read °मध्यमधिवसते⁷ Read दत्तां.⁹ The *s* of *pyē* is added to the secondary form of *y*.² Read °क्षाणस्य वृत्त्यर्थ.⁵ Read इतराभ्यौ.⁸ Read स्वर्ण°.³ Read पुराण.⁶ Read तथा चोक्त¹⁰ Read फलम्

ABRIDGED TRANSLATION.

(Verse 1) The glorious Hari (Viṣṇu), the first of the gods, produced from the lotus of his navel Viṃśohi (Brahmā), in order to create these three worlds From him was born, it is said, the great sage Atri, (and) from Atri the Moon, who has taken up his abode on the crest of Mahēśvara (Śiva)

[Lines 2-60, except verse 15 which is translated below, agree with the Chellūr plates of Virachōda]

(V 15) "O brave (son)!" Take up the burden of the Vēngi country which is hereditary in (our) family Powerful men, though young, are verily fit for their duties"¹

(V 22)² Protecting a crore of the poor by granting (them) the objects of (their) desires, those in fear by (his) arm which dispelled the fears of refugees, and the subjects by adhering to his duty, he bears the name *Samastabhuvanāśraya* (i.e. the refuge of the whole world), which is full of significance

(V 23.) Rising from the earth, attaining to great heights, spreading over all quarters, transcending all heavens and reaching still higher worlds, his fame, which destroys (all) evils, far excels the Gangā, which drops from heaven, falls upon this earth (and) takes a still more downward course³

(V 24) The king of serpents (Śēsha), having abandoned the toils of the burden of the earth, protects the lower world undisturbed, the whole earth, too, avoiding other, bad rulers, is freed from agitation, and the hosts of gods enjoy the numerous sacrifices of the prosperous twice-born Thus these three worlds are verily in great glee while this (king) is bearing the burden of the earth.

(V 25.) While ruling the earth unopposed, he was called (back) by (his) father, the emperor, (who was) desirous of gazing on the beauty of (his) body which was blooming with youth.

(V 26) Looking at him, the youth, who, like the (waxing) moon, was day by day acquiring new splendour which gave delight to the eyes, the lord of kings could never satisfy his eyes, but sent (his) son back in the fifth year, in order to conquer the north

(L 68) This asylum of the whole world, the glorious Viṣṇuvardhana mahārājādhirāja, rājaparamēśvara, paramabhaṭṭāraka, the most pious one, the glorious Virachōdadēva, having called together all householders, (viz) the *Rāshṭrakūṭas* etc inhabiting the district of Prōlunāṇḍu, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keepers —

[Vv 27-32 are in praise of the Brāhmaṇa caste]

(L 80) These (Brāhmaṇas) are enumerated with their names and *gōtras*

[Ll 80-180 contain a list of the donees⁴]

¹ This verse follows verse 15 of the Chellūr plates. In these plates it is omitted by the engraver, though required by the context

² This verse follows verse 21 of the Chellūr plates.

³ The attributes given to the fame and to the Gangā admit of a second explanation, suggesting that the former went to heaven and the latter to hell.

⁴ The names of 8 donees have been erased, viz of [Ma]ṭimānbhaṭṭa and Mēḍiyabhaṭṭa in l. 99, of Aḍhiyānbhaṭṭa in l. 111, of Śrī-Vāśudēvabhaṭṭa and Śrī [Rama]nda[ya*]bhaṭṭa in l. 123, of Ālavandānbhaṭṭa in l. 154, of Śrī-Ra[nga]nāthabhaṭṭa in l. 166, and of Prabōdhasiṅgapāṇḍita in l. 177 On the other hand the following 6 donees received 8 extra shares — Abhirāmamūṛti who was the officiating priest (*pūṛōhita*) of the king (l. 80),— 1 extra share, Niravadyabhaṭṭa who performed the *Vajrapēya* sacrifice (ll. 148-149),— 1 extra share, Dāmōdarabhaṭṭa (l. 172),— 1 extra share, Rājārājabrahmamahārāja who was the commander of the forces (*śasapati*) (ll. 175-176),— 3 extra shares, Kumāranārāyanabrahmamahārāja (l. 176),— 1 extra share, and Prabōdhasiṅgapāṇḍita (l. 177),— 1 extra share The totals of the donees and of the shares, as stated in ll. 181-182 of the text (536 and 544), may be arrived at by adding the 8 erased names to 528 which is the number of donees actually named in the plates, and by adding 8 extra shares to the single shares of the 536 donees

(L 180) "Be it known to you that,—having assigned five hundred and forty-four shares — (*some getting*) less and (*some getting*) more—to these (Brāhmanas), five hundred and thirty-six in number, who are engaged in performing the six duties, having united three villages, *viz* the village named Mālavellī with its twelve hamlets (*pūndī*) and the village named Ponnatorra, (*both*) in your district, and the village named Ālami in the Uttaravarusa district, having converted (*these three villages*) into a well-established *agrahāra*, by name the prosperous Virachôdachaturvêdimangala, having fixed an annual assessment of one and a half *nishka* on each of these shares, and having remitted the *siddhāya*, *avēndāya*, *abhīnava* and other (*revenue*) besides this (*assessment*), (*the tax*) called *krīdaraśulka*, and what is due to the king from merchants and well-to-do people,—we have given (*the said village*), with exemption from all taxes, with libations of water, to last as long as the moon and the sun, on the occasion of the summer solstice

(L 186) "The boundary villages of this (*village are*) — In the south Ponnāvāda and Mallavrôlu (*form*) the boundary, in the west Kolliprôlu and Chembrôlu (*form*) the boundary, (*and*) in the north Polakumbarra, Dankalapūndī and Bendapūndī (*form*) the boundaries"

[Ll 188-266 contain a more detailed description of the boundary-line of the granted village In this passage the following villages are mentioned besides those already referred to in ll 186-188 — Langamakurru, Puluvaṅgurru, Gāraparru, Mēdaparru, Dāreki, Jammapparru, Bhīmāvura, Kappanapparru, Singavikrama and Dontengi. The boundary in the east was the sea (l 188).]

[Ll 266-271 contain a description of the boundaries of Navavāda, a hamlet (*pūndī*) of Virachôdachaturvêdimangala In this passage the villages of Bendapūndī, Duggavāda, Nāgāda and Trummikī are mentioned]

(L 271) "In this (*village*) one share (*was assigned*) for the maintenance of one who expounds grammar, two to the expounder of *Mīmāṃsā*, one to the expounder of *Vēdānta*; one to the teacher of the *Rigvēda*, one to the teacher of the *Yajurvēda*, one to the teacher of the singing of the *Sāmans*, one to the expounder of *Rūpātātāra* (?), one to him who teaches the reciting of the *Purānas*, one to the physician, one to the barber, one to the poison-doctor, (*and*) one to the astrologer These are the twelve shares for the maintenance (*of holders*) of offices Two shares (*were assigned*) to the god Viṣṇu who resides in the centre of the village, two (*shares*) also (to Viṣṇu) who resides on the western side (*of the village*), two (*shares*) to Śrī-Kaṭāsadēva; (*and*) one (*share*) to the other local deities These (*are*) the seven shares of gods."

[Ll 276-279 contain the usual imprecations]

(L 279) The executors (*ājñapti*) of this edict (*śāsana*), which was given in the twenty-third year of the years of the glorious and victorious reign, (*were*) the five ministers (*pradhāna*) The author of the poetry (*was*) Viddayabhatta, the writer (*was*) Pennāchārya.

APPENDIX A.—LIST OF DONEES.

Abhirāmamūrti, 80	Ādityashadangavid, 126
Āchchabbhadārabbhatta, 81	Ākondavillabbhatta, 115
Adahiyamanavālabhatta, 107	Ālasahasra, 97
Adaśiyamanavālabhatta, 169	Ālavandānbhatta, 99
Adiḥanambichaturvêdibhatta, 129	Āludēvayabhatta, 167
Ādityabhatta, 107, 132	Ambalattādibhatta, 90
Ādityadēvabhatta, 165	Āndamanibhatta, 172, 178.
Ādityadēvasahasra, 169	Appayabhatta, 124, 175.

APPENDIX A — LIST OF DONEES—*contd*

- Appayashadangavid, 159
 Ârâmadubhatta, 131, 153, 155
 Ârâmudubhatta, 99
 Arasabrahmâ, 146
 Arulâlabhatta, 87
 Arulâladâsapurîbhattacha, 87
 Arulârabhatta, 112, 142, 171
 Arulâradâsapurîyabhattacha, 130
 Arulâiasahasra, 116, 144, 146
 Attâdîbhattacha, 106, 108
 Attâmabhattacha, 106
 Attiyârâlbhattacha, 150
 Attiyashadangavid, 127
 Âyiramjôtîsahasra, 127
 Ayyapîrânsahasra, 114
 Bhaîatabhatta, 171, 174
 Bharâṣasahasra, 162
 Bhâskurabhattacha, 123
 Bhattadêvabhattacha, 128
 Bhîmanâthabhattacha, 108, 131
 Bhîmayabhattacha, 133, 165
 Bhîmêśvarâbhattacha, 142
 Chandrasêkharabhattacha, 118, 131, 158
 Chelvasahasra, 109
 Chelvayabhattacha, 119
 Chendâmarakannabhattacha, 90
 Chîdabhattacha, 81
 Chîdiyashadangavid, 105
 Chîryândânbhattasômayâṇ, 120
 Dakshinâmûrtîbhattacha, 94, 140, 144, 151, 154, 161, 162, 163
 Dâmayasahasra, 128
 Dâmayashadangavid, 104
 Dâmôdarabhattacha, 86, 96, 106, 126, 128, 141, 143, 152, 172 (twice)
 Dâmôdarabhattachasômayâṇ, 178
 Dâmôdarasahasra, 119
 Dârayabhattacha, 146
 Dârayashadangavid, 133
 Dattatrîvêdîbhattacha, 149
 Dêvadêvêśabhattacha, 139
 Dêvakumârabhattacha, 111
 Divâkarabhattacha, 176
 Doddîyabhattacha, 103
 Dônayabhattacha, 93, 94, 102 (twice), 103, 105, 140, 142, 165, 173
 Dônayassahasra, 153, 170
 Dônayashadangavid, 114, 173
 Dônayatrîvêdin, 133
 Dônîyasahasra, 107
 Dônîyatrîvêdîbhattacha, 112.
 Duggayabhattacha, 178
 Êrasêvakabhattacha, 123
 Êriyapôtashadangavid, 164
 Gamgâdharabhattacha, 87, 96, 100, 104, 121, 153, 166
 Garudabhattacha, 97
 Garîdadaśapurîyabhattacha, 130
 Ghrîtâśîbhattacha, 99
 Gôvîndabhattacha, 85, 91, 101, 104, 108, 155, 164, 174, 180
 Gôvîndasahasra, 100, 170
 Gundadêvabhattacha, 93
 Hanumasahasra, 124
 Hrîshîkêśabhattacha, 115
 Îśvarabhattacha, 114, 145, 150
 Îśvarasahasra, 162
 Janârdanabhattacha, 146
 Janârdanashadangavid, 173.
 Jannayabhattacha, 173
 Jannayasahasra, 124
 Jannayashadangavid, 173
 Jânnîyatrîvêdin, 86
 Jâtavêdîbhattacha, 92, 126
 Kadalusîrukâlabhattacha, 83
 Kailâsamudayânsahasra, 98.
 Kâlakâlabhattacha, 177
 Kâmakôtîsahasra, 152
 Kâmayabhattacha, 118
 Kâmayasahasra, 94
 Kâmayatrîvêdin, 113
 Kâmiyashadangavid, 86, 136.
 Kandayasahasra, 119
 Karîmâkyabhattacha, 172
 Kariyakôsahasra, 102
 Kêśavabhattacha, 82, 84 (twice), 94, 95, 115, 127, 134, 149, 151, 155, 160, 164, 165, 175, 177
 Kêśavasahasra, 163, 170
 Kôlavâmanabhattacha, 106
 Kôlavâmanasahasra, 117
 Kondayasahasra, 169
 Kondayashadangavid, 173
 Kôvândânbhattacha, 137
 Krishnabhattacha, 81 (twice), 87, 92, 99, 133, 180
 Krishnubhattacha, 91, 103, 112, 132 (twice), 134, 137 (twice), 138, 143, 151, 162, 174
 Krishnudaśapurîyabhattacha, 131
 Krishnusahasra, 136, 145

APPENDIX A.—LIST OF DONEES—*contd.*

- Kulōttungachōdabrahmamahārāja, 175
 Kumārabhatta, 113, 134
 Kumāranārāyanabrahmamahārāja, 176
 Kumāraperumānbhatta, 107
 Kumārasvāmibhatta, 90, 92, 101, 104, 111,
 113, 128, 140, 170, 171, 172
 Kumārasvāmīśahasra, 151
 Kuppayabhatta, 90
 Lakshmidharabhatta, 95
 Lālkondavellibhatta, 156
 Mādhavabhatta, 83, 87, 88, 97, 105, 110, 111,
 113, 124, 139, 143, 146, 153, 157, 160, 170
 Mādhavasahasra, 145
 Mādhavashadangavid, 126
 Madhusūdanabhatta, 109, 139
 Malahiniyanīdrānbhatta, 112
 Manatikiniyānsahasra, 137
 Manattukkiniyānbhatta, 122
 Mandayabhatta, 166
 Manināgabhatta, 151, 168
 Māvanabhatta, 105.
 Māvayabhatta, 96
 Māvīyashadangavid, 119
 Mēdayabhatta, 122
 Mēdayashadangavid, 123
 Nāgadattabhatta, 90
 Nāgadēvasahasra, 97
 Nagadōnayabhatta, 90
 Nāmāyabhatta, 114
 Nambiyāndānbhatta, 118
 Nandikumārabhatta, 85, 127
 Nārasimhabhatta, 82, 84, 93
 Nārāyanabhatta, 89 (twice), 91, 95 (thrice),
 100 (thrice), 102, 105, 106, 110, 117, 121
 (twice), 134, 138, 142, 147 (twice), 159, 165,
 167, 168, 179, 180
 Nārāyaṇabhattasōmayājīn, 156, 157
 Nārāyanasahasra, 93, 161, 162, 177
 Nārāyaṇashadangavid, 86, 88
 Nīlakanthabhatta, 123
 Nimbādēvabhatta, 179
 Niravadyabhatta, 148
 Nityānandabhatta, 148
 Nityānandatṛivēdin, 86
 Padmanābhabhatta, 144, 165, 167
 Palligondānbhatta, 157
 Paramēśvarabhatta, 138
 Pārthasārathi, 89
 Pārthasārathibhattasōmayājīn, 148
 Periyānambibhatta, 120
 Periyāndānbhatta, 125, 128
 Periyāndānbhattasōmayājīn, 120
 Perumburakkadalbhattasōmayājīn, 154
 Pittayabhatta, 99
 Ponnayasahasra, 94, 98, 147
 Pōtayashadangavid, 159
 Pōtiyabhatta, 91
 Pōtiyashadangavid, 122
 Purushōttamasabhatta, 147, 160
 Rachchenashadangavid, 153
 Rājarājābrahmamahārāja, 176
 Rāmabhatta, 83, 94 (twice), 109, 120, 125,
 135, 138, 139, 141, 152, 158, 159, 160
 (twice), 168
 Rāmābhatta, 110
 Rāmadaśapuribhatta, 121
 Rāmādēvabhatta, 145
 Ramandayabhatta, 150
 Rāmasahasra, 92
 Ranganāthabhatta, 88, 104, 158
 Rēmanashadangavid, 112.
 Rēmayabhatta, 130
 Rudrabhatta, 140
 Rudrakumārabhatta, 158, 166
 Rudrasahasra, 119
 Sajjanabhatta, 83
 Śambhubhatta, 110
 Śamkaranārāyanabhatta, 109, 115, 141, 155,
 164
 Śamkaranārāyaṇasahasra, 153
 Śamkarasahasra, 125
 Śamkarashadangavid, 114
 Sarvadēvabhatta, 84, 122, 135 (twice)
 Sarvadēvabhattasōmayājīn, 81.
 Shashtirudrabhatta, 150.
 Simhapirānsahasra, 92
 Singapurānbhatta, 116, 145, 162, 167
 Singapurānsahasra, 144, 153
 Sīralangōbbhatta, 106, 119, 122, 148
 Sīralangōbbhatta, 141.
 Sīralangōśahasra, 163
 Śivadēbbhatta, 126
 Śivadēvabhatta, 107
 Sōmadēvabhatta, 86, 95, 148
 Sōmanāthabhatta, 161
 Sōmayabhatta, 154
 Śrīdharabhatta, 81, 83, 98, 100, 115, 125, 136,
 155, 164, 165, 168, 171

APPENDIX A.—LIST OF DONEES—*concl'd.*

Śrīdharasahasra, 118	Tiruvarangasahasra, 89
Śrīdharashadangavid, 113	Tiruvēngadabhatta, 149
Śrīrangasāyibhatta, 84	Tiruvēngadasahasra, 91
Subrahmanyabhatta, 142, 160	Trivikramabhatta, 91, 103, 164, 166
Sundaratōludayānsahasra, 117	Ulahamundānbhatta, 104, 124.
Sūryadēvabhatta, 134, 143	Uttarīśvarashadangavid, 108
Sūryadēvasahasra, 175	Vāmanabhatta, 84, 88, 93, 128, 169, 170
Tādikumārabhatta, 102	Vāmayabhatta, 96
Taniyaperumānsahasra, 98	Vāsudēvabhatta, 85, 109, 122, 126, 134, 139, 142, 143 (twice), 179
Terupoliyanindrānsahasra, 152.	Vāsudēvasahasra, 152
Tēvadisahasra, 125	Vēdavyāsabhatta, 129.
Tillanāyakabhatta, 88	Vēmanabhatta, 150.
Tindayasahasra, 117	Vēmayashadangavid, 159
Tirmalayudayānbhatta, 124, 142	Vennakūtābhatta, 84, 89, 103, 114, 150, 159.
Tirmaludayānsahasra, 168.	Vennakūtābhatta, 130, 136, 161.
Tirippombhatta, 168	Vennakūtasahasra, 93, 144
Tirivākkulamudayānbhatta, 158	Vennakūtasahasra, 117, 179.
Tirivāyikkulamudayānbhatta, 157, 161	Vennayabhatta, 124, 150
Tirivāyikkulamudayānsahasra, 147	Vennayashadangavid, 85
Tirukurungudibhatta, 156	Viddayabhatta, 118, 148.
Tirumalayudayānbhatta, 83, 85, 88, 96, 97	Viddayashadangavid, 111
Tirumaludayānbhatta, 105, 115, 125.	Vishnubhatta, 89 (twice), 97, 102, 105, 111, 140, 168
Tirunāndudayānbhatta, 178	Vishnudōnayabhatta, 151
Tirunilakanthabhatta, 116	Vishṇusahasra, 109
Tirupanangādabhatta, 170	Vīttirindānbhatta, 127, 136.
Tiruppanangādabhatta, 107	Yajñadōnabhatta, 108, 116
Tiruppanangādusahasra, 163	Yajñakēśavabhatta, 134.
Tiruvākkulamudayānsahasra, 116	Yajñamūrtābhatta, 112, 132, 157
Tiruvarangadēvabhatta, 135	Yajñamūrtābhattasōmayājñ, 141.
Tiruvarangamudayānbhatta, 82 (twice), 108, 131, 163, 167	Yajñaskandabhatta, 139
Tiruvarangamudayānsahasra, 146	Yajñātābhatta, 82, 140.
Tiruvarangānārāyanabhatta, 156	Yajñātābhattasōmayājñ, 101, 174
Tiruvarangānārāyanasahasra, 96	

APPENDIX B.—LIST OF GOTRAS.

No.	Names of gōtras.	Number of donees belonging to each gōtra
1	Ātrēya	29
2	Bādarāyana	8
3	Bhāradvāja	117
4	Garga	2
5	Gautama	18
6	Harita	54
7	Kāmakāyana	3
8	Kapī	2
9	Kāśyapa	45
	Carried over	278

APPENDIX B.—LIST OF GOTRAS—concl'd.

No	Names of gōtras	Number of donees belonging to each gōtra.
	Brought forward .	278
10	Kauśika	46
11	Kuṇḍina	60
12	Kutsa	4
13	Lôbha	11
14	Mudgala	9
15	Nitundi	8
16	Pârâśarya	3
17	Rathitara	4
18	Sâlâvata	6
19	Samkriti	9
20	Śândilya	3
21	Sata	4
22	Vâdbûla	8
23	Vâlakhilya	1
24	Vasishtha	9
25	Vatsa	60
26	Vishnuvârdha	1
27	Viśvâmitra	4
TOTAL NUMBER OF DONEES .		528

APPENDIX C.—LIST OF TREES.

Âri.	movali.
avadu, avugu, auru,—rushes, bulrush	môvi
babbila, s a prabbali,—the rattan tree	musindi, s a musidi,— <i>Strychnos nuxvomica</i>
bûruva, bûruga, s a bûraga,— <i>Bombax heptaphylla</i>	nelli,— <i>Emblie myrobalan</i>
chandru, s a chandra,— <i>Mimosa cateshu</i> .	odi, s a oddi,— <i>Odina pinnata</i>
chevudu, chemudu, s a jemudu,— <i>Euphorbia tirucalli</i>	puṅga ¹
chikurengu, chikurênu, s a chikurêni,—a medicinal plant.	râvi,— <i>Ficus religiosa</i>
chûchanika	rêgu,— <i>Zyzyphus jujuba</i>
chunta,—the tamarind tree	rêla,—the <i>Oassia</i> tree
dangu, daggu	rellu,— <i>Saccharum sara</i>
droñchi.	ritta. ²
gonki.	tâdu,—the palmyra tree
gottu, s a gotti,—bramble.	tangadu, s a tangêdu,— <i>Oassia auriculata</i>
ida, s a ita,—the date tree	trummiki, s a trumika,— <i>Diospyrus glutinosa</i>
ilindi, s a ilinda	tumma,— <i>Mimosa arabica</i>
jammî, śammi, s a śamî,— <i>Prosopis spicigera</i>	uppi,— <i>Volkameria capparidis</i>
juvvi,— <i>Ficus infectoria</i>	vani ³
kâra, s a gâra,—bramble	vedatuṛu
kumudu, gumudu,— <i>Gmelina arborea</i>	velanga, s a velaga,— <i>Feronia elephantum</i> .
	velleki.
	vêmpa, s a vêpa,—the margosa tree
	vênga, s a vêngisa,— <i>Pterocarpus bilobus</i>

¹ This is the Tamil name of the tree known as *Dalbergia arborea*. It is called *honge* in Kanarese and *kduṅga* in Telugu. *Puṅga* is not found in the Telugu dictionary.

² In Marâṭhî *rithe* means *Sapindus emarginatus*.

³ *Vani* in Tamil and *bani* in Kanarese mean the same as the Sanskrit *śamî*,—*Prosopis spicigera*.

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No 11 — MAUNGGUN GOLD PLATES

By MAUNG TUN NYEIN, HONORARY ARCHEOLOGICAL OFFICER, BURMA

These two gold plates were found in a brick last year by some people who were digging foundations for a new pagoda at Maunggun village near Hmawza in the Prome district. They were sent by Sir Frederic Fryer, the Lieutenant-Governor of Burma, to Dr Hultzsch for transmission to the British Museum, London.

Each of the two plates bears three lines of writing and is inscribed on one side only. The letters show through on the reverse. The weight of the first plate is 110 grains, and that of the second 148 grains. The inscriptions consist of quotations from the Buddhist scriptures. They are in the Pāli language and are written in characters which, it is believed, were in vogue in the first century A.D. when the kingdom of Prome (Sīrikhetarā) was in the zenith of its power. The alphabet corresponds to a large extent with that used in the inscriptions at Pagan of the fourth and fifth centuries, and several of the letters also resemble those of the South-Indian class of alphabets. It is probable that the Burmese written language was mainly derived from India, whence colonists settled in Prome which was once a sea-port town.

TEXT.¹*First Plate*

- 1 || Ye dhammā-hetupabhavā tesam-hetu-Tathāgato āha-tesañ=cha-yo-nirodho
 evamvādi-mahāsamano-ti || chattāro-iddhipādā
 2 chattāro-sammappādhānā chattāro satipatthānā chattāri-ariyasachohāni chatu-
 ves[ā*]rajjāni pañca=indriyāni pañcha-chakkhūni chha
 3 asaddhāranāni² satta-bojjhangā ariyo-atthangiko³-maggo nava-lokuttarā
 dhammā dasa-balāni chuddasa-Buddha-koni⁴ atthārasa-Buddhadhammāni

Second Plate

- 1 || Ye dhammā-hetupabhavā tesa[m*]-hetu-Tathāgato āha tesañ=cha-yo-nirodho
 evamvādi-mahāsamano-ti iti-pi-so-bhagavā-araham
 2 sammāsambuddho vījācharanasappanno⁵ sugato-lokavīdu anuttaro-purisadammasārathi
 satthā-devamanussānam Buddho-bhagavā-ti
 3 svākhyāto-bhagavatā-dhammo sanditthiko akāliko ehipassiko opanāyiko⁶
 pachchattam veditavvo viññūhī-ti ||

TRANSLATION.

First Plate

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic.

(He has also explained) the four means of obtaining supernatural power (*iddhipāda*), the four kinds of right exertion (*sammappādhāna*), the four kinds of earnest meditation (*sati-patthāna*), the four sublime truths (*ariyasachcha*), the four subjects of fearlessness (*vesārajjā*),

¹ From the original plates. As in Professor Bühler's editions of the Aśoka edicts, words written continuously in the original are connected by hyphens in the transcript.

² Read *asaddhāranāni*.

³ Read *aṭṭhangiko*.

⁴ Read *yoni*.

⁵ Read *sappanno*.

⁶ Read *opanāyiko*.

the five moral qualities (*indriya*); the five kinds of vision (*chakṣhu*), the six kinds of uncommon wisdom (*asādhāraṇa* [*ñāna*]); the seven requisites for attaining supreme knowledge (*bojjhanga*), the sublime eightfold path, the nine transcendent conditions (*lokuttarā dhammā*); the ten forces (*bala*), the fourteen requisites for the attainment of Buddhahood; the eighteen attributes of a Buddha.

Second Plate.

Whatever laws are produced from cause, the cause of these the Tathāgata has expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic

For these reasons (*viz.* previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Preeminent one, the Bridler of men's wayward passions, the Master of gods and men, and the blessed Buddha

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to *Nirvāṇa*, and with whose details, severally, the wise should be acquainted

No 12 — AHMADABAD INSCRIPTION OF VISALADEVA,
[VIKRAMA-]SAMVAT 1308

By Rev J. E. ABBOTT, B A

This inscription is on a pillar in the mosque of Ahmad Shāh I. (A D 1411-1443), in the Bhadr at Ahmadābād. I edit it for the first time. The inscribed pillar is to the right of the pulpit and faces the latticed gallery. The letters are on the whole well preserved, though a few are damaged. The inscription is complete, with the exception of the beginning and end of the first line, which contain a part of the date. The name of the month is therefore lost. The language is Sanskrit, but influenced by Gujarātī, forming a mixed language common at that period. The form of the letters is such as is found in the inscriptions of Visaladēva and other Chaulukya kings of that period.

The inscription belongs to the reign of Visaladēva and is dated in [Vikrama-]Samvat 1308 (about A D 1251), on the 11th day of a month the name of which is broken away, on a Sunday. It records the gift of a trellis window or screen (*jālā*) in the temple of Uttarēśvara at Māhimsaka, by one Pēthada, a servant of Sōdhaladēvi.

The question of special interest is the identification of Māhimsaka, the place in which the Hindū temple stood, which Ahmad Shāh used as material for his mosque¹. If it is to be identified with some place distant from Ahmadābād, there are three places of similar name, which might be derived from Māhimsaka, *viz.* Mānsā and Mēsānā to the north of Ahmadābād, and Mahisā in the Thasra tāluka of the Kaira collectorate,² but none of these places contains ruins that suggest of their having been used by Ahmad Shāh as the quarry for his mosque. The usual custom of the Muhammadan conquerors was that of desecrating Hindū temples and modifying them on their own site to suit their purposes as mosques. If such were the case

¹ For a description of this mosque see the *Bombay Gazetteer for Ahmadabad*, p 275; Hope's *Architecture of Ahmadabad*, and *Arch. Survey Reports* for 1874-75, p 4 f

² I am indebted for information regarding Mānsā, Mēsānā and Mahisā to Mr F S P Lely, who has kindly had inquiries made regarding these places, and to Lieutenant Carter, who has personally visited the ruins of Mahisā,

here, then Māhimsaka would be the name of a village on the site of Ahmadābād, whose name has been otherwise lost

TEXT.¹

- 1 . . . [सं*]वत् १३०८ वर्षे
- 2 [दि] ११ रवौ चयेह माहिंसके
- 3 महाराजाधिराजश्रीमत्वीस[च]दे-
- 4 वविजयरान्ये तन्नियुक्तमहाप्रधा[न]
- 5 राजकत्री[व]र्द्धम । तथा मूलराज । वा-
- 6 ई' सोढलदेवि' [म]सा[ह]ची पेयडे-
- 7 न श्रीउत्तरेखरदेवमंडपे जाली
- 8 का[रा]पिता । उपद्रष्टा रा० म[न]ा
- 9 सू० सुमष ॥
- 10 वा'

TRANSLATION.

In Sahrvat 1308, on the 11th day of , on a Sunday, to-day, here in Māhimsaka, during the victorious reign of the Mahārājādhirāja, the glorious Visaladeva, while the Mahāpradhānas appointed by him (were) Rānaka śrī-[Va]rdama and Mūlarāja,—a trellis (jālī) was caused to be made in the maṇḍapa of the god śrī-Uttarāśvara by Pēṭhade, the 'masādhani' of the lady Sōḍhaladevi. The overseer (was) Rā[utta] Ma[ṇ]a, (and) the architect, Sūmapa.

No. 13 — FOUR INSCRIPTIONS OF KULOTTUNGA-CHOLA.

By E HULTZSCH, Ph D

A.—Undated inscription at Chidambaram.⁷

This Grantha inscription has been already published in *South-Indian Inscriptions*, Vol. I. p 168 f. As stated on a subsequent occasion,⁸ the conquests recorded in it prove that it was incised in the time of Kulōttunga-Chōla I., who ascended the throne in A.D. 1070.⁹ I now subjoin an improved reading and translation of it.

TEXT.¹⁰

- 1 Svasti śrī[h]!—Pāṇḍyān=daṇḍē[na] jītvā prachura-śara-muchā pañchoḥ pañchānana-śrīh(śrīr=) dagdhvā Kōṭṭāra-durggan=trīṇam=iva sa yathā

¹ From inked estampages, prepared by myself

² Read वाई

³ Read ईवी.

⁴ Read उत्तरे.

⁵ This syllable is engraved at some interval below line 9

⁶ [This is perhaps a mistake for masādhānu. According to Kittel's *Kannada Dictionary*, adhānu means 'a groom'—E H.]

⁷ No 115 of the Government Epigraphist's collection for 1887-88

⁸ *Ibid.* Vol II. p. 281.

⁹ See above, Vol. IV. p. 265.

¹⁰ From fresh inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

- 2 Khândavam Pându-sûnuh [1*] pishtâ tat Kêralânâm balam=atibahalam(lam)
 śrī-Kulôttu[m]ga-Chôlas=chakrê Śakra-pratâpas=tribhuvana-vijaya-stambham=
 ambhôdhi-tîrê [|| 1*]
- 3 Punyê 'Samhyâdri-śringê tribhuvana-vijaya-stambham=ambhôdhi-pârê svachchhandam
 Pârasinân=taruna-yuvatibhur=gglyntê jasya kirtih [1*]
- 4 sa śrîmân=asta-śatruh² prabala-bala-bhainih pañcha Pândyân=viṇṭya
 kshubhyat(ê)-kshâmâpâla-chakram(kram) savidhikam=akarôch=chhri-Kulôttunga-
 Chôlah [|| 2*]

TRANSLATION

Hail! Prosperity! (Verse 1) Having subdued the five Pândyas by an army which discharged numerous arrows, having burnt like straw the fort of Kôttâra,³ just as (Arjuna) the son of Pându (*had burnt*) the Khândava (*forest*), (*and*) having crushed that extremely dense army of the Kêralas,—that glorious Kulôttunga-Chôla, who resembles a lion in majesty (*and*) Śakra (Indra) in valour, placed on the shore of the ocean a pillar (*commemorative of his*) conquest of the three worlds

(V 2) Having subdued the five Pândyas by masses of powerful armies, that glorious Kulôttunga-Chôla, who has scattered (*his*) enemies (*and*) whose fame is spontaneously sung on the further shore of the ocean by the young women of the Persians (Pârasî), duly placed on the holy peak of the Sahyâdri (*mountain*) a pillar (*which commemorates his*) conquest of the three worlds (*and*) before which the crowd of kings is trembling

B.—Inscription of the 39th year at Tiruvenkâdu.⁵

This inscription is engraved on the south wall of the shrine in the Śvêtâranyêśvara temple at Tiruvenkâdu in the Tanjore district. It is written in the Grantha alphabet and consists of a single Sanskrit verse in the *Sragdharâ* metre. It records the gift of a lamp to the temple of Śiva at Śvêtâranya⁶ in the 39th year of Kulôttunga-Chôla,—perhaps the first king of this name

TEXT⁷

- 1 Svast[1] śr[i]h |— Â Sâtôr=Â H[1]mâdrêr=avati vasumatim śr[i]-Kulô-
 2 ttunga-Chôlê nissimnas=tan-mahimnô jagati vitatayê ta-
 3 n-navatrimśa-varshê [1*] samskrity=âjy-ârttham=urvvin=dvija-kula-tila-
 4 kô nittya-dīpan=nyadhatta Śvêtâranyê Śivâya kshiti-vidita-
 5 Mahâdêva-nâmâ vipâśchit ८ Mamgalam=mahâ-śrīh ८

TRANSLATION.

Hail! Prosperity! While the glorious Kulôttunga-Chôla was protecting the earth from (Râma's) Bridge to the Snowy Mountain, in his thirty-ninth year, in order that his boundless power might spread over the world,—a scholar whose name Mahâdêva was renowned on the earth (*and who was*) the ornament of a family of twice-born, dedicated (*a piece of*) land for (*the supply of*) ghee⁸ and granted a perpetual lamp to (*the temple of*) Śiva at Śvêtâranya. Bliss! Great prosperity!

¹ Read *Sahyâdri*

² The word *-śatruh* seems to be corrected from *-śastrah*

³ This is a Sanskritised form of Kôttâra near Cape Comorin, see *South Ind Inscr* Vol II pp 230, 231 and 236

⁴ This word is expressed twice, by *śrîmân* and by *śrî*

⁵ No 110 of the Government Epigraphist's collection for 1896

⁶ This is the Sanskrit equivalent of the Tamil *Venkâdu*

⁷ From inked estampages, prepared by Mr T P Krishnaswami Sastri, M A

⁸ The ghee was required for feeding the lamp which is mentioned immediately after

A

2 4

Grantha inscription A, a vertical strip of text in Grantha script. The text is arranged in a single column, reading from top to bottom. The script is highly stylized and dense.

2 4

Grantha inscription B, a vertical strip of text in Grantha script. The text is arranged in a single column, reading from top to bottom. The script is highly stylized and dense.

2 4

Grantha inscription C, a vertical strip of text in Grantha script. The text is arranged in a single column, reading from top to bottom. The script is highly stylized and dense.

C.—Inscription of the 44th year at Chidambaram¹

This inscription is engraved on the outside of the north wall of the innermost *prākāra* of the Natarāja temple at Chidambaram. That portion of it which contains the date has been published before in the *Indian Antiquary*, Vol XXIII p 297 f and above, Vol IV p 70. The alphabet and language are Tamil. Lines 1-5 and 9-14 are in prose, and lines 5-9 contain one verse.

The inscription is dated in the 44th year of Jayadhara (1 5 f). From the *Kalingattu-Parani* we know that this was a surname of Kulōttunga-Chōla I,² to whose reign the present record must be assigned accordingly. Professor Kielhorn has calculated the details of the date (1 6 f.) and has found that it corresponds to Friday, the 13th March A D 1114.³

The first portion of the inscription records donations made to the temple at Chidambaram (Tillai, ll 7 and 9, or Tiruchchirrambalam, l 12) by Kundavai Ālvār, (the daughter of) Rājarāja and younger sister of Kulōttunga-Chōla. She presented the god with a golden vessel (1 3) and a mirror (1 10) and covered (the roof of) the shrine with gold (1 8). The second portion (ll. 10-14) states that a stone which the king of Kambōja had given to Rājendra-Chōla was, by order of the latter, inserted into the wall of a hall in front of the shrine.

Of the names mentioned in the preceding paragraph, Kulōttunga-Chōla (1 1 f) and Rājendra-Chōla (ll 10 and 11) refer to the reigning king Kulōttunga-Chōla I, who is known to have originally borne the name Rājendra-Chōla (II) and to have subsequently assumed the name Kulōttunga⁴. Rājarāja, the father of Kulōttunga's younger sister Kundavai (ll 2 and 9), is identical with the Eastern Chālukya king Rājarāja I. (A D 1022-1063)⁵

TEXT.⁶

1	ௌ Svasti	śrī(śrī) ௌ	Tirubuvānachchakkaravattigal	śrī(śrī)-Kulōttunga-
2	śōladēvar	tiru-ttangaiyār	Rājarājan	Kundavai=Ālvār
3	āl-udaiyārkkū	tanpi(pī)r	amudu	śeyd=arula itta [m]indam o-
4	nṛṇāl	kudī-nar-kal	nīrai	Madurāndagan-mādayōdu okkum
5	pon 50 pa	aip(m)bad[i]ṇ	kaḷa[n̄]ju ௌ	Nānilattai ⁷ muḷud=ānda Jaya-
6	dararku	nārpattu-nāl=āndil	Mi(mi)na=nigal	nāyarru Velli pe-
7	rṛa	Urōṣani-nāl=Idabam	pōdāl	tēnilavu-polūr=Rillai-nā-
8	[ya]gar-dan=gōyil-elām		sem-bon	mēyndāl=ēnavarun=doḷud=ē-
9	ttam Rājarājan	Kundavai	pū-vindaiyālē ௌ	Tillai-nāyaga-dēvarku=
10	ttiru-kkaṇṇādiyum	ittār ௌ	[Śrī](śrī)-Rājendra-śōladēvarku	Kāmbōsa-
11	rājan	kārchiy-āga=kkāttina	kallu [—] - idu	udaiyār Rājendra-śōla-
12	dēvar	tiru-vāy	moḷind=aruli	udaiyār Tiruohchirrambalam-udaiyār kō-
13	yilil	muṇ	vaittadu ௌ	inda=kkallu tiruv-edir-ambalattu tiru-kka-
14	l-śarattil	tiru-muṇ-pattakku	mēlai-ppattiyilē	vaittadu ௌ

TRANSLATION.

(Line 1) Hail! Prosperity! Kundavai Ālvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, śrī-Kulōttunga-Chōladēva, gave to the god,

¹ No 119 of the Government Epigraphist's collection for 1887-88

² See *South-Ind Inscr* Vol II p 280, note 11

³ Above, Vol IV p 71

⁴ See *South Ind Inscr* Vol II p 280 f

⁵ As I have stated in the *Ind Ant* Vol XXIII p 298, note 13, Kundavai, the elder sister of the Chōla king Rājarāja I, and his daughter Kūndavā must be distinguished from the present Kundavai Rājarāja, Rājendra and Kundavai evidently were favourite names with the Chōla dynasty

⁶ From an inked estampage, prepared in 1888

⁷ In this verse, *nānilattai* rhymes with *Mīna*, *tēnilavu* and *l-ēnavarun*.

for offerings of water, one vessel (*muṇḍam*), weighing, (*by*) the true standard of the city,¹ 50 *pa*²— fifty *kaḷaṅgu*,— of gold which was equal (*in fineness*) to the *Madurāṇḍagaṇ-māḍai*.³

(L. 5.) In the year forty-four (*of the reign*) of Jayadhara who ruled all the four quarters,— at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rōhipi, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining,— Kundavai, (*the daughter of*) Rājārāja, (*who resembles*) a flower in beauty (*and*) who is worshipped and praised by (*all*) others, covered with pure gold the whole shrine of the lord of Tillai, the gardens of which are full of honey.

(L. 9) She also gave a sacred mirror to the god who is the lord of Tillai.

(L. 10) A stone was exhibited by the Kambōja king before the glorious Rājendra-Chōḷadēva. This (*stone*) was, by order of the lord Rājendra-Chōḷadēva, placed in front of the shrine of the god who is the lord of Tiruchchirambalam. This stone was placed in the upper front row of stones of the hall opposite the shrine.

D.— Inscription of the 80th year at Tiruvorriyūr.⁴

This Grantha inscription is engraved on the north wall of the first *prākāra* of the Ādhipurīśvara temple at Tiruvorriyūr near Madras. It consists of a single Sanskrit verse in the *Vasantatilakā* metre and records the gift of a lamp to the temple of Śiva at Ādhipura, i.e. Tiruvorriyūr,⁵ in the 80th year of Jayadhara. On page 105 above it has been already stated that this was a surname of Kulōttuṅga-Chōḷa I.

TEXT.⁶

- 1 Trimśat(t)-samē Jayadharasya tu va[r]ttamānē śrī-Jñānamūrti-
2 sukṛitīm-Madhurāntak-ākhyāḥ [!]* āchāndram-Ādhipura-vām-Mahē-
3 śvarāya prādāt prabaddha-timir-aika-rūpum pradīpam ||

TRANSLATION.

While the year⁷ thirty (*of the reign*) of Jayadhara was current, one named Madhurāntaka gave to (*the god*) Mahēśvara (Śiva) who resides at Ādhipura a lamp which checks (*its*) unequalled enemy— darkness, (*which is*) a charitable gift (*for the spiritual merit*) of the illustrious Jñānamūrti,⁸ (*and which is to continue*) as long as the moon.

No. 14.— DIBBIDA PLATES OF ARJUNA OF THE MATSYA FAMILY; SAKA-SAMVAT 1191.

* BY F. KIELHORN, PH.D., LL.D., O.I.E.; GÖTTINGEN.

These plates were received by Dr. Hultzsch, in October 1897, from the Collector of the Vizagapatam district, and are deposited now in the Madras Museum. They were found in the

¹ Instead of *kudī-mer-kal*, 'the true standard of the city,' the Tafiāvār inscriptions (*South-Ind. Inscr.* Vol. II. No. 6, paragraph 1, No. 7, 1; and No. 8, 1 and 8) have *kudīśa kal*, 'the standard of the city.'

² This symbol appears to denote the weight of one *kaḷaṅgu*.

³ I.e. a gold coin named after, or bearing the name of, Madhurāntaka. This was the name of the son of the Chōḷa king Gaṇḍarāditya and was also a surname of Rājendra-Chōḷa I; see above, Vol. IV p. 331.

⁴ No. 109 of the Government Epigraphist's collection for 1892.

⁵ *Ādhi pura* is the Sanskrit equivalent of the Tamil *Oṇṇi-ūr*, 'the mortgage village.'

⁶ From an inked estampage, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

⁷ *Samē* is incorrectly used instead of *samdyam*.

⁸ This may have been the father or preceptor of the donor.

village of Dibbida Agrahāram,¹ in the Viravilli tāluks of the Vizagapatam district I edit the inscription which they contain from an excellent impression, supplied to me by Dr Hultzsch.

These are five copper-plates, the first of which is inscribed on one side only, and each of which measures about $9\frac{1}{8}$ " broad by $3\frac{5}{8}$ " high. They are numbered in Telugu figures, which are engraved near the proper right margin of the second side of each plate.² The plates have slightly raised rims, and, with the exception of the fifth plate which is broken in three pieces and of which a small marginal piece is missing, they are well preserved, so that the writing on them nearly throughout may be read with absolute certainty. The plates are strung on a ring which had not been cut when they were received by Dr Hultzsch. This ring is about $3\frac{1}{4}$ " in diameter and $\frac{1}{4}$ " thick, and has its ends secured in a seal which bears two fishes, in relief, on an elliptical surface of about 1" by $\frac{7}{8}$ " — Though not very uniform, the writing, on the whole, is well engraved. The characters are intermediate between those of the latest Eastern Chālukya inscriptions³ and the Telugu characters, properly so called. On the forms of individual letters only few remarks are necessary. The signs for *th* and *dh* throughout are open at the top (e.g. in *āvasatha*, l. 36, and *ramdhra*, l. 31), and the sign for *bh* is generally open at the bottom (e.g. in *vallabha*, l. 1). The sign for *d* (e.g. in *Pāmdava*, l. 30, and *Paragamdda*, l. 25) has no top-stroke (*talakaṣṭu*) and therefore closely resembles the *ḷ* of the Eastern Chālukya inscriptions, on the other hand, a top-stroke is employed in the sign for *ḷ* (in *ajigalan*, l. 12, *bhilla-tarukh*, l. 59, and *-tālah*, l. 61), the right top of which, besides, is formed into a loop.⁴ For the initial *ṛ* we have an unusual (perhaps incorrect) form in *Rigvēdādhyā-* at the end of line 39, and the signs for the medial *ṛ* and *ṛ* are hardly ever, if at all, properly distinguished. The size of the letters varies between about $\frac{1}{16}$ " and $\frac{3}{16}$ " — The language is Sanskrit,⁵ but the description of the boundaries in lines 52-64 contains some Telugu words. Up to line 36 the inscription is in verse, and five more verses occur in lines 65-73. In respect of orthography, the chief points to be noted are that consonants (especially *g*, *ḡ*, *t*, *b* and *bh*, but also *ch*, *j*, *ṭ*, *ḍ*, *dh*, *p* and *v*), which follow upon an *anusvāra*, are frequently doubled, and that, when such is the case, *bh* and *dh* are doubled by prefixing to them the same aspirated letters,⁶ except in the word *vasumddharām* in line 68. Before *r*, *t* is doubled in *munī-tṛidasa*, l. 5, and *y* is doubled after *ṛ* in *trītiyā*, l. 32, and *pālanīyāh*, l. 71. Besides, instead of *nn* we have *nn* in *avatīrnnas*, l. 6, and *nn* in *Jātākarnna-*, l. 41.

The inscription records (in vv. 20, 21 and 26) that on Saturday, the Akshaya-trītiyā of the month Vaiśākha of the Śaka year counted by the moon (1), the apertures of the body (9), the earth (1) and the moon (1), i.e. of Śaka-Samvat 1191, the chief Arjuna of the Matsya family, for the spiritual welfare of his father Jayanta, granted to certain Brāhmanas, as an *agrahāra*, the village of Drubbidi, which he called Jayanta-Nārāyaṇa after his father. The full genealogy of the donor (in vv. 1-19) is as follows —

From the lotus on Vishnu's navel sprang Brahman, from him Atri, and from him Kaśyapa. In his lineage was the sage Nāranga, who one day, while wandering in the sky, saw the river Matsyā which rises on the Mukunda mountain, descended to its banks, and engaged there in austere penance. To disturb the sage, the frightened Indra sent the Apsaras Mañjughōshā. By the sage's curse she was changed into a fish (*matsyā*), swallowed the semen which the ascetic had thrown into the water, and in due course gave birth to a son who was

¹ The 'Dibbadee Agrahāram' of the map, *Indian Atlas*, No 108, Long 82° 56' E, Lat 17° 48' N

² The figure '5' of the last plate is almost entirely effaced

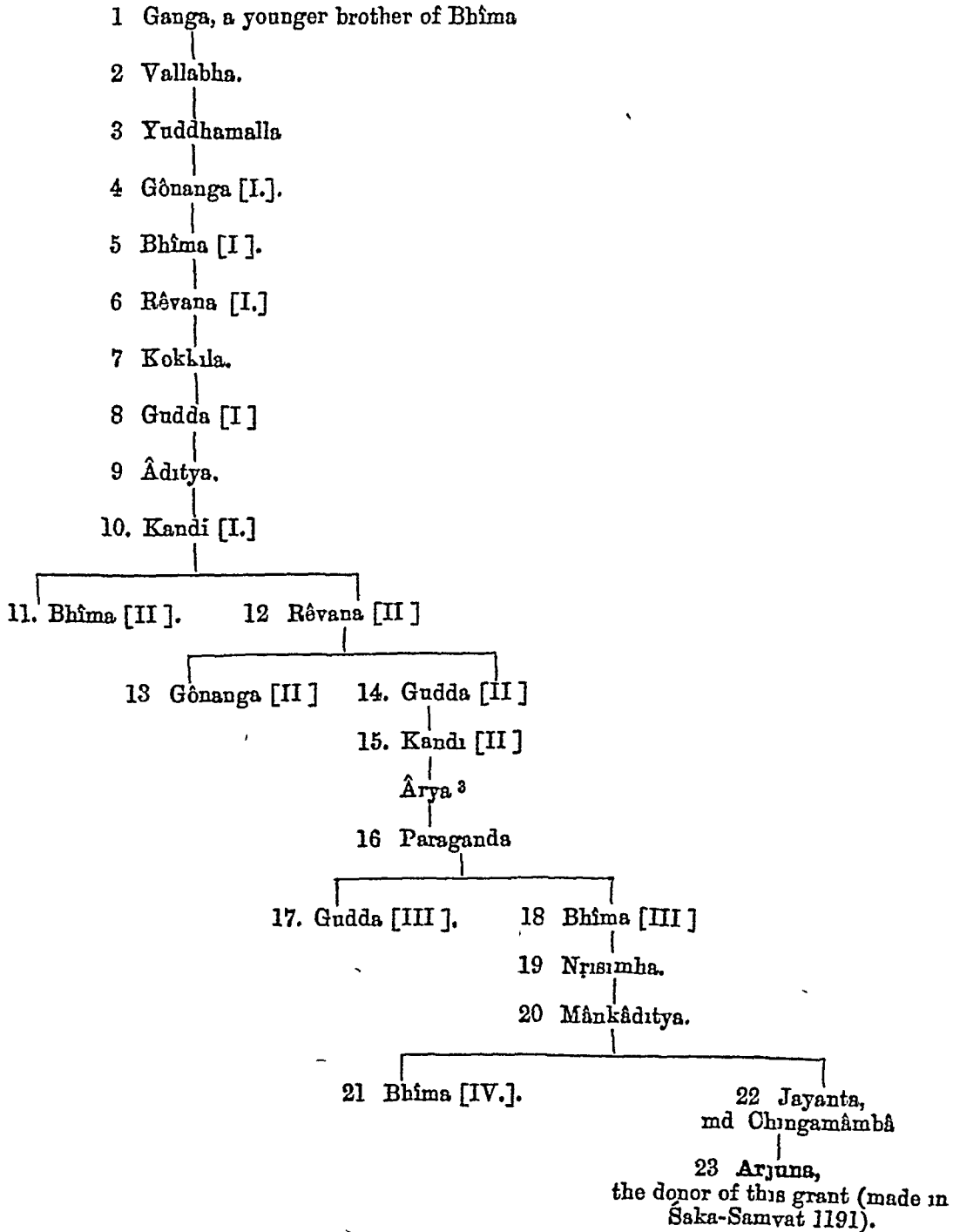
³ Compare, e.g., the Chellūr plates of Kulōttunga Chōḍaḍēva II, *Ind Ant* Vol XIV p. 55 ff, Plates

⁴ In *ajigalan*, l. 12, the loop does not show on the front of the impression, but is clearly visible on the back of it.

⁵ In the word *ajigalat*, mentioned in the preceding note, the writer has used the sibilant of the causal, instead of a past tense of the primitive verb

⁶ We similarly have *garbhāham* instead of *garbhāham*, in line 12, and *Fudhāhamallas* instead of *Fudhāhamallas*, in line 20

called Satyamārtanda (vv. 1-8). When Jayatsēna, the lord of Utkala,¹ came to know this boy, he gave to him in marriage his daughter Prabhāvatī, and appointed him to rule over the Oddavādi² country (vv 9 and 10) In the Matsya family, founded by Satyamārtanda, there was a long line of chiefs (*rājan*, *nripa*, *bhūpa*, etc), whose names (from vv 11-19) are given here in a tabular statement



¹ I.e. Orissa

² Odda is one of the names of Orissa, see *South-Ind Inscr.* Vol I p 97, and above, Vol IV p 315

³ Ârya is not numbered because apparently he was not a ruling chief

Of the village granted, two shares were set aside for the gods Hari and Hara¹ (ll 51) while one share was assigned to each of the following twenty Brâhmanas (ll 37-51) The *Puôhita* (or family priest of the chief) Vâmadêva, a Sôma-yâga sacrificer, of the Bhâradvâja *gôtra*, the teachers of the Rigvêda Mêrubrahman and Viddana of the Harita *gôtra*, Nâmana of the Kaundinya *gôtra*, Vennakûta of the Śâlâvata *gôtra*, Pôtaśarman of the Vâdhûla *gôtra*, Rêmana of the Mudgala *gôtra*, and Dommana of the Bhâradvâja *gôtra*, the students of the Rigvêda Vennakûta of the Harita *gôtra*, Mânaśarmaa of the Śâlâvata (?) *gôtra*, and Yajñamûrtyârâya of the Kundina (Kaundinya) *gôtra*, the teachers of the Yajurvêda Akondî of the Vatsa *gôtra*, Bhîmçśvarârâya of the Bhâradvâja *gôtra*, Śîrângârâya of the Kaundinya *gôtra*, Virabhadrcśvarârâya of the Gautama *gôtra*, and Lôkanâtha of the Kâśyapa *gôtra*, the students of the Yajurvêda Râghava of the Mudgala *gôtra* and Puushôttamaśarman of the Gautama *gôtra*, the student of the Kânva *śâkhâ* (of the Yajurvêda) Mâdhavârâya of the Jâtûkarna *gôtra*; and the student of the Śrî-bhâgavata (Purâna) Mânkanârâya of the Harita *gôtra* The grant made in favour of these donees included the services or taxes,² due from the village artisans, viz the carpenter, goldsmith, barber (?), blacksmith, potter and sesamum-grinder (v 22), but apparently³ was exclusive of eight *drônas*⁴ of land which had been previously given by the chief to the minister Peddana (ll. 66 and 67)

The boundaries of the village were (ll 52-64) 'On the east, a *babûl* tree on the northern side of the embankment of the tank of Mânki-Nâyaka,⁵ to the south-east of this, a house,⁶ thence (the village of) Kâkatikhândî, thence the embankment east of a *nimba* tree, thence the embankment of (the) Êdṛabandî (tank), thence an ant-hill, (and) thence the northern corner of the embankment of the tank of the low-caste people On the south-east of the village, a fixed⁷ stone, to the west of this, the tamarind trees of Tûr[ûru], (and) thence the bricks of a temple On the south-west of the village, a garlic field on the west of a poison-tree, thence a house of bricks, thence the space between a wood-apple tree and a poison-tree, thence a *bhûlla* tree, thence the tamarind trees of Anupumâlî, thence a green piece of land to the south of Boddapâdu, thence an ant-hill, thence three tamarind trees, thence a young palmyra tree (and) thence a stone on an ant-hill On the north-west of the village, a stone on the top of a hill, on the east of this, a grinding-stone, thence a shed and a rock, thence a *svarnapushpî* tree, thence a *lshîra*-tree, thence a ant-hill, thence an old fixed stone, (and) thence an ant-hill On the north east of the village, a fixed large stone'

Lines 67-72 of the inscription contain three of the ordinary imprecatory verses

Regarding the chiefs mentioned in this inscription I have not obtained any information from other sources⁸ Nor am I able to identify any of the localities, except the village of Drubbida itself, which must be the Dibbida Agrahâram where the plates were found

The date of the grant regularly corresponds, for Śaka-Samvat 1191 expired, to Saturday, the 6th April A D 1269. On this day the third *tithi* of the bright half of Vaiśâkha ended 6 h 6 m after mean sunrise, and the day therefore was the proper day for the Akshaya-tṛtīyâ festival⁹

¹ *I.e.* Vishnu and Śiva, compare *Ind Ant* Vol XIV p 58, l 70

² Compare *ibid* l 54 *tair=ddêya karam=apy=bbhyô brâhmanbbhyô=daddât=tadâ*

³ The passage in which this statement occurs is mutilated in the original

⁴ *I.e.* 'as much land as is sown with a *drôna* of corn'

⁵ I suspect that this is another name of the chief who above, in the genealogical table, is called *Mânkadîtya*

⁶ *Dhishni* is perhaps the same as *dhishnya*

⁷ *Khata* seems to be used in the sense of *nikhata*

⁸ A Matsya family apparently is mentioned in line 19 of the Chîpurupalle (in the Vizagapatam district) plates of the Eastern Chalukya Vishnuvardhana I (of A D 632), see *Ind Ant* Vol XX p 17—According to Mr Sewell's *Lists of Antiquities* Vol I p 15 Sir W Elliot's collection contains some inscriptions of a '*Mahâ mandalêsvara Mânkadîtya Mahârâja*,' from Muddarru in the Viravilli tâluka

⁹ See *Ind Ant* Vol XXVI p 179

TEXT.¹

First Plate.

- 1 Svasti² Śri-vallabhasy=āsīn=nābhyām=am[bh]bhōru[ham]=m[ahat] [1*]
 2 tatō Brahmā jagat-karttā tasmād=Atrir=ābhūt=kramāt [11] 1*
 3 Kasyap-ākhyas=tatas=tasya Nāramggō munir=anvayē [1*]
 4 kadāchid=ambbarē gachchhan=sa dadarśa mahā-nadīm [11] 2*
 5 Mukumdda-gri-sambhbbhūtām=muni-ttridaśa-sēvitām [1*]

Second Plate; First Side

- 6 prasanna-salil-āmbhbbhōjām=Matsy-ākhyām bbbhuvi viśrutām [11] [3*]
 Avatīrṇa(nna)s=sa
 7 tat-tirē ghōram chakrē tatas=tapaḥ | sva-pada-chyuti-bhītēna Śakrēṇa prē-
 8 shitā tadā [11] [4*] Nanartt=āpsarasām=ādya Mamjjughōshā munēḥ
 9 purah | amōgham sō=srijad=vīryyam dṛishtvā tām
 10 kāmā-vihvalah [11] [5*] Chikshēpa cha jalē vī[r*]yyam tapō-vighna-krudhā ta-
 11 tah | śasāpa cha munir=nnadyām bbbhava matsy=ēti tām kahanāt [11] [6*]
 S=ājiga-
 12 lan=munēr=vīryyam śāpa-matsyā sur-āmgganā | sadyō garbbham(rbbham)
 ddadhan ta-
 13 tra kālē cha sushuvē sutam [11] [7*] Trikāla-jñāś=śisūs=tatra munibhu[r]=vvi-

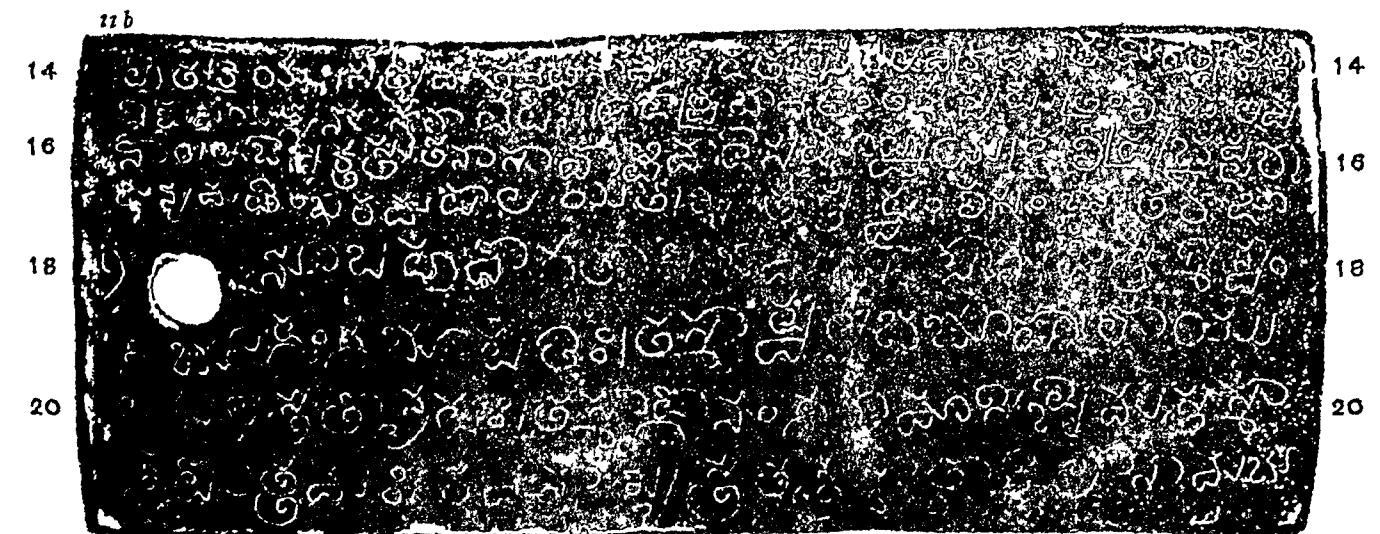
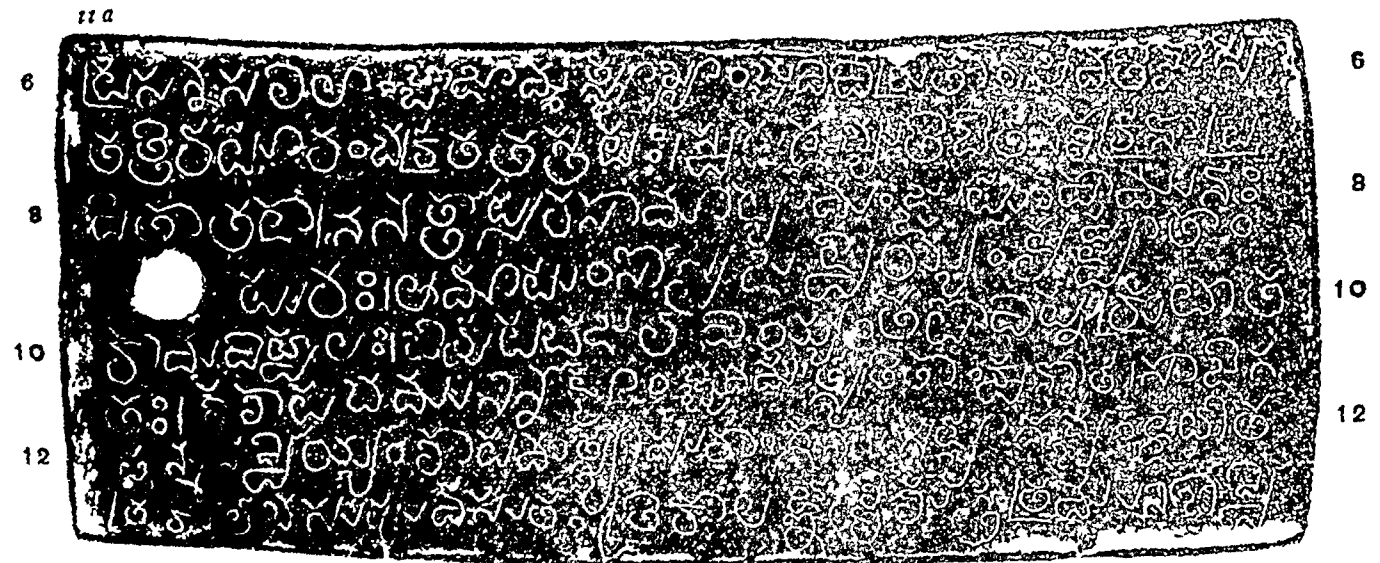
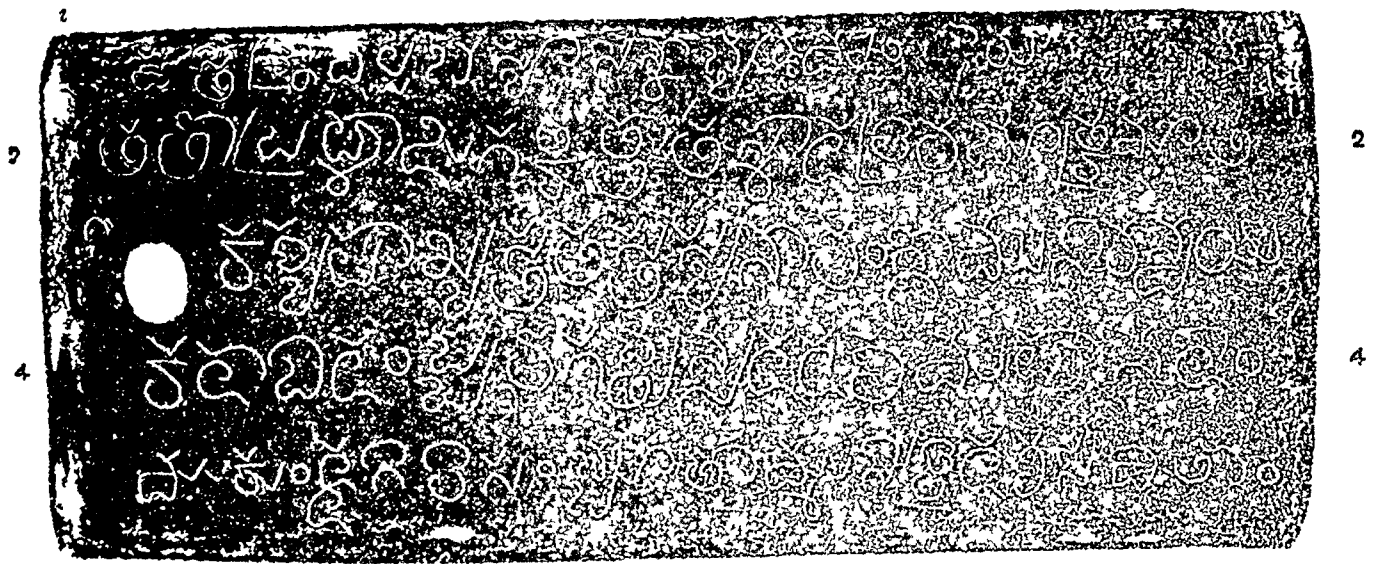
Second Plate; Second Side.

- 14 hita-kriyah | Satyamārttamda-nām=āsīd=atulya-bala-vikramaḥ [11] [8*] Tam
 viditv=[Ō]tkal-ā-
 15 dhīśō Jayatsēnō narādhipaḥ | prādīt=Prabhāvatīm tasmai sva-putrīm subha-
 laksha-
 16 nām [11] [9*] Abhishiktas=tu tēn=āsāy=Oddavādi-samāhvayē | dēśē prabhrashta-
 rā-
 17 janyē mahīm chiram=apālayat [11] [10*] Khyātās=tadvamśa-sambhbbhūta-rājā-
 18 nō bahavō gatāḥ | Bhimabhūp-ānujas=tasmin=vam-
 19 śē=bhūd=Gamgga-bhūpatih [11] [11*] Tasmād=Vallabha-bhūpālō Yu-
 20 dhdha(ddha)mallas=tatō nripah | tasmād=Gōnamgga-nām=āsīd=Bhimas=tasmā-
 21 n=nrip-ōttamah [11] [12*] Révan(n)-ākhyas=tatas=tasmāt=Kokkilō nāma bhū-

Third Plate; First Side.

- 22 patih | Gudda-nāmā sutās=tasya tasmād=Āditya-bhūpatih [11] [13*] Kamddi-
 nāmā nripas=ta-
 23 smāt=tasmād=Bhimanrip-āhvayaḥ | Révanō(nō)=varajas=tasya tasmād=Gōnamgga-
 bhūpatih [11] [14*]
 24 Guddas=tasy=ānujō bhūpas=tasmāt=Kamddi-nripō=bhavat | taj-jād=Āryya-nripād=āsī-
 25 t=Paragamdda-nripas=tatah [11] [15*] Gudda-bhūpas=tatō Bhima-bhūpas=tasy=ānujō
 26 nripah | Nrisimhas=tasya putrō=bhūd=bī(bhī)mō Matsyakul-ōttamah [11] [16*]
 Tasy=ā-
 27 sīd=rāja-śā[r*]ddulō Māmākādityō mahipatih | tasmād=vamśa-pradīpō=bhū-
 28 d=Bhimō Bhimāgraj-ōpamah [11] [17*] Tasy=ānujō mahipālō Jayamttō jaya-la-

¹ From an impression supplied by Dr. Hultsch² Metre of verses 1-19 Ślōka (Anuṣṭubh).



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- 29 kshanah | tasy=âsid=agra-mahishî Chinggamâmbb[â] yaśasvinî |(II) [18*] Tasyâm
jjâtô=rjju-

Third Plate, Second Side.

- 30 nas=tasmât=Pāmdav-Ârjuna-vikramah | tēna satya-pratijñēna dattam prastīya-
31 tē=dhunā || [19*] ¹Sāk-âbdē chamdra-ramdhra-kshiti-śāsi-ganitē y-ākshay-ādya
tri-
32 tiyyā(yā) Vaisākḥē māsi tasyām Ravisuta-divasē Matsya-vamē-Ârjun-ēsah [1*]
33 viprēbhyō vēda-vidbhyah kshiti-pati-tilana(ka)ś=Chinggamâmbbā-suputrah
34 piādād=da[t*]tv=âgrahāram vvimala-matir=idam śāsanam śāsit-ārīh || [20*]
35 ²Jayamtta-Nārāyana-nāma kritvā grāmō=dya vō Drubbīdir=ārka-chamdram |
s-āranya-
36 sasy-āvasathah pradattah pītu[r*]=mmam=āmutra sukhāya viprāh |(II) [21*]
Asminn=agra-
37 hārē pratigrahītāra imē pratyēkam=ēkaika-bhāginah | Bhāradvāja-gōtrah

Fourth Plate, First Side.

- 38 purōhitō Vāmadēva-sōmayāji | Vatsa-gōtrō Yajurvved-ādhyāpa-
39 ~~ka~~ Ākomddi-nāmā | Rīgvēd-ādhyāpakō Harita-gōtrō Mērubrahmā | Rīgvēd-
ādhyā-
40 pakah Kaumddinyō Nāman-ākhyah | Rīgvēd-ādhyāyī Harita-gōtrō Vennakūta-
nāmā |
41 Jātūkarṇna(rṇna)-gōtrah ³Kāmddava-sākh-ādhyāyī Mādhavāryyah | Yajurvved-
ādhyāpakō
42 Bhāradvāja-gōtrō Bhīmēśvarāryyah | Yajurvved-ādhyāpakah Kaumddinya-gō-
43 tra Śrīramggāryyah | Yē(ya)jurvvēd-ādhyāpakō Gautama-gōtrō Virabhadreśvarā-
44 ryyah | ⁴Śrībhāgavat-ādhyāyī Harita-gōtrō Māmkānāryyah | Mudgala-grō(gō)trō
Yaju-
45 rrvēd-ādhyāyī Rāghav-ākhyah | Rīgvēd-ādhyāpakas=Śālāvata-gōtrō Vennakūta-nāmā |
46 Kāśyapa-gōtrō Yajurvved-ādhyāpakō Lōkanādhā(tha)-nāmā | Gautama-gōtrō Yaju-
47 rrvēd-ādhyāyī Purushōttamaśarmā | Rīgvēd-ādhyāpakō Vādhūla-gōtrah⁵ Pō-⁶

Fourth Plate; Second Side.

- 48 taśarmā | Rīgvēd-ādhyāpakō Mud[g*]ala-gōtrō Rēmana-nāmā | Rīgvēd-ādhyāpakō
Har-
49 ta-gōtrō Viddan-āhvaḥ | Rīgvēd-ādhyāpakō Bhāradvāja-gōtrō Domman-ākhyah |
[Śālāvata ?]7-
50 gōtra Rīgvēd-ādhyāyī Mānaśarmā | Kumdina-gōtra [Ri]-
51 gvēd-ādhyāyī Yaj[ū]amārtiyā[r]yyah⁸ [1*] dēvō(vau) Harī-Harāv=ēkaika-bhā-
52 ginō(nau) |(II) Adha(tha) grāma-sīmā [1*] Pūrvvatah⁹ Māmkānāya-
53 ka-tatāka-sēt-ūtara-pārśvē ba[r]bbūrah¹⁰ ētad-āgnēya-
54 tō dhushdūh¹⁰ atah Kākatikhāmdih atō nimba-pūrvva-sētuh a-

¹ Metro Sragdharā

² Metro Upajāti

³ Read *Kanva*.

⁴ Originally *Śrībhāgavat*. was engraved

⁵ Originally -gōtrō was engraved

⁶ Originally *Ppō*. was engraved.

⁷ This word is almost entirely effaced, and the reading is very doubtful The writing in line 50, and in line 51 before the word *dēvō(vau)*, is rather carelessly engraved.

⁸ Read *Yajñamūrtiyāryyah*

⁹ Here, and in other places below, the rules of *sandhā* have not been observed

¹⁰ This is clearly the actual reading The intended reading probably is *dhushdūh*, as in l. 58

- 55 ta Edṛabamdda-sêtuḥ atô valmīkaṁ atô=mtyaṇa-tatāka-sêṭ-û-
 56 ttara-lôṇa[h] [i*] grām-âgnêyataḥ knâta silâ ôtat-paśchimatas=Tûr[û?]-

Fifth Plate, First Side.

- 57 [ra?] chimchâ atah prâsâd-âshtakâḥ [i*] grâma-nirurutyâm¹ viṣhataru-pa-
 58 śchima-gramjjanam ata iṣhtakâ-dhishni[h] atah kapittha-viṣhataru-madhyam
 59 atô bhilla-taruḥ atah Anupumâli-chimchchâḥ atô Boḍḍapâti dakshi-
 60 na-pasuruguniya atô valmīkam atas=tri-chimchâḥ atô ²bâ'a-tâ-
 61 lah atô valmīkê silâ [i*] grâma-vâyavyê parvvat-âgra-korchcha-
 62 silâ atah prâchyâm nûru-silâ atô ³mamttapa-drishatau(dau) ata sva-
 63 rnnapushbi(shpi) atah kehira-taruḥ atah krôlu-valmīkam atah purâ-
 64 na-khâta-silâ atô valmīkam [i*] [grâm-ai]śânyê(nyâm) khâtâ mahatî sil-êti [ii*]
 65 Takshaka⁴ svarnnarâ(kâ)raś=cha ksh[aurikaḥ ?]⁵ ka[r*]mmakâraḥ [i*]
 kulâlas=ti-

Fifth Plate, Second Side

- 66 la-[ha]mttâ [cha] pradattâ grâma[-kârukâ ?]⁶h i(ii) [22*] Peddan-âmâtyasya
 purâ-
 67 tana-dattam mê=shta-drôna-mâna-[n ?] . .⁷[kshê ?]tram [ii*] ⁸Sva-dattâm
 ppara-dattâm vâ
 68 yô harêt=tu vasumddharâm [i*] [shashtim]⁹ vvarsha-sahasrâni viṣthâyâ-
 69 m jâyatê krîmî[h] i(ii) [23*] Sva-dattâ[d*]=dvi-gunam pp[u]nyam ¹⁰paradatt-
 ânupâlanam [i*]
 70 paradatt-âpah[â*]rêna sva-dattam nishphalam bhavêta(t) i(ii) [24*]. Śâtrun=âpi
 krîtô dha[r]mmaḥ
 71 pâlânîyyah(yah) prayatnetaḥ [i*] śâtrur=êva hi śâtru syâd=dha[r]mmaś=śâtru-
 72 [r]=nna kasyaohit i(ii) [25*] Matsya-vamśa-pradîp[ê]na Jayamttâ-nṛpa-sûnnâ
 [i*] datta-
 73 m=A[r]jjuna-bhûpêna śâsanam [dh]dha[r]mma-sêṭunâ i(ii) [26*] Śrî śrî śrî [ii*]

No. 15 — THREE COPPER-PLATE INSCRIPTIONS OF
 GOVINDACHANDRA OF KANAUJ

By F KIELHORN, PH D, LL D, C I E, GOTTINGEN

The originals of these inscriptions are now in the Lucknow Museum. My account of them is based on impressions, kindly furnished to me by Dr Führer,¹¹ who also has informed me where and when the original plates were found.¹² I have treated of them in the same manner as of the Kanauj plates of Govindachandra, above, Vol IV p 101 ff

¹ Read -nairṛityâm

² The reading may possibly be bhâla-

³ The ordinary Sanskrit spelling would be mandapa-

⁴ Metre Ślôka (Anushtubh) — Compare *Ind Ant* Vol XIV p 58, ll 51-54

⁵ With the exception of part of the sign for au, the letters in these brackets are broken away

⁶ The aksharas in these brackets, which I have conjecturally supplied, are entirely broken away.

⁷ Here about three aksharas are broken away

⁸ Metre of verses 23-26 Ślôka (Anushtubh).

⁹ The word in these brackets is entirely broken away

¹⁰ Originally paradatt- was engraved

¹¹ Of the inscription C an impression was given to me some years ago by Dr. Burgess

¹² See also Dr Führer's *Monum. Antiquities and Inscriptions in the North-Western Provinces and Oudh*, pp 185 and 263

27b

48
50
52
54
56

48
50
52
54
56

Arjuna's inscription on a large rectangular plate, showing the beginning of the text. The inscription is in Saka script, dated Saka-Samvat 1191. The text is arranged in horizontal lines, with a large circular hole on the left side.

27a

58
60
62
64

58
60
62
64

Two fragments of the inscription from plate 27a. The left fragment shows the continuation of the text, and the right fragment shows the end of the text. Both fragments are rectangular and contain Saka script.

27b

66
68
70
72

66
68
70
72

Two fragments of the inscription from plate 27b. The left fragment shows the continuation of the text, and the right fragment shows the end of the text. Both fragments are rectangular and contain Saka script.

**A.—PĀLĪ PLATES OF GŌVINDACHANDRA AND HIS MOTHER
RĀLHANADĒVĪ, OF [VĪKRAMA]-SAMVAT 1189.**

These plates were found at the village of Pāli in the Dhurīpār pargana of the Bānsgāon tahsīl of the Gōrākhpur district of the North-Western Provinces, and were in January 1895 presented to the Lucknow Museum by the Collector, Dr Hoey, who had obtained them through Pirthipal Rai, the Zamīndār. They are two in number, each of which measures about 1' 1½" broad by 10" high, and is inscribed on one side only. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate, but the ring on which the plates were strung is missing. With the plates, however, is preserved a circular seal, about 2¼" in diameter, which bears in high relief, across the centre, the legend *ś[ri*]mad-G[ō]vindachandradēva*, in Nāgarī letters about ⅞" high; above the legend, the figure of a Garuda, squatting down and facing to the proper right, and below the legend, a conch-shell. Each plate contains 17 lines of well executed writing. The size of the letters is about ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental, and *j* is used instead of *y* in the word *jūti*, l 20.

The inscription is one of the *Paramabhaṭṭāraka Mahā-ājādhirāja Paramēśvara Gōvindahandradēva*. The king records in it that, after bathing in the Sati at the *ghaṭṭa* of the god *Svapnēśvara*, on the occasion of the *Akshaya-tritīyā* festival in the bright half of the month *Vaiśākha*, he made over to his mother, the *Mahārājñī Rālhanadēvī*,¹ ten *nālukas* (of land) in the village of *Guduvī*, in the *Gōyara pattalā* of the *Ōnavala pathaka*, as a gift for the *Thakkura Jayapālaśarman*, son of the *Thakkura Indrāditya* and son's son of the *Thakkura Pēvalaha*, a Brāhman of the *Mudgala gōtra*, whose three *pravaras* were *Mandgalya*, *Āngirasa* and *Bhārmyasva*. The taxes specially mentioned (in line 26) as due to the donee are the *bhāgabhōgakara* and *pravanikara*. In line 34 the inscription is dated, in figures only, on Saturday, the 8th of the dark half of *Jyaisṭha* of the year 1189. The grant was written by the *Thakkura Vishnu*.

The date in line 34 regularly corresponds, for the *Kārttikādī* *Vikrama-Samvat* 1189 expired and the *pūrṇimānta* *Jyaisṭha*, to Saturday, the 29th April A D 1183, when the 8th *tithi* of the dark half ended 15 h 48 m after mean sunrise. The preceding *Akshaya-tritīyā*, on which the donation was made, fell on Sunday, the 9th April A D 1183, when the third *tithi* of the bright half of *Vaiśākha* commenced 1 h 17 m and ended 23 h. 5 m after mean sunrise.²

The localities I am unable to identify. From the present inscription it appears that the *pattalā*, so often mentioned in cognate grants, was a subdivision of the *pathaka*,³ a term which does not occur in the inscriptions of the kings of Kanauj hitherto published, but which is met with also in another Pāli plate of Gōvindahandradeva that will be referred to below.⁴ Another unusual term in this grant is *nāluka*, in line 19. This word apparently is derived from, and is equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others 100, or 120) *hastas*. The same term occurs, both in the form *nāluka* and in the abbreviated form *nālu*, in the *Kahla* (now Lucknow Museum) plates of the (Kalachuri?) *Mahārājādhirāja Śōdhadēva*, the successor of the *Mahārājādhirāja Maryādāsāgaradēva*, of V 1135, of which Dr Führer has kindly sent me an impression.

¹ In other inscriptions the name is both *Rālhanadēvī* and *Rālhādēvī*, see above, Vol IV p 113.

² The *tithi*, on which the donation was made, therefore was a *kṣaya-tithi*.

³ See *Gupta Inscr* p 173, note 1.

⁴ See below, p 114, note 4.

EXTRACTS FROM THE TEXT.¹

First Plate.

- 15 ²śrīmad-Gōvindhachandradēvō vijayi ||³
 '[Ō]ṇavala-pāthakā⁴ Gōyara-patta[īā*][y]ām
 16 Guḍuvi-grāma-nivāsi(sī)nō=khila-janapadān=upagatān=ap-īlara-⁵rāja-rājūf-⁶y u v a r ā j a -
 mamtri-purō-
 17 hita-bhāmdāgārik-ākahi(ksha)patalika-bhishag-naimittik-āntaḥpurika-dūta-
 karituragpattanākara-gōku-

Second Plate

- 18 lādhi-kāri-purushān=ājñāpayati vō(bō)va(dha)tyat=ādīfati cha || Vīditam=astu
 bhavatām yath=ōpariḷgvi(khi)-
 19 ta-grāmē⁷ ⁸nāluka-das(ś)=ānkē=pi nāluka 10 sajala-sasthala-salavanākara-
 samatsyākara-sa-
 20 garttōshara-sāmramadhūkavanavītapavātikātrīnājū(yū)ti-gōchara-sōrddh[v *] ā d h a -
 svasīmāparyanta-chaturāghātavisu(śu)ddhā⁹ Maudgala-
 21 gōtrāya Maudgala-Āngirasa-Bhārmīya-tribhavarāya¹⁰ thakkura-śrī-Pēvalaha-
 pautrāya thakkura-śrī-Imdrāditya-putrāya¹¹ thakku-
 22 ra-śrī-Jayapālāsa(śa)rmmanē vrā(brā)hmanāya Vaisā(śā)khē māsi śi(sī)tē
 pakshē¹² akshaya-tritīyāyām parvvanī dēva-śrī-Svapnēsva(śva)ra-gha-
 23 tē(ttē) Satyām vidhivat=snātvā dēva-manuja-bhūta-pitri-gapāms=tarppayitvā
 s[ū*]rya-pūjā-pūrvvakam Bhavāni-patim — samabhyarchya prachura-pā-
 24 yasēna havishā havirbhujam hutvā tribhuvana-trātur=bhagavatō Vāsudēvasya
 cha pūjām vidhāya mātāpitrōi=ātmanas=cha puṇya-
 25 yasō(śō)-bhivridbhayē gōkarnna-kusālatā-pūta-karatal-ōkam¹³ mātri-mahārājūf-śrī-
 Rāhmanādēvi¹⁴ āsām hastē pradattō¹⁵ ma-
 26 tvā yathādiyamāna-bhāgabhogakara-pravanikara-prabhṛiti-samasta-mi(ni)ya t - ā d ā y ā n
 vidhēyibhūya dāsyath=ēti [||*]
 27 Bhavanti ch=ātra ślōkāh ||¹⁶

¹ From an impression supplied by Dr Führer

² Up to this, the text is practically identical with the text of the Kamauli plate of Gōvindhachandra, published above, Vol IV p 100 f. The nine verses at the commencement of the inscription are numbered here with numeral figures.

³ This sign of punctuation is superfluous, read vijayi=

⁴ The akshara in brackets looks as if it had been first engraved, and then altered to ō Ōnavala, corrected out of ōnavala, occurs as part of the name of a pāthaka in a Pall copper-plate inscription of Govindhachandra of V 1171, the first plate of which has been presented by Dr Hoey to the Lucknow Museum. In line 13 of that plate, of which also I owe an impression to Dr Führer, we read Saruṣṭrōṇavala pāthakā | Sīrasī pāṭṭādyām | Pāṭṭāgrāma-prabhṛiti grāmēśhu.

⁵ Instead of ap-īlara- nearly all the other plates of the same dynasty have api cha

⁶ Originally rājūftra- was engraved, but the akshara ra is struck out

⁷ Originally -grāmā-prabhṛitiśhu was engraved, with a sign of anuvāda above the line, between śi and shu, but the word prabhṛitiśhu is struck out again, and the sign of the vowel ś above the mē of grāma is faintly visible on the back of the impression

⁸ One would have expected here dāta nālukā ānkē=pi nālukā 10 sa-jala-ssthaldh sa lavan-dkardh, etc.

⁹ Read °ddhā

¹⁰ Originally -Bhārmīya- was engraved, read Maudgala-gōtrāya Maudgaly-Āngirasa-Bhārmīya-tribhavarāya

¹¹ Read -śr Imdrā°

¹² Read pakshē=akshaya-

¹³ Read -karatal-ōdaka pūrcam

¹⁴ Read °dēy=dsām (for simply °dēyā).

¹⁵ One would have expected pradattā, see above, note 8

¹⁶ Here follow the seven verses commencing Bhūmim yath prati-grahātī, Śākhā bhadr-dānam, Bahubhira vasudhā, Sva dattīm para-dattīm ed, Shashīm varsha sakasrūni, Gām=śkām, and Sarvān=śīdān=bhāṭīnāḥ

34 Maṅgalaṃ mahā-śrīḥ || Saṃvat 1189
J[y*]śeṣtha-vadī 8 Sa(śa)nau | Likhitaṃ ch-ēdam bhāṅkura-Vi[shṇu]n¹-
ēti [||*]

**B.—MACHHLISHAHR PLATE OF GŌVINDACHANDRA
OF [VIKRAMA-]SAMVAT 1201.**

This is a single plate which was found, in September 1888, in a field close to a small hamlet seven miles north of Māchhlīshahr (Ghūswā) in the Jaunpur district of the North-Western Provinces, and is now in the Lucknow Museum. It measures about 1' 3 $\frac{1}{4}$ " broad by 11 $\frac{1}{2}$ " high, and is engraved on one side only. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2 $\frac{1}{2}$ " in diameter and bears the same legend and emblems as the seal of the inscription A, but apparently not so well preserved. The plate contains 29 lines of writing which, on the whole, is well preserved. The size of the letters is between $\frac{1}{4}$ " and $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer has done his work well, and in respect of orthography, therefore, it need only be stated that, except in the word *babhrāmur*—in line 9, the letter *b* is denoted by the sign for *v*, and that the dental sibilant is occasionally employed instead of the palatal.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*, who records that, on Monday, the *Akshaya-tṛtīyā tithi* of the bright half of the month *Vaiśākha* of the year 1201 (given both in words and in figures), after bathing in the Ganges at Benares, he granted the village of *Pērōha* in the *Mahasōya pattalā* to the *Paṇḍita Vamśadharaśarma*, son of the *Paṇḍita Padmanābha* and son's son of the *Paṇḍita Bharata*, a Brāhman of the *Kāśyapa gōtra*, whose three *pravaras* were *Kāśyapa*, *Āvatsāra* and *Naidhruva*—The taxes specified (in line 20) are the *bhāgabhōgahara*, *pravāntikara* and *turushkadanda*. The grant (*tāmra*) was written by the *Kāyastha Dhandhūka*.²

About the exact equivalent of the date I am somewhat doubtful. It is true that, for the *Chaitrādī* *Vikrama-Samvat* 1201 current, the date would regularly correspond to Monday, the 19th April A.D. 1143, when the third *tithi* of the bright half of *Vaiśākha* ended 21 h 52 m. after mean sunrise. But as current years are only quoted very exceptionally, and as for the *Kārttikādī* *Vikrama-Samvat* 1202 expired the date would correspond to Monday, the 15th April A.D. 1146, which was entirely occupied by the third *tithi* of the bright half of *Vaiśākha*, I am rather inclined to assume that this is really the day on which the grant was made, and that in the inscription the year 1201 has been quoted erroneously instead of 1202.³

Regarding the localities I can only say that the *Mahasōya pattalā* of this inscription undoubtedly is the same district which in an inscription of *Jayachandra*⁴ is called the *Mahasō pattalā*.

EXTRACTS FROM THE TEXT.⁵

12 śrīmad-Gōvīndachandradēvō vijayī ||⁷ *Mahasōya-*
pattalāyām | *Pērōha-grāma-nivāsino* m[kh]ila-janapadān-upagatān=apī cha
rāja-rājñi-yuvarāja-mam-

¹ I am somewhat doubtful about the *akṣhara* in brackets, above it the sign for the medial *ś* was engraved, but has been struck out again. The *Bhāṅkura* *Vishṇu* wrote the grant of *Gōvīndachandra* published above, Vol IV p 113 f.

² This very probably is the same writer who in another inscription of *Gōvīndachandra* is described as the '*Bhāṅkura Dhādūka*;' see above, Vol IV p. 114, inscription L.

³ There are numerous other dates, of both the *Vikrama* and the *Śaka* era, in which we find the same error.

⁴ See above, Vol IV p 122, line 18 of the text.

⁵ From an impression supplied by Dr. Führer.

⁶ Up to this, the text is practically identical with the text of the *Kamauli* plate of *Gōvīndachandra*, published above, Vol IV p 100 f.

⁷ This and the other signs of punctuation in lines 12-19 are superfluous.

- 13 tri-purôhita-pratîhâra-sênâpatî-bhândâgârîk-âkshapatalîka-bhîshag-naimittik-ântahpunka-
dûta-karituragapattanâkarasthânagôkulâdhikârî-purushân=âjñâ-
- 14 payati vô(bô)dhayaty=âdîsatî cha yathâ | viditam=asa(stu) bhavatâm | yath=
ôparîkhitâ-grâmah sa-jala sthalah sa-lôha-lavan-âkarah sa-matsy-âkarah
sa-ga[r*]tt-â(ô)-
- 15 sharah sa-madhûk-âmra-vana-vâtîkâ-vitapa-trîna-yûti-gôchâra-paryantah s-ôrddhv-âdhas=
chatur-âghâta-vîsuddhah sva-sîmâ-paryantah samvatsarânâ[m êka]¹dhîka-dvâdâśa-
satêshu
- 16 Vaisâknê mâsî sūkta(kla)-pakshê śkshaya-tritîyâyâm tithau Sôma-dîné
śnkê-pî samvatâ 201² Vaisâkha-sudî 3 Sômê śdy=êha śrîmad-V&ra[na]syam³
Ga[ng]âyâm snâtvâ vidhivan=mant[r]a-
- 17 dēva-muni-manuja-bhûta-pitrî-ganâms=tarppaytvâ tîmîra-patala-pâtana-patu-mahasam=
Ushnarôchisham=upasthây=Aushavî(dhî)patî-śakala-śêkharam samabhy archchya
tribhuvana-trâtur=bhaga-
- 18 vatô Vâsudēvasya pûjâm vi[dhâ]ya prachura-pâyasēna havishâ havîrbhujam hutvâ
mâtâpitrôr=âtmanas=cha punya-yaśô-bhîvridhdhayô śsmâbhîr=ggôkarnna(rûna)-
kusalatâ-pûta-ka-
- 19 ratal ôdaka-pûrvvam Kâsya(śya)pa-gôtrâya | Kâsya(śya)p-Âvatsâra-Nandh[r]jura-
tripravarâya | pamdiva(ta)-śrî-Bnarata-pautrâya | pandita-śrî-Padmanâbha-
putrâya | pandita-śrî-Vamsâdhara-
- 20 śarmman[ê*] vrâ(brâ)hmanâya chandr-ârkkam yâvach=chhâsanîkritya pradattô
matvâ yathâdîyamâna-bhâgabhōgakara-pravanîkara-turushkadanda-prabhritî-sarvv-
âdâyân=âjñâ-vidhēyîbhūya dâsya-
- 21 th=êti || chha || Bhavanti ch=âtra ślôkâh ||⁴
- 22 || chha ||⁵Etat[=tu] tāmra[m=akhi]la-kshîtipâla-manhî-
- 23 śrēñî-nighrîshṭa-charanasya tad=asya râjñah | kâyastha-ratnam=alîkhad=
vivu(bu)dh-aika-va(ba)ndhur=Ddhandhûka ity=amarasindhu-vîsuddha-kîrttîh ||
chha || ||

C.—BANGÂVAN PLATE OF GÔVINDACHANDRA AND HIS QUEEN
GÔSALADĒVÎ, OF [VIKĒMA]-SAMVAT 1208

This also is a single plate which was found, in December 1887, in a field near the village of Bangâvan in the Daryâbâd pargana of the Râmsanehî-Ghât tahsîl of the Bâra Bankî district of Ondh, and which is now in the Lucknow Museum. It measures about 1' 5¼" broad by 1' high, and is inscribed on one side only. At the lower proper left corner a square piece, about 1½" broad by 2¼" high, is broken away, causing the loss of about four *aksharas* at the end of each of the lines 19-25, otherwise the plate is well preserved. In the centre of the upper part it has a ring-hole, through which passes a ring, with a circular seal which is about 2½" in diameter and bears the same legend and emblems as the seal of the inscription A⁶. The

¹ The reading of the letters in these brackets is doubtful, because some correction has been made here in the plate, originally there was not room for more than one *akshara* between 'nam and dhîka. Read 'nâm=êl ddhîka-

² Read *samvat 1201*, the figure for the unit (1) is quite clear and distinct, and cannot be read differently

³ Read -*Vârnasyârî*

⁴ Here follow the twelve verses commencing *Bhûmîr yath pratisgrîhntî, Śankham bhadrâsanam, Sarcn=êlân=bhâvânah, Bahubhîr=vasudhâ, Gâm=êkâm, Taddgânîm sahasrâna. Sva-dattâm para dattâm vâ, Shashtîm varîṣa sahasrâni, Vârî-hînêshv=aranyêshu Na visham visham, Yân=îha datlânî, and Vât dâhira-vibhramam*

⁵ Metre *Vasantatilakâ*.

⁶ So far as I can judge from the impression sent to me, the legend on the seal actually is *grîmad-Gôvîndachandradêvî*, in Nâgarî letters between ½" and ¾" high, and the Garuda above it seems to be very much like the figure of Garuda on the Mândhâtâ plates of Javāsîmbha, above, Vol III p 50, Plate

plate contains 25 lines of writing. The size of the letters is about $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. The writer and engraver have done their work in a rather slovenly manner so that the text contains a large number of minor mistakes. As regards orthography, the letter *ḥ* is denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, *j* is used instead of *y* in *-parjantah*, l 16, and the word *śekhara* is written *śēshara*, in line 19.

This is another inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvīndachandradēva*¹. The king records in it that, on Tuesday, the full-moon tithi of Kārttika of the year 1208 (given both in words and in figures), his queen, the *Paṭṭamahādēvī Mahārājñī Gōsaladēvī*, endowed with all royal prerogatives, after bathing in the Ganges at Benares near (the temple of) the god Lōlārka,² in the presence of that deity, with the king's consent, gave the village of Gatīara in the *Bhimamasyūtāsa* . . .³ *pattalā* to the *Thakkura* *Apataśarman*, son of the *Thakkura* . . .⁴ and son's son of the *Thakkura* *Kulhā*, a Brāhman of the *Vasishtha gōtra* and student of the *Chhandōga śākhā* (of the *Sāma-vēda*), who had come from *Pāṭaliputra*.—The taxes specified (in line 22) are the *bhāgabhōgākara* and *pravanihara*. The writer's name either was not given or is broken away at the end of the inscription.

The date is irregular;⁵ for the full-moon tithi of Kārttika of Vikrama-Samvat 1208 current ended 17 h 43 m after mean sunrise of Monday, the 6th November A D 1150, and that of Vikrama-Samvat 1208 expired, 3 h 58 m after mean sunrise of Saturday, the 27th October A D 1151. The date would be incorrect also for Vikrama-Samvat 1209 expired but correct for both 1206 and 1210 expired.

Of the localities, *Pāṭaliputra* is the modern Patna in the Patna district of Bengal, the village *Gatīara* and the *pattalā* in which it was situated I am unable to identify.

EXTRACTS FROM THE TEXT⁶

- 12 7-śrīmad-Gōvīndachandradēvī(v6) v[1]jayī
 13 *Bhimamasyūtāsa* . . .⁸-*pattalāyām* *Gatīars-grāma-nivāsino* *nyī(kh)la janapadān=*
u[pa]gatān=api cha rāja-rājñī-mamtri-purōhita-pratīhāra-s[ḥ]nāpati-*
 14 [*bh*]āmdāgārik-ākṣhapatalika-bhūshag-ni(nai)mittik-āntahpurika-sū(dh)ta-karituraya(ga)-
pattanākarasthānagōkulādihikāri-purushān=ājñāpayati(ty)=ādīśati
 15 *vō(bō)dhayati cha | yathā⁹ viditam=astu bhavatām yath=ōparīkṣita-grāmah*
sa-jala-sthalah sa-lōśla(ha)-lavan-ākaraḥ sa-gartt ōsharah sa-na(ma)dhūkah(ka)-
chūta-da(va)na-vitapa-[vā]ti-
 16 *kā-trīpa-yūti-gōchāra-parja(rya)ntah s-ōrddh[v*]-ā[dha]ś=chatur-āghāta-vīsu(śu)ddhah*
sva-sā(sī)mā-paryantah |¹⁰ samvatsarāṇām¹¹ aśh[t]āvī(dh)ka-dvādatya(śa)-*
sa(śa)tēshu Kārttikē māsi [su(śu)]klā-

¹ Compare the inscription of Gōvīndachandra and his queen *Nayanakōḥidēvī* of V 1176, above, Vol IV p 107, F

² *Lōlārka* is a form of the Sun

³ The two last *akṣaras* of this name are illegible in the original

⁴ The part of the plate which contained the name is broken away

⁵ Compare *Ind Ant* Vol. XIX, p 367, No 184 (where on p 368, line 2, '16 October' is a misprint for '15 October')

⁶ From an impression supplied by Dr Führer

⁷ The inscription begins with the words *Om Om siddhik* (instead of *Om svasti*), otherwise the text, up to this, is practically identical with that of the *Kamauli* plate of Gōvīndachandra, published above, Vol IV p 100 f

⁸ Here two (apparently damaged) *akṣaras* are illegible in the impression

⁹ This word is superfluous

¹⁰ This and the other signs of punctuation in lines 16-22 are superfluous

¹¹ Read **rānām*

- 17 pakvē(kshē) paurnnamāsyām tithau Bh[au]ma-dinē škvē(nké)-pi samvat
1208 Kārttika-sudi 15 Bh[au]mē || ¹tad-ōtat-sammatyā
samastarājaparakriyōpēta-sarvvālamkā-
- 18 ravibhūshita-va(pa)[tta]mahādēvi-mahārājñī-srī-Gōsaladēvibhih śrīmad-Vārānasyām
Kārtti[kī]-parvvanī dēva-srī-Lōlārkkā-sannidhō(dhau) Gangāyām snātvā [timī]-
- 19 ra-patala-pā[ta]nam²=Ushnarōvi(chi)sham=upasthāy=Aushadhīpatī-sa(śa)kalā-
[śē]sha(kha)ram samabhyarchchya trilu(bhu)vana-trātur=Vāsudēvasva(sya)
pūjām vidhāya havishā havirbhujam [hutvā mātā]-³
- 20 pitrōr-ātmanas=cha punya-yasō(sō)-vi(bhū)vridhayō svargga-dvāra-kapāt-ārggal-
ōdghātanāya⁴ āyuh-śrēyah-kām-ārthē va(cha) | dēva-srī-Lōlārkk-āgrē
gōkar[nn]a-ku[śalātā]-
- 21 pūta-karatal-ōdaka-pūrvam=asmābhīh⁵ Pātali(ī)putra-vinirggatāya [Chchha]ndōga-
sā(śā)kh-ādhyāyinē Vasishtha-gōtrāya thakkura-srī-Kulhē-pautiāyā(ya) | ⁶tha-srī-
. 7
- 22 putrāyā(ya) | ⁶tha-grī(śry)-Anatasa(śa)rmanē vrā(brā)hmanāsa(ya) śāsānikritya
pradattō matvā yathādīyamāna-bhāgabhogakara-sra(pra)vanika[ra*]-prabhṛti-
sa[ma*]st-ādāyān=[ā]nā-śrava]-
- 23 na-vidhēvi(yi)bhūyabhūya⁸ dāsyap(th)-ōta || chchha || Bhavanti ch=ātra dharm-
ānusam(śā)sinah ś[ī]lōkāh |⁹

No 16 — SIX EASTERN CHALUKYA COPPER-PLATE INSCRIPTIONS

By F KIELHORN, PH D, LL D, C I E., GOTTINGEN

A.—ĒDĒRU PLATES OF VIJAYĀDITYA II

[A.D. 799-843.]¹⁰

These plates were found, about twenty-five years ago, at the village of Ēdēru (the 'Ēedra' of the *Indian Atlas*, map 94, long 80° 48' E, lat 16° 43' N) in the Nūzividu Zamindārī of the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Pandit S M Natesa Sastri, in the *Indian Antiquary*, Vol XIII. p 55 ff.,¹¹ I re-edit it from an excellent impression, supplied to me by Dr Hultsch.

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 7" broad by 2 $\frac{7}{8}$ " high. The plates have slightly raised rims,

¹ One would have expected here *asmāt sammatyā*, see above, Vol IV p 109, l 19 of the text

² Read -pātana-pati mahāsam=

³ The *āksharas* in brackets at the end of lines 19 22 are broken away

⁴ Read *ōtandya*=

⁵ This *asmābhīh* is superfluous

⁶ I.e. *thakkura*-

⁷ Here three or four *āksharas* are broken away

⁸ Read *-vidhēyibhūya dā*

⁹ Here follow the four verses commencing *Bhūmim gah pratigrihṇati, Śāṅkham bhadr-āsanam, Gāma-
lāṅgam, and Shashtim varsha-sahasradni*

¹⁰ Here and below I add the times of the reigns of the donors, from Dr Fleet's account of the Eastern Chalukya dynasty in *Ind Ant* Vol. XX, to indicate in a general way the period to which each of the six inscriptions belongs

¹¹ Compare also Dr Fleet in *Ind Ant* Vol XX p 101, H.

and are strung on a ring which had not been cut yet when the impression was taken by Dr Hultsch. The ring is about $3\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the base of an elliptical seal, about 2" by $1\frac{1}{4}$ " in diameter. The seal bears across its breadth the legend *śrī-Tribhuvanakuṣa* (for *°nāmkūśa*), with, below it, an expanded lotus flower, and, above it, the sun within the moon's crescent — The writing, which is rather roughly engraved, is, on the whole, well preserved. The characters belong to the southern class of alphabets, and are of the regular type of the period and part of the country to which the inscription belongs. As regards individual letters, it may be stated that for *kh* (which occurs in *pramukhān*, l. 15, and in *khaṇḍika*, l. 21) and for *b* we have throughout the older square forms, and that, with perhaps one exception,¹ the older, not the later cursive, form is also used in the case of *l*. It may moreover be noted that the sign for *b* is generally open on the left (or proper right) side — a form of *b*, which is employed throughout already in the Chīpurupalle plates² of Viṣṇuwardhana I of A. D. 632 — and that occasionally a similarly open sign³ is used for *j*, *e* *g* in *Dharmaj[ā]nuja*, l. 11, and *a(ā)jñapti*, l. 25. Final forms of consonants occur for *n* in *pramukhān*, l. 15, and perhaps for *m* in *sva-datt[ā*]m*, l. 27, and *vasundharām*, l. 28. The size of the letters is between $\frac{1}{16}$ " and $\frac{1}{4}$ " — The language is Sanskrit and, with the exception of three verses at the end, the inscription is in prose. The text generally is plain, but contains a number of mistakes, due to carelessness of either the writer or the engraver. Whether the word *kūṭaka*, which in line 15 occurs in the place of the usual *rāshtrakūṭa*, is correct or not, I am unable to decide. In respect of orthography, it may suffice to state that the Dravidian *ḷ* is used in *kaladhautā*, l. 12, and in the names *Ohalukhyānām*, l. 4, *Palla-bhatt[ā*]rah[ā*]ya*, l. 20, and *Bolarenduwaṭi*, l. 24, that the sign of the medial *ā* is frequently omitted,⁴ and that the word *padma* is spelt *patma*, in line 9.

The inscription is one of the Eastern Chalukya Vijayāditya [II. Narēndramrigarāja], the son of Viṣṇuwardhana [IV] and son's son of Vikramarāma (i.e., apparently, Vijayāditya I.) It records the grant, on the occasion of a solar eclipse, of part of the village of *Va[nd]rupite[y]u* in the *Kanderuvādi-vishaya*, to a Brāhman named *Palla-bhattāraka*, an inhabitant of *Minamini*. The *Ājñapti* (or *dātuka*) of the grant was *Boḷama*.

The inscription is not dated. Of the localities, none of which have been identified, the *Kanderuvādi* (or *°vāṭi*) *vishaya* is mentioned in *South-Ind Inscr* Vol I p. 40, l. 43, and p. 45, l. 21, and was most probably mentioned also at the end of line 16 of the inscription published *ibid* p. 33 and *Ind Ant* Vol XX p. 415, which mentions the villages of *Va[nd]rupite[y]u*⁵ and *Korrapaya* (or *°pappu*) of the present inscription⁶. Below, p. 129, text l. 23, mention is made of the *Uttarakanderuvādi vishaya*.

¹ I refer to the sign for *ḷ*, used in *-gan-dlakamṭāya* in line 20, which comes very near to the later cursive form.

² See Plate xxvii of Dr. Burnell's *South Indian Palaeography*. Occasionally the open form of the square *b* occurs also in other early Eastern as well as Western Chalukya inscriptions. It is met with also in Pallava and Eastern Ganga inscriptions, and is used throughout in the Chikkalla plates of Vikramādityavarman II (above, Vol IV p. 195), while in the Gōḍāvarī plates of Prithivīmalla (*Jour. Bo. As. Soc.* Vol XVI p. 116) it occurs only once or perhaps twice, out of six times.

³ On the open *j* see below, p. 122.

⁴ The only important omission of the sign for *ā* occurs at the end of line 5, where it might seem doubtful whether the proper name, given there, should be read *Vikramarāma* or *Vikramardma*. In favour of the former reading one might perhaps quote the name *Viṣṇurama* which occurs above, Vol IV p. 310, ll. 3 and 4 of the text, but the fact that in the present inscription the name is immediately preceded by the word *abhiroma* in my opinion, renders it certain that *Vikramarāma* is really intended.

⁵ See below, p. 120, note 10.

⁶ With the name *Renduvati* in line 24 of the present inscription one might compare *Rendu(ṭu)vadala* in *Ind Ant* Vol XIII p. 186, ll. 18 and 21.

TEXT¹

First Plate

- 1 Svasti [i^s] Śīmatām sakala-bhuvana-samstūyamāna-Mānavyasagôtr[â*]nām Hāri-
 2 tiputrānām² Kausīki-varaprasā[dâ*]-labdha-rājyānām bhagavan-Nâr[â*]yana-prasāda-
 sam[â*]-
 3 sādita-vara-varāhalāñchhan-ékshana-kshana-vasīkrit- ā r ā t i m a n d a l ā n ā m³ aśva-
 4 mēdh-āvabhritā(tha)snāna-pavitri(tri)krita-vapushām Chalukyānām kulam=alamka-
 5 rishnô[r]= vviividha-yuddha-labdha-vijayasiddhê[r*]= bhuvana-mauô-bhirāma-
 Vikramar[â*]-
 6 masya pautrah pratâpāvanata-paramandala-nripatimandalasya śrī-Vi-
 7 sh[n]uvandha(rddha)na-mah[â]rājasya priya-tanayah⁴ nija-bhujā-nisit-[â]sidh[â]-

Second Plate, First Side

- 8 rā-prasamita-parachakra-vikramah⁵ śak[t]itray-ālamkrita[h] kshīra-sāgara
 9 iva Lakshmi-prabhā(bha)vô dinakara iva satata-rañjita-patmah⁶ śasādha-
 10 ra iva [ku]mudavana-priyô Dharmmaja iva nija-dharmma-nirmmalô
 11 Dharmmaj-[â]nuja iva Dussāsana-kshaya-karah⁷ Mēsur=iva sthira-sthi-
 12 tir-atula-tulādhritā - k a l a d h a u t a - d h a u t a - d u r b a l a - m a l i n a h⁸ para-
 13 mabva(bra)hmanyô Vishnu(shnu)r=iva jishnu(shnu)[h*] samastabhuvan-
 [â*]śraya-śrī-Vīja-
 14 yāditya-mahārājādhīr[â*]ja-paramēśva[râ*]- b h a t t ā r a k a h Kanderuv[â*]-⁹

Second Plate, Second Side.

- 15 di-vishayê¹⁰ Va[nd]rupiçte[y]u-nāma-grāmasya kūtaka-pramukhān
 16¹¹ kutumbinas=sarvvān=ittham=ājñāpayati [i*] Viditam=astu vô=smābhīh¹²
 17 Minamini-v[â*]stavyāya Kāśyā(śya)pa-gôtrāya Āpastabham-sûtrāya Tattri¹³
 18 ya-bva(bra)hmachārīnê¹⁴ Tu(tū)rkaśarmma-trēdi-pautra¹⁵ vēda-vēd[ām]ga-vi-

¹ From impressions supplied by Dr Hultzsch² Read *Kausīki*.³ Read *°nām=afva*.⁴ Read *-tanayô*⁵ The third *akshara* of this word looks as if *tya* had first been engraved and then altered to *tra*⁶ Read *padmah*, Mr Natesa Sastri read *rakshita-padma*. The sun always reddens the water-lilies, the king always pleased the goddess at fortune (*Padma*) or 1,000 billions (*padma*) of people. The moon is dear to the night-lotuses, the king was fond of fostering the happiness of (the inhabitants of) the earth⁷ Read *-karô*⁸ 'He washed off the dirt of the weak (i.e. the poverty of the needy) by the unprecedented (amount of) gold and silver (*kajadhauta*) which (equivalent to his own weight) was placed on the balance' Compare *Ind Ant* Vol XIII p 186, l 8 *antka tuladhrita-latakumbha-virānan-[â*]vadāta śari(†)rasya*⁹ The impression looks as if originally, between the *aksharas* *nde* and *ru*, the sign of *visarga* had been engraved¹⁰ Mr Natesa Sastri omits this name. By Dr Fleet (*Ind Ant* Vol XX p 101) it was read *Vamrupiçeyu* or *Vamrupiçeyu*. The village is the same which, as situated west of Korrappaṅṅu (see below, l 23) is mentioned in line 44 of the other known grant of Vijayāditya II, where the name by Dr Hultzsch was read *Vā[nd]h[rā]pe[dayā]*, and by Dr Fleet *Vāndrāpēdayā*; see *South Ind Inscr.* Vol I. p. 34, and *Ind Ant* Vol XX p 417¹¹ The sign of *anusvāra* in this word is placed within the sign of the vowel *i* of *bi*.¹² Read *cah*! *Asmābhīr=*¹³ Read *-gôtrāya=Āpastamba sūtrāya Tattri(†)ya-bra°* (or, perhaps, *°ya-sabra°*)¹⁴ Mr Natesa Sastri read this name *Turkavarmana*, but the third *akshara* is distinctly *sa* in the impression. The name *Turkavarman* occurs below, p 124, text line 20, and in a Pallava inscription, *Ind Ant*. Vol V p 155, l 20¹⁵ Read *-trivēdi; pautrāya*

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922

[illegible]

222

[illegible]

- 19 dē shatkarṃma-nīratāya ¹Dōṇaśa[r]mma-trivēdi-putrā ² bvā(brā)hmana-gu-
 20 na-gan-ālakamtāya⁴ Palla-bhatt[ā*]rak[ē*]ya sū[r*]yyagrahana-nīmi-
 21 ttē⁵ asminn=ēva grāmē ⁶dṽādaśa-khandika-kōdrava-bīja-samsthānam

Third Plate.

- 22 [kshētra][n=cha ?]⁷ | āvāsana[m] sarva-kara-paribhāri⁸ da[ttam | ?]
 Chat[u]r-avadhi⁹
 23 pūrvvataḥ Korraparu-sīmah(mā) dakṣha(kṣhī)nataḥ [ta]tākah paśchimataḥ Ra-
 24 mātī ntatarataḥ Renvu(ndu)vati Bolarenduvati [I*] tēttē¹⁰ chatu-avadhi [II*]
 25 ¹¹A(ā)jñaptir=asya dharmmasya nirmalō dharmma-sāgīamham¹² [I*]
 Bolama-nāma(mā) lō-
 26 kē-smit(n)= punya-chuttē(ttō ?) nar-ōttamah [II I*] Bahubhir=vvasudhā dattā
 bahubhiś=ch=ānu-
 27 pāltā [I*] yasya yasya yadā bhu(bhū)mis=tasya tasya tad[ā] phala[m*]
 I(II) [2*] Sva-datt[ā*][m]
 28 para-dattām vā yō harētū¹³ vasundharā[m] [I*] shashtim varsha-sahasrāni
 viśtā(shtā)sām(yām) jāyatē k[rī]mī[h II 3*]

ABSTRACT OF CONTENTS

The son's son of Vikramarāma (l 5), who adorned the family of the Chalukyas (l 4) who are of the Mānavya gōtra and are Hārītiputras (l 1), and who obtained the success of victory (vijaya-siddhi) in various battles —

The dear son of the Mahārāja Vishnuvardhana (l 7) —

The asylum of the whole world, Vijayāditya (l 13), the Mahārājādhirāja, Paramēśvara and Bhāṭṭāraka, who is most devoted to religion and is victorious like (the god) Vishnu, thus issues a command to all the cultivators, headed by the Kūṭakas, of the village of Va[nd]rupte[y]u in the Kanderuvādi-vishaya (l 15) —

"Be it known to you ' On the occasion of an eclipse of the sun (l 20), a field in this village, the extent of which is such that it may be sown with kōdrava¹⁴ grain to the amount of twelve khandikas, (and ?) a dwelling-place have been given by Us, with exemption from all taxes, to the Brāhman Palla-bhattāraka, an inhabitant of Minamini (l 17), who belongs to the Kāśyapa gōtra and Āpastamba sūtra, and is a student of the Taittiriya Vēda, a son of the student of three Vēdas Dōṇasarman and son's son of the student of three Vēdas Tūkaśarman "

The four boundaries are (l 22) On the east, the boundary-line of Korraparu, on the south, a tank, on the west, Ramātī, and on the north, Renduvati (and ?) Bolarenduvati

¹ This is the actual reading, and the name occurs, spelt in the same way, in other inscriptions, the correct spelling would be *Dōṇaśarmma*—

² Read *putrāya*

⁴ Read *-ālakamtāya*

³ Perhaps the intended reading is *brāhmanāya gu*

⁵ Read *tte=sminn=*

⁶ Instead of *khandika* Mr Natesa Sastri read *vēndika*, the correct reading has been already given by Dr Fleet, in *Ind Ant* Vol XX p 106, note 20. Compare also *ibid* Vol XIII p 250, l 27 of the text, *rājya-mānēna dvādaśa khondī(?) kōdrava bīja dvāpa kshētram*, and Vol XIV p 55, l 116, *dhānya khandakāni*.

⁷ The engraving is quite clear here, but I cannot read the *akshara* in these brackets with any confidence. The following sign of punctuation is superfluous. After *dāvānam* one would have expected *cha*.

⁸ Read *paribhārikṛtya*

⁹ Instead of this one would have expected *Tasya chatvārō=vadhayah*, or only *Tasy=advadhayah*.

¹⁰ Apparently intended for *tē chatvārō=vadhayah* — I suspect that some similar phrase is intended in line 45 of the other grant of Vijayāditya II (mentioned above, p 120, note 10), where the published texts have *cha[turviśatya] dattā[h*]* and *ētēśhām=apy=ava(?)tta*.

¹¹ Metro from here to the end. Slōka (Anuṣṭubh)

¹² Read *samgrahē*

¹³ Originally *harētī* appears to have been engraved, read *harēta*

¹⁴ *Kōdrava* is stated to be 'an inferior sort of grain, Paspalum frumentaceum'

Lines 25-28 give the name of the *Ajñapti*, Bolama, and contain two benedictive and imprecatory verses.

B — MASULIPATAM (?) PLATES OF VIJAYĀDITYA III.

[A D. 844-888.]

There is no definite information as to where these plates were found, or what became of them, but, judging from the dimensions, this may perhaps be a grant which is entered as follows in a memorandum of Sir Walter Elliot:—"5 Inscription on 5 plates, received from Mr Porter, Collector of Masulipatam, 19th December 1846, Vijayāditya Seal, a Boar, and *Tribhuvanāmkuta* Length $9\frac{1}{2}$, breadth, $3\frac{1}{2}$ Weight, 258 rupees" I edit the inscription from Sir W. Elliot's own impressions, supplied to me by Dr Fleet to whom I also owe the preceding information

These apparently are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures $9\frac{1}{2}$ " broad by about $3\frac{1}{2}$ " high. They were strung on a ring for which there is a hole on the proper right side of each plate. The writing on the original plates undoubtedly is well preserved, but the impressions contain some partially illegible passages, owing to the fact that many letters in the original are blocked up with hard rust, which was not cleaned out before taking the impressions.¹—The writing is well done, and carefully engraved. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, the chief points to note are, that for *h* and *l* everywhere the later, cursive forms are used, while for *b* we have the older square form, and that the signs for both *b* and *j* throughout are open on the left (or proper right) side. Of the open *b* I have spoken above, p. 119. The open *j* is used occasionally already² in the *Ēdru* plates of Vijayāditya II. (above, p. 120), and in the *Ahadanākaram* plates of Vishnuvardhana V. (*Ind Ant* Vol XXII p. 186, e.g. in *kanadirajul*, l. 30). It is also found now and then, more or less developed, in Eastern Ganga inscriptions, e.g. in lines 1 and 2 of the *Chicacole* plates of Indravarman of the year 146 (?) and in line 25 of the *Vizagapatam* plates of Dhānādravarman of the year 254 (*ibid* Vol. XIII p. 123, and Vol XVIII p. 144); and it occurs pretty frequently in the *Chikkulla* plates of Vikramādravarman II (above, Vol IV p. 195), which have also the open *b*. And both the open *j* and the open *b* are used throughout in the two *Bāna* inscriptions, published in *Ind Ant*, Vol. X p. 39, which therefore, in this respect, come nearer to the present inscription than any other records examined by me.³ Of final consonants which are not joined with a following letter our inscription only contains *t* (in *kānachit*, l. 29) and *n* (in *pramulhān*, l. 18, *pārthivēndrān*,

¹ For an account of the contents of the inscription see Dr Fleet in *Ind Ant* Vol XX p. 103, J.

² Excepting the word which precedes the name *Tārkkatarmamānā* in line 20, and one or two *akṣharas* in the names of villages, the illegible passages cause little difficulty.

³ I do not venture to quote with confidence the Nellore district plates of Vishnuvardhana II of A D. 664 (*Ind Ant* Vol VII p. 186) where the open *j* seems to occur in *Bādradāya*, l. 18, and *svamulā śyād*, l. 67.—The Tables in Dr Burnell's and Prof. Bühler's works on Indian palaeography contain no specimen of the open *j*.

⁴ On the Plate facing page 167 of *Ind Ant* Vol X there are photolithographs of two short Pāṭṭadakal inscriptions, one of which has the ordinary open *j* (consisting of three separate lines), while the other furnishes an instance of that peculiar form of the open *j*, which has a vertical line in the middle and three horizontal lines to the right of the vertical line. The origin of the latter form of *j*, which, together with the ordinary open *j*, is used e.g. in the spurious Merka plates (*ibid* Vol I p. 362), is well shewn by the different forms of *j*, employed in the *Chicacole* plates of Dhānādravarman (*ibid* Vol XIII p. 275, compare the different forms of *j* in e.g. *Nāgarāya*, l. 23, *nyā*, l. 7, and *cyāya*, l. 1). The origin of the later, cursive *j*, in my opinion, is equally well shewn by some forms of *j* in the *Alamāṇḍa* plates of Anantavarman of the year 804 (above Vol III p. 18, compare the forms of *j* in e.g. *janta jaya*, l. 6, and *nyā*, l. 8). Perhaps I may state here that a form of *j*, which comes very near indeed to the later cursive *j*, is used already in the grant of Attivarman (*Ind Ant* Vol IX p. 102, e.g. in *jana*, l. 3, and *gyas*, l. 6), which shews an early form of the Grantha alphabet and is, in my opinion, not later than A D. 650.

l 33, *pratāpavān*, l 35, and *śrīmān*, l 38) Of these two, *t* is denoted by the ordinary sign for *ta*, and *n* by a slightly smaller form of the ordinary sign for *na*, with the sign of *vr̥d̥ma*, which hardly differs from the sign of the superscript *r*, placed above them. The size of the letters is between $\frac{1}{2}$ " and $\frac{1}{4}$ ".—The language is Sanskrit. In addition to four benedictive and imprecatory verses and two others which give the names of the *Ajñapti* and the writer, the text contains five verses eulogizing the donor and his predecessors and the donee, the rest is in prose. Verse 3 does not admit of a proper construction, and in verse 5 an essentially necessary word is omitted. The orthography calls for no remarks.

The inscription is one of the Eastern Chālukya Vijayāditya [III Guṇaka], the son of Viṣṇuvardhana [V] who was the son of Vijayāditya [II. Narēndramrigarāja], here also called Chālukya-Ārjuna. It records that, apparently as a reward for advice which was given in the matter of the defeat of an enemy named Maṅgi, the king, on the occasion of a lunar eclipse, granted the village of Tranda[pa]ru in the Guḍravāra-vishaya to the Brāhmaṇa Vinayadīśarman, a son of Dāmōdaraśarman and son's son of Tūrkaśarman who was an inhabitant of Urputūru. The *Ajñapti* of the grant was Pāndarāṅga (whose name occurs again below, p 130, text l 46, where a grandson of his is mentioned), and the writer Katta[y]a.

The inscription is not dated. Of the localities, none of which have been identified, the Guḍravāra vishaya is also mentioned below,¹ p 137, text l. 22, and in *South-Ind Inscr* Vol I p 48, l 25. Below, p 141, l 22, the name of the district is spelt *Guḍrāvāra*, and an earlier form of the name is *Guḍrahāra*, in *Ind Ant* Vol XIII p 138, l 17, and Vol VII p 191, l 12, and a later one *Guddavāḍi*, *ibid* Vol XIV p 53, l 77, and Vol XIX. p 431, l 79.² The name of the village of Urputūru³ occurs *ibid* Vol XX p 416, ll 25 and 35.

On the rather scanty pieces of historical information furnished by the inscription compare Dr Fleet, *ibid* Vol XX pp 100-103, and Dr. Hultzsch, above, Vol IV p 226.

TEXT *

First Plate

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|---|--|------------------------------------|---|
| 1 | °Svasti [°] | Śīmatām | sakala-bhuvana-samstūyamāna-Mānavyasagōtrānām |
| | Hāritipu- | | |
| 2 | trānām | Kauśiki-varaprasāda-labha-rājyānām | Māṭṭigana-paripālītānām Svāmī- |
| 3 | Mahāsēna-pādānudhyātānām | | bhagavan-Nārāyana-prasāda-samāsādi- |
| 4 | ta-vara-varāha-lāñchhan-ekshapa-kshapa-vaśīkrit-ārātumandalānām=aśvamēdh-ā v a b h ṛ i - | | |
| 5 | [tha]snāna-pavitrikṛta-vapushām | Chālukyānām | kulam=alamkarashṛōḥ |
| | samastabhūva- | | |

Since writing the above, I have been able to examine impressions, kindly sent to me by Dr Hultzsch, of the inscription (or inscriptions) on the Madras Museum plates described in Mr Sewell's *Lists of Antiquities*, Vol II p 24, No 174. I find that lines 1-33 of these plates contain a complete inscription of a Chōḷa chief named Śrīkaṇṭha, who is recorded to have given the village of Mandara to the god Śiva (under the name of Prētiśvara ?); and that in this inscription, exactly as is the case in the inscription B, here edited, the letters *j* and *ḍ* throughout are denoted by the ordinary open *j* and the open *ḍ*, while for *kḥ* and *ḷ* the later cursive signs are used—As Mr Sewell has not been well served by his native assistant, I may mention that the inscription referred to—it is rather carelessly written—gives the following line of chiefs, who are said to belong to the family of the Chōḷa Karikāla: Sundarananda, Navarāma, Ereyamma, Vijayakāma, Virārjuna, Agraṇipūḍuḡa (!), Kōkili, Mahēndravarmaṇ, Ejaḷōḷa (!), Nripakāma, Divākara, and Śrīkaṇṭha who is described as *Chōḷa Kulanya Bdmah*. The inscription is not dated, and contains no historical information except what may be furnished by the given names.

¹ Above, Vol IV p 49, verse 18, a *Guḍravāra-dvaya* or 'pair of (districts called) Guḍravāra' is mentioned.

² [On Guḍdavāḍi: see above, Vol. IV p 83, note 5—E H.]

³ Perhaps this is 'Vupputuru,' *Indian Atlas*, map 76, long 80° 22' E., lat 16° 57½' N.

⁴ From Sir W. Elliot's impressions, supplied to me by Dr Fleet.

⁵ This word was perhaps preceded in the original by an ornamental design.

Second Plate; First Side.

- 6 nâsraya-śrī-Vijayāditya-mahārājasya sakala-dīgam[ga]nā-lalātikāyamāna
 7 yaśōmandalasya¹ Gaṅgakula-kālānalasya kalikāla-mada-bhañjanasya Chālukya-Ā-
 8 rjjuna-nāmadhēyasya | ²Utkhāta-sātataravāri-vidārit-ārnāgādhipasya ha-
 9 rinādhipa-vikramasya [1*] sōkākul-ārivanitā-nayanāmbu-sēkaḥ kōpānalah
 prasamam=ē-
 10 ti vinā na yasya | (||) [1*] Tasya priya-tanayah sarvvalōkāśraya-śrī-
 Vishnuvarddhana³-mahā-

Second Plate, Second Side.

- 11 rājah || ⁴Yasminn=ārūdha-dantany=ari-kulam=adhisamrōhati kshamābhṛid-agram
 yad-bāhāv=ātta-
 12 khaḍgē ripuyuvati-karā grīhṇatē chāmarāṇi [1*] ābaddhāyām bhrukutyām
 madhu ripu-
 13 bhavanē yasya badhnanti bhringā yad-dhāmany=ājibhēri-dhvananam=anu
 śivās=śatru-
 14 dhāmni dhvananti || [2*] Tasya priya-tanayah | Kāntēr=induh⁵
 kshamāyāḥ kshītir=amara-tarus=tyāga-śaktēh
 15 pratāpasy=ārkkas=śauryyasya simhō jaladhīr=api mahāsa[t*]tvatāyā yath=āyam [1*]
 sthānam

Third Plate; First Side.

- 16 syād=ēvam=anyan=na hi bhavati mam=ēt=iva bhītan=ntā[nta]m nityam
 sarvv-ātmanā yam prabhajati vimu-
 17 khē yatra n=ānya-pratishtham | (||) [3*]⁶ Sa samastabhuvanāśraya-
 śrī-Vijayāditya-mahārājah⁷ Gudravāra-
 18 viśhayē sarvvān=ēva rāshtrakūta-pramukhān kuṭumbina ittham=ājñāpayati [1*]
 Vīdita-
 19 m=astu vō=smābhīh Urppuṭūru-vāstavyasya Kauśika-gōtrasya Āpastamba-
 20 sūtrasya Veṇṇi(ṇṇi)[yā?]ma . . sya⁸ Tūrkkasarmmapaḥ pautrāya śaṭkarmma-

Third Plate; Second Side.

- 21 niratāya Taittirīya-grīhasdhā(sthā)ya vēda-vēdānga-vidah Dāmōda-
 22 raśarmmapah putrāya | Yash=shaṇṇān=dēhabhājā[m=ava]i[ta]-jagatā[m=]
 abh]yajaushid=arinām
 23 varggam yam prāpya Pamkēruhabhuvam=api cha vyasmara[d=brahma]-⁹
 lakshmīḥ [1*] gōshthi-jōsham gu-

¹ Originally *māndalasya* was engraved, but the *d* of *mā* has been struck out.

² Metre Vasantatilakā

³ Originally, over the *e* of *varddhana*, part of the vowel *e* was engraved.

⁴ Metre of verses 2-4 Sragdharā.

⁵ This sign of *visarga* was originally omitted.

⁶ The general sense of the verse is, that beauty and the rest eagerly pay homage to the king, aware that even the moon etc would not be so suitable a home for them, but the verse, in my opinion, does not admit of a proper construction

⁷ Here, and in other places below, the rules of *samās* have not been observed.

⁸ The *akṣara* which precedes the syllable *syā* is quite illegible

⁹ The two *akṣaras* in these brackets are illegible, but have, I think, been correctly supplied, compare *brāhmaṇi-bhāṣara-dyutiḥ*, 'resplendent with holiness,' in *South-Ind Insor* Vol. I p 45, l. 26.

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- 24 nânâm=abhaṣata nīkarō yatra cha kv=āpy=alabdhā na[r]mm-ālapē=pi vāpi na
bhavati vitathā satya-
25 sandhasya yasya I(II) [4*] Hatvā¹ Mamgūṇ vijita-sakal-ārāti-bhūpāla-
varggam rāg-ōdrékād=dhasita-nṛpa-

Fourth Plate, First Side

- 26 ti-tyā[ga]-ś[au]ryya-pratāpam [1*] nânā-hēty-āhata-haya-bhat-ōnmatta-hasti-
prakīrnō(rnnē) yuddhē yasya
27 dvi[ja]-gana-varasy=ādabhut²-ādēśa-tushtah³ I(II) [5*] Tasmai Vinayadīśarmmanā
chandrāgrahana-nimittē sarvva-kara-
28 parihārīkrītya Tranda[pa?]ru-nāma-grā[mō da]ttah [1*] Tasy=āvadhayaḥ pūrvvatō
dakṣhina-
29 taś=cha Amgalūru paśchimataḥ Ve[1]pūru uttarataḥ Chavi[ta?]paṇu [11*] Asy=
ōpuri kēnachit bādha
30 na karttavyā [1*] yah karōti sa pañchabhūḥ mahāpātakaḥ=yyuktō bhavati [11*]
Vyāsēn=āpy=uktam [1*] ⁴Sva-dattām

Fourth Plate, Second Side.

- 31 para-dattām vā yō harēta vasundharām [1*] aṣaṣti-varsha-sahasrāni
viśtā/shthā)yām jāyatē kṛmih I(II) [6*] Bahu-
32 bhuḥ=vvasudhā dattā bahubhūḥ=ch=ānupālītā [1*] yasya yasya yadā [bhū]mis=
tasya tasya tadā phalam [11 7*]
33 ⁵Sarvān=ētān=bhāvmah pārtthivēndrān bhūyō bhūyō yāchatō Rāmabhadraḥ [1*]
sā-
34 mānyō=yan=dharmma-sētur=nnripānām kālō kālō pālaniyō bhavadbhūḥ || [8*]
⁶Ājñaptir=asya dharmma-
35 sya vikram-ākṛānta-sātravaḥ [1*] dvitīya iva Bībhatsuh Pāndarāṅgah
pratāpavān I(II) [9*] ⁷Śivam=a-

Fifth Plate.

- 36 stu sarvva-jagatām parahita-niratā bhavantu bhūta-gaṇā[h 1*] [d]ōshāḥ
prayantu nāśam
37 tushthatu suchiram jagati dharmmah || [10*] Putrah⁸ śri-Mādha[va*]sya
spu(sphu)tam=i-
38 dam=alikhach=chhāsanam Katta[y]-ākhyah⁹ śrīmān sacchobhila-yuktō
39 nripavara-Vijayāditya-rā-ājñay[ā tu | prāptaḥ pāra]¹⁰m ka[lā]nām kṛtiṣhu
cha kuśalō=tya-
40 ntam=īśāna-pautō nânā-sāstr-ārthha-[śā]li parahita-niratō hēmakār-āgraganyaḥ || [11*]

ABSTRACT OF CONTENTS.

The asylum of the whole world, the *Mahārāja* Vijayāditya (l. 6), who adorned the family of the Chālukyas (l. 5) who are of the Mānavya gōtra and are Hārītiputras (l. 1), was a fire of destruction to the Gaṅga family, and, as he broke the frenzy of the Kālī age, was named Chāluky-Ārjuna (l. 7)

¹ Metre: Māndākrāntā

² Over the *akṣara* dha the vowel e has been engraved, but it seems to have been struck out again.

³ The subject of the sentence apparently is *Vijayādityaḥ*, which must be supplied from the context.

⁴ Metre of verses 6 and 7 Ślōka (Anuṣṭubh)

⁵ Metre: Sālini.

⁶ Metre Ślōka (Anuṣṭubh)

⁷ Metre: Āryā

⁸ Metre: Śragdhara.

⁹ The letter in brackets may possibly be w.

¹⁰ The *akṣaras* in these brackets are doubtful.

(V. 1) Valorous like a lion, he with his unsheathed sharp sword split open (*the frontal globes¹ of*) the lordly elephants—his adversaries; the fire of his wrath is not extinguished unless it is sprinkled with the tears of the sorrow-stricken wives of his enemies

His dear son was the asylum of all mankind, the *Mahārāja* Viṣṇuvardhana (l. 10)

(V. 2) When he ascends his elephant, his enemies ascend the mountain-tops, when his arm takes the sword, the hands of the young women of his adversaries take up the chowries, when he knits his brows, the black bees² make honey in the palace of his adversary, when the war-drum is sounded in his abode, the jackals howl in the abode of his opponent

His dear son—who³ excels the moon in beauty, the earth in endurance, the tree of paradise in generosity, the sun in splendour, the lion in bravery, and the sea in greatness of disposition—the asylum of the whole world, the *Mahārāja* Vijayāditya (l. 17), thus issues a command to all the cultivators, headed by the *Rāshṭrakūṭas*, in the *Gudravāra-vishaya* :—

“Be it known to you! On the occasion of an eclipse of the moon (l. 27), the village of *Tranda[pa?]ru* (l. 28) has been given by Us, with exemption from all taxes, to the Taittiriya householder Vinayadīśarman (l. 27), a son of Damōdaraśarman and son’s son of the inhabitant of *Urputūru* (l. 19) the . . . ⁴ *Tūrkāśarman*, who belongs to the *Kauśika gōtra* and *Āpastamba sūtra*

(V. 4) He has conquered the host of the six enemies⁵ of mankind who have subdued all the world, when she came to him, the Glory of holiness forgot even the lotus-born Brahman; ⁶ in his society the assemblage of virtues find pleasure,⁷ such as they have nowhere experienced, true to his word he in jest even does not give utterance to false speech

(V. 5.) When on the field of battle, strewn with horses, soldiers and infuriated elephants that were struck down by various weapons, (*the king⁸*) had slain *Mangi*, who had defeated the whole host of hostile chiefs and in the excess of his fury had ridiculed the king’s liberality, bravery and power, he was well pleased with the marvellous advice of this best one of the twice-born”

The boundaries are (l. 28) : On the east and south, *Angalūru*; on the west, *Velpūru*; and on the north, *Chavi[ta?]paṇu*.

The rest of the inscription warns the people not to obstruct this grant, quotes three benedictive and imprecatory verses, ascribed to *Vyāsa*, (in verse 9) gives the name of the *Ājāpti* of the grant, *Pāṇḍarāṅga*, who for his prowess and valour in war is compared to *Bibhatsu*, i.e. *Arjuna*, (in v. 10) contains a prayer for the welfare of the people and the progress of religion, and (in v. 11) records that this edict (*śāsana*), by order of the king *Vijayāditya*, was written by the foremost of goldsmiths, *Katta[y]a*, the son of *Mādhava* and son’s son of *Īśāna*.

¹ There is no doubt that this was present to the mind of the author of the verse; compare, e.g., *Vdsavadattā*, p. 102, *harī kharaṇakhara-vidāritakumbhasthala-vikala vāraṇa*. According to Dr Fleet in *Ind. Ant* Vol. XX. p. 101, the word *adgadhāpa* would seem “to have a double meaning, and to indicate also a defeat of some hostile chief of the *Ndgas*”

² The presence of the black bees in the palace of the enemy as well as the howling of the jackals portend evil. Compare *Harṣacharita*, Bombay ed., pp. 180 and 181, *vadāntā śāntāṁ rājyaṁ śāntāṁ śāntāṁ pātalaṁ*

³ I only give the general sense of verse 3, which I cannot construe. The king was *mahā-sattva* on account of his noble disposition, the sea is so, because it contains a number of big creatures

⁴ Here one word, apparently a name, is partly illegible in the original

⁵ Compare *South-Ind Inscr* Vol. I p. 35, note 3

⁶ The original has *Paṅktruhāḥā*, compare, e.g., *Amḍhājādhava* and *Jalajādhava* in *Ind. Ant* Vol. XII. p. 92, l. 40, and p. 93, l. 48

⁷ According to the dictionaries, the word *jōṣha*, in classical Sanskrit, would seem to be used only as an adverb, in the form *jōṣham*, but it occurs as a substantive, in the sense of *exhilaration*, e.g. in *Harṣacharita*, Bombay ed., p. 189, l. 8

⁸ This has necessarily to be supplied, the king, of course, is *Vijayāditya* himself

C — BEZVĀDA PLATES OF CHĀLUKYA-BHĪMA I.

[A D 888-918]

These plates were found¹ on the 25th June 1897 in the rock-hewn chamber of the quarry-compound at Bezvāda, in the Kistna district of the Madras Presidency, and were sent to Dr Hultzsch by Mr J K Batten, I C S, the Acting Collector of the Kistna district. I edit the inscription which they contain from an excellent impression, supplied to me by Dr Hultzsch.

These are five copper-plates, each of which measures about 7" broad by 3" high. Plates 2-5 are inscribed on both sides, but the writing on the second side of the fifth plate is less than half a line. The first plate is inscribed on the second side only, and on the first side contains from the proper right to the left, representations of a conch-shell, the sun, and a club — With perhaps the exception of the first plate, the plates are quasi-palimpsests. On the plates 2-4 the writing which had first been engraved on them is well beaten in, so that only few traces of it remain, but on both sides of the fifth plate the original writing is still so clearly seen that much of it may be made out without any difficulty. The characters of this original writing closely resemble those which were afterwards engraved on the plates, and this, together with the fact that the words at the bottom of the second side of the fifth plate are *sa sarvaśōkāttrayaśrī-Vishnuvarddhana-ma[hārā]*,² in my opinion, leaves no doubt that these plates originally were used for another grant of Bhīma I, which either was not completed or for some reason or other was cancelled — The plates have high rims, and are strung on a ring, which had not been cut yet when this record came into Dr Hultzsch's hands. The ring is about $4\frac{1}{2}$ " in diameter and $\frac{3}{8}$ " thick, and has its ends secured in the back of a circular seal, about $2\frac{1}{4}$ " in diameter. The seal bears, in relief, the legend *śrī-Tribhuvan[ā*]mkuśah*, with a flower below it, and, above it, a couchant boar which faces to the proper left and is surmounted by the sun and the moon's crescent, while behind it is an elephant-goat — The writing is well preserved throughout. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. As regards individual letters, *kh*, *j*, *b* and *l* are denoted throughout by the later, cursive signs, but for the initial *z* (in *Indra*, l 8) we have here still the earlier form, consisting of two horizontal dots with a wavy line above them. Of special signs for final consonants the inscription only contains one, for *n* (in *dattavān*, l 21, but not in *pratāpavān*, l 46), and of letters which occur more rarely, the initial *ṭ*, *a* and *ō* (in *Īśānatah* and *Arivya-guṇṭha*, l 32, and *ōm*, l 1). The size of the letters is about $\frac{3}{16}$ " — The language is Sanskrit, except that some Telugu words occur in the proper names. In addition to five benedictive and imprecatory verses, the text contains one verse referring to the donor and another which gives the name of the *Ājñapti*, the rest is in prose, but in lines 15 and 17 reads as if the official who drew up the grant had had verses before him. The text is full of minor mistakes. In respect of orthography, it will suffice to note the doubling, before *y*, of *t* in *Sattyaśraya*, l 6, and *Vyayādittya*, l 13, of *n* in *tānny=ēva*, l 37, and of *l* in *nirmāllya*, l 44, the doubling of *s* before *k* in *yaśaśkarāni*, l 44, the doubling of *m* after *anusvāra* in *tāshām mmayā*, l 40, the employment of *t* and *d* for the corresponding aspirates in *saprārttitō* (for *samprārttitō*), l 21, *pārttivēndrān*, l 42, *dharmmārtta*, l 44, and *sāduh*, l 45, and the use of the palatal for the dental sibilant in *sahakrāni*, l 36.

The inscription is one of the Eastern Chālukya Bhīma [I.] Vishnuvardhana (usually called Chālukya-Bhīma³), of whom no other inscription has yet been found. After having stated (in verse), in a general way, that at the time of his coronation (*pañṭabandha*) king Bhīma gave away a village in perpetuity, it formally records that the *Mahārājādhirāja* Vishnuvardhana granted the village of Kūkiparṇu in the Uttarakanderuvādi-vishaya to a student

¹ The plates were found together with a set of plates professing to contain a grant of Vishnuvardhana III, which I consider to be spurious.

See line 21 of the text of the present inscription.

² See Dr Fleet in *Ind Ant* Vol XX p 104.

of the *kramapāṭha* named Pôtamayya, who (or whose grandfather) was an inhabitant¹ of Ummarakanthibôl The *Ājñapti* of the grant was Kadeyârāja (a grandson of the Pândarānga of the preceding inscription), and the writer Kondâchârya.²

The inscription is not dated The localities mentioned in it have not been identified.³

It may be noticed that, up to the present, this is the earliest record which gives the full historical genealogy, with the lengths of the reigns,⁴ and that this grant for Bhîma I gives the second name Vishnuvardhana

TEXT :

First Plate, Second Side

- 1 Ôm namô Nna(nâ)riāyanāya [I*] Svastī [I*] Śrīmatām sakala-bhuvana-samstūyamāna-
- 2 Mānavyasagôtrānām Hārītiputrānām Kauśikī-varāprasāda-labdha-rājyānām Mā-
- 3 trigana-paripālītānām Svāmī-Mahāsēna-pādānudhyātānām bhagavan-Nā-
- 4 rāyana-prasāda-samāsādita-vara-varāhalāmñichhan-⁵ êkshana-
- 5 kshana-rasikrit-âitīmandalinām⁷ asvamêdh-âvabhṛithasnāna-pavitrikri-
- 6 ta-vapushām Chālukyānām kulam=alamkarishnôh Sattayâsraya-valla-
- 7 bhêndrasya bhrâtâ Kubja-Vishnuvarddhanô=shtâdâsa varshâm⁸ [I*] tat-putrô Ja-

Second Plate, First Side

- 8 yasimgha(ha)-vallabhas=trayastrimsâd-varshâm⁹ [I*] tad annja-¹⁰
Indra-bhattâarakasya
- 9 priya-tanayô Vishnuvarddhanâ(nô) nava samvatsarâni [I*] tat-putrô
Mamgi-yu-
- 10 varâja[h*] pamchavimsat-samvatsarâni¹¹ [I*] tat-putrô Jayasimgha(ha)=tra-
- 11 yôdâsa sâmvatsarah¹² [I*] ta[d*]-dvaimâtur-ânt(nu)jah Kokkili(lih) shan(n)=mâ-
- 12 sah¹³ [I*] tasya j[y*]êsbthô bhrâtâ Vishnuva[r*]ddhana sv-ânujamadam=¹⁴
uchchâtya sapta-
- 13 trimsat-sam[a]h¹⁵ [I*] tat-tanujô Vijayâdittya-bhattâarakah¹⁶ ashtâdâsa
sam[â*]h [I*]
- 14 tad-aurasô Vishnupurâjah shattrimsâd-abdâni¹⁷ [I*] tat-sutô Vijayâdityah
chatvârimśa-

Second Plate, Second Side

- 15 ¹⁸t-sam[a*]h ¹⁹ashtôttarasata-śrīmâ(ma)n-Narêndrêśvara-kâarakah [I*] tad-âtmajah Ka-
- 16 li-Vishnuvarddhanas=sârdha-samah²⁰ [I*] tan-naudanô Vijayâdityas=chatu-

¹ Literally, 'a master of the Vêdas and Vêdângas' (l. 26)

² This name occurs again as the name of a writer *ibid* Vol XIII p 250, l. 37.

³ Regarding the name of the *viskaya*, see above, p. 119

⁴ See Dr Fleet in *Ind Ant* Vol XX p 266

⁵ From impressions supplied by Dr Hultzsch

⁶ Read 'lauchhan-', the sign of *anuvâra* may have been struck out already in the original

⁷ Originally 'mamda' seems to have been engraved, read 'lâdm=

⁸ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned'

⁹ Read 'satam varshâm'

¹⁰ Read -annj Êndra-

¹¹ Read 'vimsatim sam'

¹² Read 'taroni'

¹³ Read sda

¹⁴ Read sv-ânujam=

¹⁵ Read 'satam samdh'

¹⁶ Here, and in other places below, the rules of *samdh* have not been observed

¹⁷ Read 'satam=abddm'

¹⁸ Read tam sa°.

¹⁹ From here up to -kâarakah the text apparently is half an Anushtubh verse

²⁰ Read -samdm

[illegible][illegible]

72 b

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[illegible]

28 28
 30 30
 32 32
 34 34
 36 36

32 32
 34 34
 36 36

42 42
 44 44
 46 46

47 47

- 17 śchatvârimsad-varshâm¹ [1*] ²Tad-bhîâtai=gyuvai iṅasya Vikramâdi-
 18 tya-bhûpatîb pntiô Bhimah [1*] ³Śimân=kîtti-sa-îmka-iaśmi-vîsa-
 19 dibhût-âkhlî-îs âvani-tyômâ sîi-Kusumayudhêna gunuî vidvāṅga-
 20 n-ânandaurh [1*] vîio=sau nija-pattabandha-samayê santushtarân(û)=sâsvata[m]⁴
 giâ-
 21 mam sîi-jayadbâma-Bhima-Lûpatîs=sapiattito⁵ dattavan I(II) [1*] Sa saivvalô-

Third Plate, First Side

- 22 kaśiṅga-sîi-Vishnuvardhana-maLâi âjâdhîi âjā-pāramēśvara-pāma-
 23 bhattārah pārambrahmarṅga Uttarakanderrvâdi⁶-vishaya-nivâsinô
 24 rashṭi akûta-pīamakhana-kutumbīnas=sarvîna=samâhûy=ê-
 25 ttham=âjûâpīyati | Vîditam=astu yah [1*] Kô(kau)ndīya-gôtrah Umma-
 26 rakanthibôl-îda-îdamga-pâragah Rêamajya⁷ tat-putrô

Third Plate, Second Side

- 27 Diônabbattah tat-putrah⁸ Potamayya-kīamayita⁹-namnê Kûkīpa-
 28 rru-nâma-gīama[h*] saivva-kāia-pauihām=udaka-pūrvam kritv=âsmâbhi[1*]=datta-
 29 m=iti¹⁰ [1*] Asy=âvadhīyah pūrvatah Pôtaryamgarī-cheruvu Âgnê-
 30 jatah Paruvula-guntha(nta) daksha(kshī)ntah Châkī-cheruvu
 Nauntyatah¹¹ sî-
 31 m=aiṅa sīma(mâ) paścha(schī)matah Chintareni-cheruvu Vâjavyatah Juvvi-
 guntha(nta)

Fourth Plate, First Side

- 32 uttaratah Î(ai)âîntah Airiṅiya-guntha(nta) [11*] Asy=ôpari l-kê-
 33 nachid=bâdhîm karôti yah sa panchabhîi=mmalâpâtakaur=llî(II)pyatê [11*] V,âsa-
 34 gîtâs=slôk[â*]h [1*] ¹³Bahubhîr=vvasudhî dattah(ttâ) bahubhîs=ch=înupîhî-
 35 tâ [1*] jasya yasya yadâ bhûmih tasya tasya tadâ phalam || [2*]
 Shashthim(shtim)
 36 varsha-sahasîâ(sîâ)ni¹⁴ svaiggê môdati bhûmidah | âkshêptâ ch=â-

Fourth Plate, Second Side

- 37 va(nu)mantâ cha tânny=êva nairakê vasê[t*] III(II) [3*] ¹⁵Mad-vamśajâ
 paramahîpati-
 38 vamśajâ vâ ||¹⁴ pîpâd=apêta-manasô bhuvî bhâvî-bhûpâ[h*] | yê

¹ Read °śatam varshânî² From here up to the word *Bhîmah* the text is part of an Anushtubh verse, compare *Ind Ant Vol XIII* p 249, l 13.³ Metre Sârdûlavikrîdita⁴ Here a full stop was engraved, but has been struck out again⁵ Read *samprârthitô*⁶ Read *Kanderrvâdi*, see above, p 120, l 14⁷ At first sight the reading might be taken to be *Revamajya*, but what looks like the sign of the vowel *ê*, is really the remainder of an *akṣhara ki*, which has been beaten in. Read °majyah⁸ Read *tat putrâya*⁹ I take *kramayita* to be a mistake for *kramayuta*, used (as in *Ind Ant Vol XIII* p 214, l 49) for *kramaka* or *kramavid*, compare *South Ind Inscr Vol I* p 45, l 25, *Dēniya kramaka*, and l 22, *Kommana kramavid*¹⁰ Read *datta itî*¹¹ Read *Nauntyatah* — After this word the proper name of a village has been apparently left out before *et*¹² Read *yah kaśchid=bâdhîm karôti sa*¹³ Metre of verses 2 and 3 Slôka (Anushtubh)¹⁴ These signs of punctuation are superfluous¹⁵ Metre Vasantatilakâ — Originally *mapvam*° was engraved

39	pālayanti	mama	dharmmam=imām(mam)	sammastam |¹
40	tēshām	mma(ma)yā	virachitō=mjalir=ēsha	mūrdhni || [4*] Sāmā- ²
41	nyō=yan=dharma-sētui=nrīpānām	kālē	kālē	pālani-

Fifth Plate ; First Side

42	yō	bhavadbhīh [1*]	sarvvān=ātān=bhāvinah	pārtti(rtthi)v-ēndrān=bhūyō	bhuyō
43	yāchatō	Rāmabhadrah [|| 5*]	³ Yān=īha	dattāni	purā narēndīēh ⁴ dānāni dha-
44	mm-āi:ta(rttha)	yaśasskaiāni [1*]	nirmmāllya-vargga- ⁵ praṭimāni	tāni	kō
45	nāma	sāduh(dhuh)	punar=ādaditāh ⁶ [|| 6*]	⁷ Ājūāptir=asya	dharmmasya |⁸
	Kadey-				
46	rājah	pratāpavān	pitāmahō=bhavānnyasya ⁹	Pāndar[ā*]mgah	parantapah [7*]

Fifth Plate, Second Side.

47	Kond[a*]chāryya-likhitam [*]
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ABSTRACT OF CONTENTS.

Om Adoration to Nārāyana¹ Kubja-Vishnuvardhana (l 7)—the brother of Satyāśraya-vallabhēndia, who adorned the family of the Chālukyās (l 6) who are of the Mānavya gōtra and are Hāritiputras (l 2)—(reigned) for eighteen years, his son Jayasimha-vallabha (l 8) for thirty-three years, Vishnuvardhana (l 9), the dear son of his younger brother Indra-bhattāraka, for nine years, his son Mangi-yuvarāja (l 9) for twenty-five years, his son Jayasimha (l 10) for thirteen years, Kokkali (l 11), his younger brother from a different mother, for six months, his eldest brother Vishnuvardhana (l 12), having expelled the younger brother, for thirty-seven years, his son Vijayāditya-bhattāraka (l 13) for eighteen years, his son Vishnurāja (l 14) for thirty-six years; his son Vijayāditya (l 14), who built a hundred and eight temples of (Śiva) Narēndrēśvara, for forty¹⁰ years, his son Kali-Vishnuvardhana (l 16) for one year and a half, (and) his son Vijayāditya (l 16) for forty-four years Bhima (l 18) is the son of his brother, the Yuvarāja Vikramāditya.

(V 1) That glorious hero, by whose fame all quarters, the earth and the sky are whitened as by the moon's rays, and who gladdens the learned with the excellent god of love,¹¹ that glorious home of victory, king Bhima, at the time of his coronation, well pleased, has given a village in perpetuity, requested to do so

He, the asylum of all mankind, Vishnuvardhana (l 22), the Mahārājādhirāja, Paramēśvara and Paramabhatīāraka, who is most devoted to religion, having called together all the cultivators, headed by the Rāshṭrakūṭas, who inhabit the Uttarakanderuvādi-vishaya, thus issues a command to them (l 25).—

"Be it known to you! The village of Kūkiparū (l 27) has been given by us, with exemption from all taxes, to the student of the kramapāṭha Pōtamayya, the son of Drōnabhatta who is the son of Rēvamayya, a member of the Kaundinya gōtra and a Vēdic scholar (inhabiting) Ummarakanthibōl (l 25) "

¹ Read *samastam*, without the sign of punctuation

² Metre Sālini.

³ Metre Indravajrā

⁴ Read *narēndrar=*

⁵ Read *-vānta-*

⁶ Read *=ādaditā*

⁷ Metre Ślōka (Anushtubh) — Read *Ājūāptir=*

⁸ This sign of punctuation is superfluous The following Pāda contains one syllable too many

⁹ Read *=bhavad=asya*

¹⁰ See Dr Fleet in *Ind Ant* Vol XX p 100

¹¹ I do not see the exact force of this statement. In another inscription Bhima is called *saucha-Kandarpa*, 'in purity the god of love,' see *Ind Ant* Vol XIII p 249, l 14

The boundaries are (l. 29). On the east, the Pôṭaryangari-cheruvu (*tank*), on the south-east, the Paruvula-guṇṭa (*tank*), on the south, the Chāki-cheruvu (*tank*), on the south-west, the boundary-line of (P)¹, on the west, the Chintareṇi-cheruvu (*tank*), on the north-west, the Juvvi-guṇṭa (*tank*); and on the north and north-east, the Airiviya-guṇṭa (*tank*).

The rest of the inscription warns the people not to obstruct this grant, quotes five benedictive and imprecatory verses, ascribed to Vyāsa, (in verse 7) gives the name of the *Ājñapt* of the grant, Kadeyarāja, whose grandfather was Pāṇḍarāṅga, and records the name of the writer, Kondāchārya

D — MASULIPATAM PLATES OF AMMA I.

[A.D. 918-925.]

These plates were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, in the Kistna district of the Madras Presidency, and they are preserved now in the Madras Museum. The inscription which they contain has been already published, by Mr R Sewell, in the *Indian Antiquary*, Vol VIII p 77 ff.,² I re-edit it from an excellent impression, taken and supplied to me by Dr. Fleet

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 8½" broad by 4½" high. The plates have raised rims, and are strung on a ring which had been cut before this record came into Dr. Fleet's hands in the year 1884. The ring is about 5½" in diameter and ½" thick, it is joined to a circular seal which is about 3½" in diameter. The seal bears, in relief on a slightly countersunk surface, the legend *tri-Tribhuvan[ā*]mḥuṣa*, below the legend, a floral device, immediately above the legend, a boar, standing and facing to the proper right, and above the boar, an elephant-goad surmounted by the moon's crescent. With the exception of a small part of the first plate the writing of which is somewhat corroded, the plates are well preserved — The writing and engraving are good. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. For *kh*, *j*, *b* and *l* we have throughout the later, cursive signs. The initial *i* does not occur in the text. Of the three final consonants which occur, *n* and *m* are denoted by special signs (in *māsān*, ll 9 and 13, *trimsatam*, ll. 10 and 11, and *chatvārimśatam*, ll 12 and 14), while for *t* the ordinary sign for *ta* is used, with the sign of *virāma* above it (in *Kumāravat*, l 27, and *aninē(na)sat*, l 29). The size of the letters is about ⅓" — The language is Sanskrit. Besides two benedictive and imprecatory verses, the text contains eight verses treating of the donor and the donee and their ancestors, the rest is in prose. In respect of orthography, it may be noted that the rules of *saṁdhi* have been frequently neglected, and that there is a fairly large number of other minor mistakes, omissions of letters, etc. A special point which may be drawn attention to is, that after an *anuvāda* a consonant is doubled³ in *Mamgga*, l. 8, *Vēmgga* and *Trihalimgga*, l. 17, *ṣamohoharimsatam*, l 8, *kimchoha*, l 30, and in *vatsarānām unija-*, l 16, but not in other places where the same rule might have been followed.

The inscription is one of the Eastern Chalukya Ammarāja [I] Vishnuvardhana. It records that the king granted the village of Drujjūru in the Pennātavādi-vishaya to Mahākāla, a general, and son of a foster-sister, of (Ammarāja's grandfather) Chālukya-Bhima (or Bhīma I). The *Ājñapt* of the grant was (the ?)⁴ Katakārāja

¹ See above, p 129, note 11

² Compare also Dr. Fleet in *Ind Ant* Vol XX p 266, K.

³ The same rule is observed once (in regard to *m*) in the preceding inscription C. We also find it occasionally observed e.g. in the inscriptions published in *South Ind Inscr* Vol I p 39 ff, and *Ind Ant*. Vol. XIII p 218 ff. See also above, p 107

⁴ See above, Vol IV p. 309, note 1

The inscription is not dated. Of the localities, the Pennataśādi viśaya is mentioned also in *Ind. Ant.* Vol VII p 16, l 39. The village of Druggūru has by Mr Sewell been identified with the village of Zuzzūru in the Nandigāma tāluka of the Kistna district, the 'Joodjoor' of the *Indian Atlas*, map 75, long. 80° 28' E, lat 16° 11' N. Mr Sewell may be right, but, excepting 'Gōoteemookola' which may be Gottiprola, I do not find the names of the villages which in the inscription are said to form the boundaries of Druggūru, anywhere near the 'Joodjoor' of the map.²

TEXT.³

First Plate

- 1 Śivam=astu sarva-ja[ga*]tāh [II*] Svasti [I*] Śrīmātān salala-bhū-ana-
sa[m]stūyamana-Mā-
- 2 navyasagōtrānām Hārīt[ī]putrānām Kau]śikī(kī)-varaprasāda-labdhā-rājya[nām](rām)
Mī-
- 3 trigana-paripātānām Svāmī-Mahāsēna-pādānudhyātānām bhāga-an Nārā-
- 4 jana-prasāda samāsādita vara-vaiśāla-lā-mchhan-ēksha[na]-kshana-vāśikri-
- 5 t-ātīmāndalānām=śvāmīdh-āvabhṛitha s n ā n a - p a v i t r i k ṛ i t a - v a p u ś h ā n .
- 6 Chalukyānām kulam=alamkarishpoh Satyāśraya-vallabhasya bhrātā Kubja-
Vishnuvarddhanō-
- 7 shtādaśa varshānī⁴ | tat-putrō Jayasimha-vallabho(bha)ś=trayastrimśad-varshānī⁵ |
tad-bhrātā-
- 8 1=Indrarājasya suta⁶ Vishnurājō nava | tat-putrō Māmggi-yuvārājah⁷
pamchhavimsatim⁸ [I*]
- 9 tat-putrō Jayasimbah trayōdaśa | ta[d*]-dvaimśatur-ānujah Kokkilih
shan=māsān [I]

Second Plate, First Side

- 10 tasya jyēsthō bhrātā tam=uchchātya Vishnuvarddhanas=saptatrimśatam⁹ |
tat-putrō Vijayā-
- 11 ditya-bhattarakah ashtādaśa | tat-sutō Vishnuvarddhanah shatrimśatam |
tat-sūnu=ashtōtta-
- 12 ra¹⁰-Narēndrōśvar-āyatanānām kartā [11 Vijayādityaś=chatvārimśatam | tad-ātmapah
Kali-
- 13 Vishnuvarddhanō=shtādaśa māsān | tat-putrō Vijayāditya-mahārājāś=cha-
- 14 tuśchatvārimśatam¹² | ¹³Tad-anuja-yuvārājād=Vikramāditya-nāmnah
- 15 prabhur=abhavad=arāti-vrāta-tūl ānal-aughah¹⁴ [I*] nirupama-nripa-Bhi-

¹ See *Ind. Ant.* Vol VIII p 76, and Mr Sewell's *Lists of Antiquities*, Vol I p 46

² According to Mr Sewell, a village named Tadigummi is west (not east) of Zuzzūru, and east (not west) of it, "on the east side of forest-covered hills which would thus have been included in the grant, is the village of Malkapuram "

³ From Dr Fleet's impressions

⁴ Here, and with similar accusative cases below, we have to supply a verb meaning 'he reigned'

⁵ Read *śatam varshānī*

⁶ Here, and in other places below, the rules of *sandhi* have not been observed

⁷ Read *Māmggi*-

⁸ Read *pamcha*²

⁹ Here one would expect *varshānī*

¹⁰ Here the word *tata* has been omitted, compare the text of the preceding inscription, line 15, and *South Ind. Inscr.* Vol I p 39 l 13

¹¹ This sign of punctuation should be struck out

¹² Here, again, one would expect *varshānī*

¹³ Metro Māhāt

¹⁴ Originally *mlaughah* was engraved, but the *s* of *n* has been struck out again.

116

10 116
 12 116
 14 116
 16 116
 18 116

117

28 117
 30 117
 32 117
 34 117
 36 117

- 16 mas=trimsatam vatsarānām nni(ni)ja-guna-gana-kīrtti-vyāpta-dikchakra[vā]lah || 1*]
Tat-sūnu-
17 [r]=Vvijayādityah shan(n)=māsān=Vēmggi-mandalam¹ Trikalimgg-ātavi-yuktam
paripālja [di*]-
18 vam yayō(yau) | Ajāyata² sutas=tasya bhūbh[ā]i-ōdvahana-kshamu[h | *]
Ammarā-

Second Plate, Second Side

- 19 ja-mahīpālah pālīt-āsēsha-bhūtalāh || 2*] Yasya pādāmbuja-chchā(chchhā)yām=ā-
20 śritam rāja-mandalam [i*] dandit-ārātī kōdandam manditam mandala-trayē
|| 3*] Kund-ēndu-dha-
21 valam yasya |³ yaśō iamjita-bhūtalām | gāyanti galit-ārātē ||³ r=
Vvidyādha[ī]yō=
- 22 pi vīuayā || 4*] Sa sarvvalōkāśaya-śi-Vishnuvarddhana-mahāiājah Pe[n]jāta-
23 vādī-vishaya-nivāsino rāshtrakūta-pramukhān=kutim(tum)binas=sarvvān=āh[ā]-
24 y=ēttam=ā[jūā]payati || Vīditam=astu vah [i*] Chēlukya-Bhīma-bhūpāla-dhā-
25 ttri dhātī=i(i)va ch=āparā [i*] kshamayā kshatryaprāyā Nāgipōtu=iti
śrūtā || 5*] Ā-
26 sit=tasy[ā]=sutā Gamakāmbā nām=Āmbikā-samā | mātu stanyam samikritya
Bhī-
27 ma-rājēna yā papu || 6*] S=ājījanat=kumāram [cha*] śakti-yukta[m]
Kumāravat | Bhī[ma]-rāja-

Third Plate

- 28 sya sēn[ā*]nyam |⁴ Mahākālam=mahā-matim || 7*] Yaś=ch=anēkaśah Anyōny-
[ā*]stra-samayō-
29 ga-samjāt-[a*]gnau mahāhavē [i*] svāminō=grasarō dhīrō apu-sūnyam=
aninē(na)śat || 8*]
30 Kimchha⁵ | rūpēna Manasijah kōpēna Yamah śatryyēna Dhanamjyah
sāhasa[h*]
31 Śūdrakah || Tasmai Drujjūru-nāma-grāmō=smābhīs=sarvva-kara-paishā-
32 rēna mānyikritya dattah [i*] Asy=āvadhayah pūivratāh ⁶Tāluggummi-si-
33 m=aiva simā |⁷ dakshina(na)taḥ Gottiprōlu-sim=aiva simā |⁷ pāśchimataḥ
Malkapōramu-si(si)m=aiva
34 simā uttarataḥ Adupu-sim=aiva simā [i*] Asy=ōpari bādha[ā] na kaittayā [i*]
Tathā cha Vyāsēn=ōktam | Bahubhū=vvasu-
35 dhā dattā bahubhīs=ch=ānupāltā [i*] yasya yasya yadā bhūmis=tasya tasya
tadā phalam | (ii) [9*] Sva-dattām=para-dattām
36 vā yō haiētū(ta)⁸ vāsundharām [i*] shashtim varsha-sahasrāni(ni)
vīstā(shthā)yām jāyatō krimih || 10*] Ājūapti[h*] Katakaraḥ ||

¹ Read *Vēmggi* and *Trikalimg*

² Metre of verses 2-10 Ślōka (Anushtubh)

³ These signs of punctuation are superfluous

⁴ This sign of punctuation is superfluous

⁵ Read *Kimcha*, and omit the following sign of punctuation

⁶ Mr Sewell read this and the two next names *Taruggummi*, *Gottibrolu*, and *Malkapōramu*

⁷ These signs of punctuation are superfluous

⁸ Perhaps this correction has been made already in the original

ABSTRACT OF CONTENTS.

Commencing with the words 'May the whole world be blessed !',¹ lines 1-14 give the genealogy, with the lengths of the reigns, as far as the *Mahārāja Vijayāditya*, the son of *Kaḥ-Vishnuvardhana*, in substantially the same manner² as the preceding inscription C

(V 1) From his (i.e. *Vijayāditya's*) younger brother, the *Yuvarāja Vikramāditya*, sprang that mighty fire-brand to the cotton—the host of his adversaries, the incomparable king *Bhīma*, who filled the horizon with the fame of his many excellent qualities for thirty years.

His son *Vijayāditya* (l 17) went to heaven when he had ruled the *Vēṅgi-maṇḍala*, joined with the *Trikalinga* forest, for six months

(Vs 2-4) To him was born a son, able to bear the burden of the earth, king *Ammarāja*, who rules the whole surface of the earth. The kings in a body have resorted to the shade of his lotus-feet, the bow with which he chastises his enemies is glorified in the three worlds³. Even the *Vidyādhari* sing to the lute his fame which, white like the jasmine and the moon, has reddened⁴ the surface of the earth, the fame of him whose enemies have perished.

He, the asylum of all mankind, the *Mahārāja Vishnuvardhana* (l 22), having called together all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Pennātavādi-vishaya*, thus issues a command to them —

"Be it known to you"

(Vs 5-8) King *Chālukya-Bhīma* had a foster-mother, named *Nāgipōti*, she was (to him) like a second earth, like a warrior endowed with endurance. She had a daughter, named *Gāmakāmbā*, like unto *Ambikā*,⁵ who drank her mother's milk, sharing it with king *Bhīma*. She brought forth a son, endowed with strength⁶ like *Kumāra*, the high-spirited *Mahākāla*, (who became) a general of king *Bhīma*. In battle where fire is produced by the clashing together of the opponents' arms, going before his master, this brave one more than once has annihilated the enemy's army

To him the village of *Drujjūru* (l 31) has been given by Us, with exemption from all taxes."

The boundaries are (l 32) On the east, the boundary-line of *Tālugummi*; on the south, the boundary-line of *Gottiprōlu*; on the west, the boundary-line of *Malkapōramu*; and on the north, the boundary-line of *Adupu*.

The rest of the inscription warns the people not to obstruct this grant, quotes two benedictive and imprecatory verses, ascribed to *Vyāsa*, and records that (the ?) *Katakarāja* was the *Ājñapti* (of this grant)

E — MASULIPATAM (P) PLATES OF CHĀLUKYA-BHĪMA II.

[A D. 934-945]

These plates belonged to Sir Walter Elliot, and are now in the British Museum. From a rather illegible label on the original, they seem to have been obtained through Mr J C Norris from Masulipatam. I edit the inscription which they contain from Sir W Elliot's own impressions, supplied to me by Dr Fleet⁷

¹ Instead of this, the other known grant of Amma I, published in *South-Ind Inscr* Vol I p 39 ff, has an Anuṣṭubh verse, conveying the same meaning

² Verbal differences are. The family name here, in line 6, is *Chālukya* (not *Chalukya*), in the same line we have *Satyāśraya vallabha* (instead of *-vallabhēndra*), in line 8, *Indraraja* (instead of *Indra-bhaṭṭaraka*), in the same line, *Vishnuśaya* (instead of *Vishnuvardhana*), in line 11, *Vishnuvardhana* (instead of *Vishnurdya*), and in line 13, *Vijayāditya maharāja* (instead of only *Vijayāditya*)

³ *Maṇḍala traya* (the *śhu-maṇḍala*, *gagana-m*, and *dyu-m*) is equivalent to *tri lōka*

⁴ Or 'has gladdened the inhabitants of the earth.'

⁵ *I.e.* the goddess *Pārvatī*

⁶ *Kumāra*, the god of war, also is *śakti-yukta*, i.e. 'furnished with a spear' (*śakti dhara*)

⁷ Compare Dr Fleet in *Ind Ant* Vol XX p 270, N

These are three copper-plates, the first and last of which are inscribed on one side only and each of which measures about $7\frac{1}{8}$ " broad by $3\frac{1}{4}$ " high. They have high rims, and are strung on a ring, about $4\frac{3}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already when the original came under Dr Fleet's notice. To the ring is attached a circular seal which is about $2\frac{1}{4}$ " in diameter. It bears, in relief on a countersunk surface, across the centre, the legend *sri-Tribhuvandakula*; above the legend, the sun and moon, two sceptres (or perhaps lamp-stands, or chowries), an elephant-goat, and a boar, standing and facing to the proper left, and below the legend, a conch-shell and a floral device. The engraving is good; the letters throughout shew marks of the working of the tool.—The writing for the greater part is well preserved, but sides 1, 12 and 13, towards the ends of the lines, have been subjected to the action of fire or some corrosive fluid, and in a few places the first and third plates are corroded right through. The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs. The consonants throughout have the later, cursive forms, and the later form is used also in the case of the initial *r* (in *uttham* l. 22). The sign of the medial *au* is very similar to one of the signs of the medial *ś*, so that it is difficult to distinguish between the two signs. Special signs are used for the final *n* (in *māsār*, ll 9 and 15), and *m* (in *trivṣatam*, l. 7, *vinsatim*, l. 8, etc), but not for the final *t* (in *pālayat*, ll 7 and 17), which is denoted by the ordinary sign for *ta*, with the sign of *virāma* above it. The size of the letters is about $\frac{1}{16}$ ". The language is Sanskrit, except that one or two Telugu words occur in the description of the boundaries, in lines 32 and 33. In line 28 we have the unusual word *pañcha-vāṭi*, the meaning of which apparently is similar to that of the more common *pañcha kula*. Besides two benedictive and imprecatory verses, the text contains nine verses treating of the donor and the donee, the rest is in prose. The grant has been written out somewhat carelessly, and in lines 8 and 9 contains two grossly incorrect statements. In respect of orthography, too, the text shews a fairly large number of mistakes, owing to the disregard of the rules of *sandhi*, the omission of single letters and whole syllables, etc.

The inscription is one of the Eastern Chālukya Chālukya-Bhīma [II] Vishnuvardhana, but the first of these two names does not actually occur in the text, which describes the king only as 'the son of Māṇikya and Vijayāditya.' It records that the king, on the occasion of the sun's progress to the north, granted a field at the village of Ākulamannandu in the Gudravāra-vishaya to a student of the *kramapāṭha* named Viddamayya, a son of the Sōma-sacrificer Mādhava, who was a son of Tyākkiya, a student of the *kramapāṭha* and inhabitant of Vangiparṇu. No *Ājñapti* is mentioned.

The inscription is not dated. Of the localities, the Gudravāra *vishaya* has been spoken of, above, p. 123. The village of Vangiparṇu is mentioned also in *Ind Ant* Vol XX p. 416, l. 26 ff, perhaps it is 'Vangipuram, *Indian Atlas*, map 76, long $80^{\circ} 27'$ E, lat $16^{\circ} 8'$ N. Ākulamannandu, as Dr. Fleet points out to me, is the 'Ākulmanand' of map 95, long $81^{\circ} 10'$ E, lat. $16^{\circ} 15'$ N.

The donee of this grant, Viddamayya,¹ is the donee also of the Pāṇavaram grant of Chālukya-Bhīma II., published *ibid.* Vol. XIII. p. 213 ff, in which (in line 49) the name of his father's father is given as Tūrkama (not Tyākkiya).

TEXT.²

First Plate.

- 1 ✽ Svasti [!✽] Śrīmatām sakala-bhuvana-samstūyamāna-Mānavyasagōtrāṇām Hārī-
2 tiputrāṇām Kauśi[k]i-varaprasāda-labdha-rājyānām Mātri[ga*]na-paripālītānām
Sv[ā]-

¹ Viddamayya occurs as the name of the father's father of the donee of the Yelvaru grant of Amma II, published *ibid.* Vol. XII. p. 91 ff, but that Viddamayya belonged to the Kāśyapa (not the Gautama) gōtra.

From Sir W. Elliot's impressions, supplied to me by Dr Fleet.

- 3 mī Mahāsēna-pādānudyātānām ¹bhavagavau-Nārāyana-prasāda-samā[sā]dita-vara-
 4 vai bhā(ha)lāmcha(chha)n-ēkshana-kshana-vaśikrit-irātīmandalānām²=aśva[m] ō d h- ā v a -
 5 bhritbasnāna-pavitṛita-vaṣuṣhīm³ Chālukyānām kulam=alamkarishnōs=Sa-
 6 tyāśraya-vallabhēndrasya bhīātā Kubja-Vishnuvarddhanō=shtādaśa varsh[ā]ni
 Vēmg[i]-mandalam=a[nrapā]-
 7 layat || tad-ātmaṇō Jayasimhas=trayastrimsatam || tad-anuj-Ēndra[rāja]-nandanō
 Vishnu[varddha*]nō
 8 cava || tat-sūnu[ī*]=Mamgī-yuvarājah pañchavimsatam || tat-putrō
 Ja[yasim]has=trayastrī[m]-

Second Plate, First Side

- 9 śatam⁴ || tat-sutā⁵ Kokkili[h*] shan=māsān || tasya jyēsthō bhrātā
 Vishnu[va]r[ddha]nas=tam=uchchā-
 10 tyā saptatrimśatam⁶ || tat-putrō Vijayāditya-bhatt[ā]rakah⁷ ashtādaśa || tat-
 putrō Vi-
 11 shnuvarddhanash=va(sha)ttimśatam || tat-sū(su)tah Vijayāditya-
 Narēndrē(ndra)mriga[rā]jas=sāstīcha⁸
 12 tvārimśatam I(||) tat-putrah Kali-Vishnuvarddhanō=ddhyarddha-varsha[m] ||
 ta[t-s]utah Guna-
 13 ka-Vijayāditya-mahārājās=chatuschatvārimśata[m] || tad-anuja-yu-
 14 vaiāja-Vikramāditya-bhūbbhrid-ātmaṇās=Chālukya-Bhīmas=trimsatam || ta[t-pu]trō
 Vijayādi-
 15 tyā[h*] shan=māsān || tasy=[ā*]gra-sūnur=Ā(a)mma[rā*]jas=sapta varshā[n]i ||
 tat-suta Vijayādityam kṛita-ka[nth]i-
 16 kā pattabandh-ābhishēkam ||⁹ bālam=uchchātya Tāh-ādhipō māsam=ēham ||
 Chālukya-Bhīma-tanayō

Second Plate, Second Side

- 17 Vikramāditya-rāja ēh[ā*]daśa m[ā*]sān=bhuvam=ap[ā*]layat || ¹⁰Mō[ā[m*]bā-
 Vijayāditya-nandanō
 18 nandita prajah [ī*] ba[d*]dhvā kram-āgatam pattam rakshaty=ā- chandram=
 urvvarām I(||) [ī*] Utkhāt-ōddhatta(ta)ripunā pratrō-
 19 pita-bandhunā I kund-ēndu-dhavalam yēna nitan=daśa dīśō yaśah [|| 2*] Līlā
 rājū[ā*]m virājant[ā*] yasmin=n=ā-
 20 tanyatra¹¹ rājasu [ī*] padmākara-gatan=tējah kim=astā kumud-ākār[ā*] || [3*]
 Sa sarvvalōkāsra-

¹ Read bhagavan-

² Instead of the akṣara rā, lā was originally engraved

³ The cognate inscriptions have pavitrīkṛita instead of pavitrīta.

⁴ This is a mistake for trayōdaśa

⁵ This is a mistake for tad dīśmāstur ānujaḥ or tad avarajaḥ

⁶ After this one would have expected the word varshān:

⁷ Here, and in other places below, the rules of sandhi have not been observed

⁸ The same reading (°rājās=śā° in which the sa, prefixed to aśtā,° is quite out of place) we have in Ind Ant Vol XIII p 249, l 11, and it was perhaps intended in South Ind Inscr Vol I p 47, l 12. Instead of it, we have °rājās=ch=ā° (the cha of which is superfluous) in Ind Ant Vol VII p 16, l 12, Vol XII p. 92, l 14, Vol XIV p 52, l 41, above, Vol. IV p. 306, l 40, and below, p 140, l 10. Both the sa and the cha are omitted in Ind Ant Vol XIII p 213, l 15 (in one of the earliest inscriptions which give 48 years as the duration of the king's reign), Vol XIX p 429, l 37, and Vol. XIV p 56, l 13

⁹ This sign of punctuation is superfluous

¹⁰ Metre of verses l 11 Ślōka (Anushtubh)

¹¹ Read n=ānyatra

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Chalukya-Bhima II inscription in Telugu script, Plate E. The text is arranged in eight horizontal lines. The script is highly stylized and characteristic of the Chalukya period. There are two large circular holes in the left margin, likely for binding or display purposes.

11 G

18

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22

24

11 G
18
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22
24

Chalukya-Bhima II inscription in Telugu script, Plate 11 G. The text is arranged in eight horizontal lines. The script is highly stylized and characteristic of the Chalukya period. There is one large circular hole in the left margin, likely for binding or display purposes.

- 21 ya-śrī-Vishnuva[r*]ddhana-mahārāj[ā*]dhirāja-paramēśvarah paramabrahmanyō
m[ā*]tā-
22 pitri-p[ā*]d[ā*]nndhy[ā*]tah Gudravāra-vishaya-nivāsino rāshtrakūta-pramukhān=
kutu[m*]binah ittha-
23 m=ājñ[ā*]payati || Vamgiparṣu-mahāgrāma-vāstavyō G[au]tam-ānvayah [I*]
Tyākkiya-kramakō nāmnā Tu-
24 rāshād-vibhavō=janī || [4*] Tasya tanōjō Mādhaba-eōmayāji Janārdanā [I*]
bhaktamānē¹ jagad-āna-
25 ndī vibhavair-udit-ōditaiḥ || [5*] Śrī-Viddamayya-kramakō viprānām=utsav-ōdayah [I*]
tanayō brahmaya-

Third Plate

- 26 [r]chchavī tasy=āpy=a[ta]nu-p[au]rushah || [6*] Yad-grihā[th?]iti-pūja². . . .
kshālan-āmbhasā |
27 ajram ka[r]ddamibhūtam punāty=ā-saptamam kulam || [7*] Yat-putra-pō(pan)tr[ā]
vatavō vāra-gō-
28 shth[i]shu³ vāgminah [I*] pamcha-vārī[m*] samāpayya ⁴ sampūjyantē
mahājanaiḥ | (||) [8*] Ya[s]ya⁵ . . m=annshthā-
29 na[m] punānam Mānavō nayah [I*] abhyāsō hi nir-āyāsō vēdānā[m]
prapavasya [cha] || [9*] Ta[smai] Āku-
30 lamannandu-nāma-grām-paśchima-diśih(śi) Dāmōdara-krama[h-ō ?] [panna ?]
. . . [ksh]ētram⁶
31 tat-pantra ēv=āya[m]=iti sa[r]vva-kara-parihārēn=ōdaka-pūrvvam kṛtv=
a(ō)ttarā[yana-nim]i[t]tē-
32 smābhīr=ddattam=iti viditam=astu vah || Asy=āvadhayah pūrvvatah pedda-kōḍu ||
dakshī[natah] [kō ?]-
33 du || paśchimatah Kramkatavvā-simā || uttaratas=sa ēva⁷ || Asy=ōpan na
kēnachud=bādha kartavyā | (||) Ba-
34 hubhī[r]=vvasudhā dattā bahubhīś=ch=ānupālītā [I*] yasya yasya yadā
bhōmis=tasya tasya tadā phalam | (||) [10*] Sva-
35 dattām para-dattām vā yō har[ē]tsa(ta) vasundharām [I*] shashti-varsha-
sahasrāni viśtā(shthā)yām j[ā*]yatē kṛmih || [11*]

ABSTRACT OF CONTENTS.

Kubja-Vishnuvardhana (l 6)—the brother of Satyāśraya-vallabhendra, who adorned the family of the Chālukyas (l 5) who are of the Mānavya gōtra and are Hērīputras (l 1)—ruled over the Veng[i]-mandala for eighteen years, his son Jayasimha (l 7) for thirty-three (years), Vishnuvardhana (l 7), the son of his younger brother Indra-rāja, for nine (years), his son Mangi-yuvarāja (l 8) for twenty-five (years), his son Jayasimha (l 8) for thirty-three (years), his son⁹ Kokkū (l 9) for six months, having expelled him, his eldest brother Vishnuvardhana (l 9) (ruled) for thirty-seven (years), his son Vijayāditya-bhattāraka (l. 10)

¹ Read ° māñ=jagad-

² I cannot decide whether the syllable which follows upon hā is thī or dhī, after pūya three syllables are quite illegible in the impression. Perhaps the first half of the verse should be read yad grihē-tithi pūjāyām pāda-prakshālan-āmbhasā.

³ Compare *South-Ind Inscr* Vol I p 45, l 28

⁴ This sign of punctuation is superfluous, it may have been struck out already in the original

⁵ Here one akshara is quite illegible, and another is obliterated, the plate being corroded through

⁶ Between krama and kshētram about seven aksharas are illegible

⁷ Read s=ava

⁸ This should have been 'thirteen'

⁹ This should have been 'his younger brother from a different mother' or simply 'his younger brother'

for eighteen (years), his son Vishnuvardhana (l 11) for thirty-six (years), his son Vijayāditya Narēndramrigarāja (l 11) for forty-eight¹ (years), his son Kali-Vishnuvardhana (l 12) for one year and a half, his son, the *Mahārāja* Gunaka-Vijayāditya (l 13), for forty-four (years), Chālukya-Bhima (l 14), the son of his younger brother, the *Yuvārāja* Vikramāditya, for thirty (years), his son Vijayāditya (l 14) for six months, his eldest son Amma-rāja (l 15) for seven years, having expelled his son Vijayāditya, who had been inaugurated with the necklet and by the tying on of the tiara,² (and who was still) a child, Tāh-ādhipa (l 16) (ruled) for one month; (and) Vikramāditya-rāja (l 17), the son of Chālukya-Bhima, ruled the earth for eleven months³

(Vs 1-3)⁴ (Now) the son of Mēlāmbā and Vijayāditya protects the earth, having tied on the hereditary tiara. He has uprooted the haughty adversaries and reinstated his relatives

He, the asylum of all mankind, Vishnuvardhana (l 21), the *Mahārājādhirāja* and *Paramēśvara*, who is most devoted to religion, having called together the cultivators, headed by the *Rashtrakūṭas*, who inhabit the *Gudravāra-vishaya*, thus issues a command to them (l 23) —

"Be it known to you (l 32)!"

(Vs 4-9) There was an inhabitant of the great village of Vangiparru, Tjākkiya, a student of the *kramapāṭha*, of the Gautama lineage⁵. His son was Mādhava, a Sōma-sacrificer, devoted to Janārdana (Vishnu). His son, again, is Viddamayya, a student of the *kramapāṭha*, eminent in religious learning and full of manliness, whose hospitality purifies the family to the seventh generation,⁶ whose⁷ sons and grandsons, youths eloquent at committee-assemblies, are honoured by the chief people who have made them serve on the committee of five, who engages in holy performances, follows Manu's guidance, and is not weary of repeating the Vēdas and the syllable *ōm*

To him (l 29), on the occasion of the sun's progress to the north, has been given by Us, with exemption from all taxes, the field in the western quarter of the village of

¹ Compare Dr Fleet in *Ind Ant* Vol XX p 100

² This seems to me to indicate that Vijayāditya had been inaugurated both as *Yuvārāja* and as king, the former by the necklet and the latter by the tying on of the tiara (*patṭabandha*). At any rate, there can be no doubt that the *kanthika* and the *patṭabandha* are two separate insignia. Regarding the necklet (*kanthika*) as a sign of the wearer having been appointed *Yuvārāja*, compare *South-Ind Inscr* Vol I p 47, l 14, where Vikramāditya who in five other inscriptions is called *Yuvārāja*, is described as *vilasat-kanthikaddama kantha*, 'one on whose neck there was the glittering necklace,' and see the passages quoted by Dr Fleet in *Ind Ant* Vol XX p 103, note 27. In Bāna's *Kādambarī*, Nirṇaya Sāgara Press ed p 222, it is said of Chandrāpida, immediately after his inauguration as *Yuvārāja*, that he was *abhiśhēka-darśanārtham-āgatēna sapta-rshi mandalēn-ēva hārēn-ālingsta vakshasthalah*, 'his breast was embraced by the pearl necklace, which was like the constellation of the seven Rishis, come there to view the inauguration-ceremony'. On the other hand, *ibid* p 214, the *patṭabandha* (in the shape of the *ushnisha*) is enumerated among the insignia which are bestowed at the inauguration of kings. Compare also l 18 of the text of this inscription — Six of the published inscriptions state merely that Vijayāditya was expelled while he was still a boy.

³ On the omission of the reign of Yuddhamalla, see Dr Hultzsch's remarks in *South-Ind Inscr* Vol. I. p 44.

⁴ I do not think it necessary to give a full translation of the verses here and below.

⁵ I.e. of the Gautama *gōtra*

⁶ Compare, e.g., *Ind Ant* Vol VI p 29, l 10 of the text of the inscription.

⁷ Compare *South-Ind Inscr* Vol I p 45, l 28, where the first half of verse 8 of our inscription occurs, also with the word *vāra gōshthishu*. *Vāra* here and in *pañcha vāri* probably denotes the member of a committee, the word occurs, by itself and in *vāra-pramukha*, in an apparently similar sense, in the Siyāḍōnī inscription, *Ep Ind.* Vol I p 173 ff. The meaning of *pañcha-vāri* perhaps is similar to that of the more common *pañcha kula*, compare with it also the word *pañchalī* in line 16 of the Nepāl inscription in *Ind Ant* Vol. IX p 173. According to the late Dr Bhagvanlal Indraji (*ibid* p 171, note 26) temples and endowments, at the present day, are administered in Nepāl by committees called *gūṭhī* (*gōshthī*)

Ākulamannandu, which¹ Dāmōdara, a student of the *kramapāṭha* because he is his grandson "

The boundaries are (1 32) On the east, a large rivulet,² on the south, a rivulet, on the west, the boundary-line of Kraṅkatavvā; and on the north, the same

The rest of the inscription warns the people not to obstruct this grant, and quotes two benedictive and imprecatory verses

F — MASULIPATAM PLATES OF AMMA II.

[A D. 945-970]

These plates also were found, some twenty years ago, in the vernacular record room of the Collector's office at Masulipatam, and are now in the Madras Museum The inscription which they contain has been already published, by Mr R Sewell, in the *Indian Antiquary*, Vol VIII p 74 ff,³ I re-edit it from two excellent impressions, taken and supplied to me by Dr Fleet

These are three copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $8\frac{1}{4}$ " broad by $3\frac{1}{2}$ " high They have high, very sharp rims, and are strung on a ring, about $4\frac{1}{4}$ " in diameter and $\frac{3}{8}$ " thick, which had been cut already before this record came under Dr Fleet's notice in the year 1884 To the ring is attached a circular seal, about $2\frac{3}{8}$ " in diameter It bears, in relief on a countersunk surface, across the centre, the legend *śrī-Tri[bh]uṇānāmkuśa*, above the legend, a boar, standing and facing to the proper right, and surmounted by the sun, in front of the boar, a conch-shell with the moon above it, and behind the boar, an elephant-goad, and below the legend, a floral device — The writing is good, and generally in an excellent state of preservation, but a small piece of the first plate is broken off at the lower proper right corner, causing the loss of two *akṣaras*, which can be easily supplied The characters belong to the southern class of alphabets, of the time and part of the country to which the inscription belongs With regard to individual letters,⁴ it is sufficient to state that a special sign is used only for the final *n* (in *māsān*, ll 8, 13 and 15, *°ddhatān*, l. 16, and *dattavān*, l 25) The size of the letters is between $\frac{1}{8}$ " and $\frac{1}{4}$ " — The language is Sanskrit, except that several Telugu words are used in the description of the boundaries, in lines 26-30 Besides one benedictory verse, four verses occur in the genealogical part of the text, the rest is in prose The orthography does not call for any special remarks.

The inscription is one of the Eastern Chālukya Ammarāja [II] Vijayāditya, also called Rāja-mahēndra. It records⁵ that the king granted some fields at the village of Pāmbarru in

¹ The illegible words perhaps stated that the field formerly belonged to Dāmōdara, of whom Viddamayya (although called his *pauṭra*) probably was a daughter's son

² According to Campbell's *Teloogo Dictionary* the Telugu word *kōdu* means 'a rivulet, the branch of a river,' in Kanarese, the same word means 'the peak or top of a hill'

³ Compare also Dr Fleet in *Ind Ant* Vol XX p 271, Q

⁴ I am doubtful about the form of the initial *s* which occurs towards the end of line 25 It has not come out clearly in the impressions

⁵ It should be noted that the sentence in lines 22-25, which records the actual grant, although preceded by the usual *stham-āyāpayati*, is not worded like an order, but merely states the fact that the king made the grant, and that the donor is spoken of in the third person, as Ammarāja, instead of being denoted in the ordinary way, by some form of the pronoun of the first person (*āham dattavān*, or *asmābhīr=dattam*) Moreover the first two words (*aiśa tasyāh*, 'now to the son of that Pāmmavā') of the sentence suggest the idea that it was taken from some other record in which the donee's mother had already been spoken of, and that the grant was made in consequence of something or other, done by her or her son

the Guḍrāvāra-vishaya to the *Xuvarāja* Ball[ā]lādēva-Vēlābhata,¹ also called Boddiya, the son of (the lady) Pammavā (of) the Pattavardhini (family)² No *Ajñapti* is mentioned

The inscription is not dated. Of the localities, the Guḍrāvāra vishaya has been spoken of above, p. 123; the villages which are mentioned I am unable to identify³

TEXT.⁴

First Plate.

- 1 ✽ Svasti [1*] Śrīmatām śikala-bhuvana-saṁstūyamīna-Mānavyasagotrāṇā[m]
Hāritiputr[ā]-
- 2 nām Kaṁśikī-varaprasāda-labdha-rājā[nām] Mātrigana-paripālitanām Svāmi-
Mahāsēna-pā-
- 3 dānudhyātīnām bhagavan-Nārāyaṇa-prasāda-saṁśādita-vara-varāhā(ha)lāñchhan-
ēkshana-[ksha]-
- 4 na-vasīkrit īrītīmandalīnīm=śyamēdh-āvaḥhrīta(thā)snāna-pavitrikritā-vapushām
Chālukya[ā]-
- 5 nām kulam=alamkarishnōh Satyāśraya-vallabhēndrasva bhrātā Kubja-
Vishnuvarddhanō=shtādaśa [varshāni]
- 6 Vēṁgi-dēśam=apālāvat | tad-ātmaṇō Jayasimhas=trayastrīmśatam | tad-anuj-
ēndrarāja-nandan[ō] Vi-
- 7 shnuvarddhanō nava | tat-sūnur=Mamaṅgi-yuvarāja[h] pañchavīmśatim |
tat-putrō Jayasim[has=tra]yō-
- 8 daśa | tad-avarajah Kokkilih [sha]n=māsān | tasya jyāshthō bhrātā
Vishnuvarddhanas=tam=uchohātya saptatrim[śatam 1*]⁵

Second Plate, First Side

- 9 tat-putrō Vijayāditya-bhattārakō=shtādaśa | tat-sutō Vishnuvarddhanash-
shatrimśatam | tat-sutō
- 10 Vijayāditya-Narēndramrigarājaś=ch=āshtachatvārimśatam | tat-sutah Kali-
Vishnuvarddhanō=dhya-
- 11 rddha-varsham | tat-putrō Gunagāmka-Vijayā[di]tyaś=chatuśchatvārimśatam |
tad-bhrātu-
- 12 r=Vikramāditya-bhūpatēs=sūnuś=Chālukya-[Bhi]ma-bhūpālās=trimśatam | tat-sutah
- 13 Kollabiganda-Vijayādityash=shan=māsān | tat-sūnur=Ammarā[śa*]s=sapta varshāni |
7Tat-su-
- 14 tam Vijayādityam bālam=uchohātya līlayā [1*] Tāl-ādhipatir-ākramya māsam=
ēkam=apā-
- 15 d=bhuvam 1(11) [1*] Tam jītvā Chālukya-Bhima-tanayō Vikramāditya ēkādaśa
māsān | tatas=Tāl-ādhipa-

¹ In the original the first name is written *Ballaladēva*, probably by mistake, the name *Vēlābhata* also occurs in *Ind Ant* Vol. XIII p. 250, l. 36

² The *Pattavardhini-vamā* is mentioned in *South Ind Inscr* Vol I p. 40, l. 45

³ Mr Sewell, in *Ind Ant* Vol VIII p. 76, states that the modern name of *Pāmbarru* is *Pāmaru*; that *Vēlpur* is a village close to *Pāmaru*, Krishnā eastern delta, and that *Ganthaidla* also is a village in the Krishnā eastern delta. I find 'Guntasalah' in the *Indian Atlas*, map 95 long 81° E lat 16° 12' N, about 11 miles north (not south) of it, 'Paumur,' and about 4 miles west (not north) of Paumur, 'Vailpoor'

⁴ From Dr Fiset's impressions

⁵ The corner of the plate, with the *aksharas* in these brackets, is broken away

⁶ Between *ta* and *tpu* another *akshara* appears to have been originally engraved

⁷ Metre *Ślōka* (Anuśtubh)

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11 b
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16 sūnu[r*]=Yuddhamalla[h*] sapta varshāpi | ¹Nirjity=Āryuna-sannibhō janapadāt= tan=nirggamayy=ōddhatān dāyā-

Second Plate ; Second Side.

- 17 dān=inabbānu-līna-bhagan-ākārān=vidhāy=ētarā[n *] Vajr=iv=ō[r*]jjita-nākam=Amma-
nripatēr=bhrātā kanlyān=blu-
18 vam Bhimō bhīma-parākramas=samabhunak=samvatsarād(n)=dvādaśa [(||) [2*]
Tasya² Mahēśvara-mu(mū)rttēr=Umā-samān-ākṛitēh
19 Kumār-ābhah [(|) Lōkamahādēvyāh khalu yas=samabhavad=Ammarāj-ākhyah [(||)
[3*] ²Kavi-gūyaka-kalpataṛu[r*]=ddvija-muni-
20 dān-āndha-bandhujana-Surabhih [(|) yāchakajana-chintāmanir=avanīśa-manir=mmah-
ōgra-mahāsā dyumanib [(|) 4*]
21 Sa samastabhuvan[ā*]śraya-śrī-Vijayāditya-mahār[ā]jō⁴ rājādhirāja-param[ō*]śvarah
paramabha-
22 tt[ā*]rakah⁵ Guḍrāvāra-⁶vishaya-nivāsīnō rāshtrakūta-pramukhān=kū(ku)tumbinas=
sarvv[ā*]n=ittam=ājāpayati | Atha
23 tasyāh Pattavarddhinyāh Pammav-ākhyāyām(yāh) sūtāya yuvarāja-
Bali[ā*]ladēva-Vēlābhatāya
24 Boddīya-nāmnō Pāmbayru-nāma-grāmasya dakshinasyān=dīśi Nomī-kshētram
Pūtaśa[pa]n[ya?]-

Third Plate

- 25 kshētram⁷ Ammarājō R[ā]ja-mahēndrō dattavān [(|) Asya kshē[tra*]-
drayasy=[ā*]vadhayah⁸ [(|) Pūrvvatah Inda[nī]-
26 cheṇuvu | dakshinatah ⁹Ratt[ō]dī-chēnu | paśchimatah Su[gu?]mm[ū]-chēna(nī)
garusu | uttaratah Vēlpu-jēnu(nī)
27 turpūna¹⁰ pānnasa | Pūrvvatah Dāmapiya-pannasa | dakshinatah pedda-trōva |
paśchimatah yē-
28 ru | uttarata[h] Ganthasāla-yappavayyari-[pa]nnā(na)sa¹¹ | Griha-kshētram cha |
Pūrvvatah Badirā-
29 lama[|j?ya-patu | dakshinatah Tipthūr[ō]tama-patu | paśchimatah Jivaraksha-
patu |
30 uttaratah rachcha [(||) Asy=ōpari na kēnachid=bādhā karttavyā [(|) yah knrōti
sah¹² pamcha-mahāpātaka-yu-
31 ktō bhavati [(||) Tathā ch=ōktaṁ Vyāsēna | ¹³Bahubhir=vvasudhā dattā
bahubhīś=ch=ānupālītā [(|) yasya [ya]-
32 sya yadā bhūmis=tasya tasya tadā pa(pha)lam [(||) [5 *]

ABSTRACT OF CONTENTS.

Lines 1-20 give the line of succession, with the lengths of the reigns, from Kubja-Vishnuvardhana to Ammarāja, the son of Bhīma (i.e. Chālukya-Bhīma II.) and

¹ Metre Śārdūlavikrīḍita.

² Metre: Āryā.

³ Metre: Āryāgītī

⁴ -mahārājō rājādhirāja perhaps has only been written by mistake for -mahārājādhirāja-

⁵ Read ⁶rakō

⁶ Originally Guḍrāvāra- was engraved, but the sign of the last d has been struck out

⁷ One would have expected cha after this

⁸ In the description of the boundaries which follows, there are several expressions which I do not understand, and I am unable to state with confidence which of the names in it are names of villages. The word *pannasa* is also found in *Ind Ant* Vol XIII p 250, l. 30, and *patu* apparently *ibid.* Vol XIV p 59, l. 73

⁹ This may possibly have to be read *Rattādī-*

¹⁰ Read *tūrpuna*

¹¹ I make the correction in this word, because the word is spelt *pannasa* above and in *Ind Ant.* Vol. XIII 250, l. 30.

¹² Read *sa*.

¹³ Metre Ślōka (Anuṣṭubh)

Lokamahādēvi, in substantially the same manner¹ as lines 1-30 of the inscription edited and translated in *Ind. Ant.* Vol. VII p 15 ff.

He,² the asylum of the whole world, Vijayāditya (l. 21) the *Mahārāja*, the *Rājādhirāja*,³ *Paramēśvara* and *Paramabhaṭṭāraka*, thus issues a command to all the cultivators, headed by the *Rāshṭrakūṭas*, who inhabit the *Gudrāvāra-vishaya*:—

Now to the son of that (lady of the) *Pattavardhini* (family), named *Pamnavā*, viz to the *Yuvārāja* *Ball[ā]ladēva-Vēlābhata*, named *Boddiya*, *Ammarāja* *Rājamahēndra*⁴ gave the *Nōm* field (and) the *Pātata[pa]ri[ya?]* field in the southern quarter of the village of *Pāmbaṭṭu*.

The boundaries of these two fields are (l. 25) [*of the first field*], on the east, the *Inda[ni]-cheruvu* (*tank*), on the south, the field of *Ratt[ō]di*, on the west, the margin of the field of *Su[gu?]mmū*, and on the north, the *pannasa* east of a field of *Vēlpu*; [*of the second field*], on the east, the *pannasa* of *Dāmapiya*, on the south, a big road, on the west, a river; and on the north, the *pannasa* of *Ganthaśāla*

[*He*] also [*gate*] a house-field [*the boundaries of which are*] On the east,
 on the south, on the west, and on
 the north, the court of audience

Lines 30-32 warn the people not to obstruct this grant, and quote a benedictive verse, ascribed to *Vyāsa*.

No 17—CHEBROLU INSCRIPTION OF JAYA;

AFTER SAKA-SAMVAT 1135

By E. HULTZSCH, PH.D

This inscription is engraved on the four faces of the right one among two pillars in front of the *gōpura* of the *Nāgēśvara* temple at *Chēbrōlu* in the *Bāpatla tāluka* of the *Kistna* district. I edit it from an excellent inked estampage, prepared in 1897 by Mr H. Krishna Sastri, B.A. The inscription is in very good preservation. The letters are so clear and well-formed that it can be read as easily as print. The alphabet is *Telugu*, and the languages are *Sanskrit* verse (lines 1-110 and 149-158) and *Telugu* prose (ll. 110-149)

The inscription opens with some invocations (verses 1-4). Then follows the genealogy of the (*Kākatīya*) king *Gaṇapati*, who traced his descent from the *Sun* (v. 5), his son *Manu* (v. 6), and the family of the *Raghus* (v. 7 f). The earliest historical ancestor, mentioned by name, is *Durjaya* (v. 8). His son *Bēta* (v. 8) is identical with *Betma*, *alias* *Tribhuvanamalla*, of the *Ēkāmraṇātha* and *Anmakōṇḍa* inscriptions.⁵ After him ruled *Prōla* and his son *Rudra* (v. 8), *Mahādēva*, the uterine brother of the last (v. 9), and *Mahādēva's* son *Gaṇapati* (v. 10), who

¹ Minor differences which may be mentioned are: In line 1 we here have the spelling *Hārīt* (instead of *Hārīti*), and in line 13 *Kollabīganda* (instead of *Kollabīganda*), in line 12 we have only *Vikramāditya* (instead of *Yuvārāja-Vikramāditya*), and in lines 14 and 15 *Tālādhipati* and *Tālādhipa* (instead of *Tālāpa* and *Tālāpa rāja*), moreover in line 6 the length of *Jayasimha's* reign is (correctly) given as thirty-three (instead of thirty) years.—Verses 2-4 of our inscription occur, in addition to others, in the inscription mentioned above, verse 2 is also found in *South-Ind. Inscr.* Vol. I p 48, l. 20, and verse 3 *ibid.* l. 22, and in *Ind. Ant.* Vol. XII, p 92, l. 23

² *I.e.* *Ammarāja*.

³ The writer perhaps meant to say only 'the *Mahārājādhirāja*'.

⁴ *I.e.* 'the great *Iudra* (or chief) of kings.'

⁵ *Ind. Ant.* Vol. XXI p 197

was surnamed Chhalamattiganda¹ (vv 18 and 19) This genealogy agrees with that derived from other Kākatiya inscriptions,² but acquaints us with the name of Bēta's father, which was hitherto unknown

Verses 13-27 refer to Jāya (v 20) or Jāyana (v 13), a chief whose genealogy is given in detail in the Ganapēsvaram inscription of Śaka-Samvat 1153³ He was the chief of the elephant-troop⁴ of king Ganapati (v. 13) and received from his sovereign, in Śaka-Samvat 1135, the city of Śhanmukha (v 20), or Tāmrāpuri (v 19), or Tāmrānagari (v 27) The two last names are Sanskrit equivalents of the Telugu word Chembrōlu (l 120), the modern Chēbrōlu The same town is designated 'the city of Śhanmukha' on account of its temple of Kumārasvāmin (v. 22 and l 114), which is now called Nāgēśvara Jāya is stated to have built a wall round Chēbrōlu (v. 27) and to have repaired its temples (vv. 21-26).

The Telugu portion consists of a list of the villages and shares which were the property of the temples at Chēbrōlu, and of the persons who had granted lamps to these temples. This list was evidently compiled from the records of the temples at the order of Jāya, after he had received Chēbrōlu in gift from king Ganapati The majority of the villages and shares apparently belonged to the temple of Kumārasvāmin (ll 110 and 114) The temples of Chōdābhīmēśvara and Vāsudēva (l 119 f) cannot now be identified at Chēbrōlu The temple of Ananta-Jina (l 121) may have been located on the site of a Śiva temple, in the court yard of which Mr Krishna Sastri found three beautifully carved Jaina figures Two further temples at Chēbrōlu, Mūlasthāna⁵ and Kāduvittēśvara, are mentioned in verse 26

Of the villages which are referred to in the Telugu portion I can identify only three, viz. Kōllūru (l 114 f) in the Rēpalle tāluka,⁶ Kolankalūru (l 116), now Kolakalūru,⁶ in the same tāluka, and Vallūru (l 117), 9 miles south-west of Chēbrōlu in the Bāpatla tāluka

As stated before, king Ganapati granted Chēbrōlu to Jāya in the month of Chaitra of Śaka-Samvat 1135, the cyclic year Śrimukha (v 20), i.e. A.D. 1213-14. This is the earliest authenticated date of Ganapati's reign The inscription itself may have been incised some years later, for Jāya must have required several years for accomplishing the buildings which are referred to in the inscription

TEXT⁷

East Face

- 1 स्वस्ति श्रीः । जयति हरिवराहः प्रेमसं-
- 2 भ्रांतपृथ्वीस्तनभरपरिभारंभ-
- 3 दृप्तस्य यस्य । पुष्ककशुक्लितांभ-
- 4 सचयस्तोयराशिः पुनरविरळनि-
- 5 र्यत्स्वेदपूरैरपूरि ॥ [१*] हरिवस्य
- 6 विकल्पदंतमुकुळं गौरीरहस्यो-
- 7 क्षवप्रत्नासंनविलासदीपकलिका

¹ This *biruda* is elsewhere spelt *Chalamattiganda* It was borne by Rudrāmbā and Prātāparudra (*Ind. Ant.* Vol. XXI p 199), and by the chief Vanapati (above, Vol. IV p 315).

² See above, Vol. III p 95

³ Above, Vol. III No 16

⁴ Compare verse 88 of the Ganapēsvaram inscription

⁵ A Chēbrōlu inscription (No 151 of 1897) of Gonka of Velanāpdu, dated in Śaka Samvat 998, the *Nalakaśvatsara*, records the gift of three lamps to the temples of Mūlasthāna-Mahādēva and Kumārasvāmin.

⁶ See Mr Sewell's *List of Antiquities*, Vol. I p 79

⁷ From an inked stampage, prepared by Mr H Krishna Sastri, B.A.

- ² Rend ^० दककुदण्य^c.

- 39 वानमच्चित्तिपतिशिरोमंडनमणिप्रभा-
40 भिर्यत्पादाबुद्धमकरंदव्यतिकरः ॥ [८*]

North Face.

- 41 अथ गणपतिदेवः प्रादुरासीदमुष्मा-
42 स्फुरतश्चरिव सिंधोःस्नाध्यविश्राणनञ्चीः ।
43 विहरति फणिभर्तुः आसखेदादपेता सु-
44 रभिमलयजार्द्धं यङ्गुजे भूतधात्री ॥ [१०*]
45 यस्य प्रस्थानभेरीमुखरितश्चिमवद्-
46 हरं सैन्यघोषं श्रुत्वा प्रत्यर्त्थिकांताः प्र-
47 शिथिलकवरीभारवडाक्षमंतात् । भं-
48 भावातावधूतध्वनितजलधरव्यूह-
49 सञ्चोभरिंखन्निर्घाताघातभीतप्रसृमर-
50 चमरोविभ्रमा विभ्रमंति ॥ [११*] मा त्वं म-
51 ह्य मद्रनाथ पुरतः पांचाल मुं-
52 चांतरं मार्गं देहि विदेहभूप पदवी
53 हम्भीर किं वार्यते । ह्य क्षीणगति ज-
54 ह्नीहि गमने काशींद्र का सांद्रता यस्य
55 द्वारि विजृम्भते चिरमिति क्षापालकीलाह-
56 तः ॥ [१२*] वर्द्धते खलु वसुंधरापतेस्तस्य सिंधु-
57 रचमूधुरंधरः । जायनस्रकलनाद्य-
58 वैदिकग्रामणीः कविसभाशिखामणिः ॥ [१३*] य-
59 स्तीर्त्तिगीतिचतुरास्त्रिदग्नेद्रकन्याशुद्धांतसौ-
60 घशिखरेषु पुलोमजायाः । तामिस्रपद्म-
61 रजनोष्वपि चंद्रिकाभिः क्रीडाचकौरमिथु-
62 नानि विलोभयते ॥ [१४*] यस्यागाङ्गुतनिर्जितै-
63 रिव पयस्सर्व्वस्वमुन्मुष्य तैर्यत्र कापि प-
64 लायितेपि शरदारभे महामोघरैः । य-
65 स्तेनाकरिमङ्गलफलकश्रेणीषु लब्धास्र-
66 दा हृष्टिर्यत्पुतिपक्षपक्ष्मदृशां नेत्रा-
67 रविंदेषु च ॥ [१५*] एतैः पुरा नः चित्तिपालपु-
68 त्रास्तरक्षितास्त्रयति दतदष्टैः । इती-
69 व यद्देरिविलासहर्म्यैस्तृणप्ररोहाग्निशर-

- 70 सा द्वियते ॥ [१६*] सुतनु वदनकांतिं वासस-
 71 : पल्लवेन स्थगय सलिलपूरैर्दुर्गम -
 72 वर्त्त मा भूत् । इति गिरिमधिगच्छन्त्यस्य श-
 73 वृत्तितीक्ष्णः कथयति निजकांतां चंद्र-
 74 कांतस्थलीषु ॥ [१७*] मंत्री कार्यनिरूपणे
 75 प्रियसुहृद्भिस्त्रयसंभाषणे^१ काव्यारं-^२
 76 भविष्यौ कविः सहचरस्त्रंगीतसंपा[द]-
 77 ने । कर्त्ता शिल्पकलाकलापविषये संप्रेष-
 78 णे किंकरी युद्धे यच्छलमत्तिगंड-
 79 पतेरग्रेसरी वर्त्तते ॥ [१८*] अथैकदा दक्षिणदि-
 80 [क्*][क्षि]तीशान् विजित्य वीरो विनिवर्त्तमानः । म-
 81 [ध्ये]पथं ताम्रपुरीमयासीञ्च-
 82 त्पताकां छलमत्तिगंडः ॥ [१९*] पञ्चक्षिंशदु-
 83 पेतद्रुद्रशतसंख्याते शकाब्दे मघौ मा-
 84 सि श्रीमुखवत्सरे स नृपतिश्श्रीजायसेना-
 85 भृते [१] पूर्वं तावकमाहमातुलभुजा-

West Page.

- 86 संरचितां षाण्मुखीमद्यारभ्य मदान्नय[१]
 87 पुरमिमां त्व पालयस्वेत्यदात् ॥ [२०*] अथ स
 88 सकलप्रासादानां ^३प्रणष्टश्लेष्टकाप्रभृति
 89 सकलद्रव्यं नव्यं विधाय समंततः । य-
 90 श इव सुधालेप तत्र प्रकाश्य ततः परं क-
 91 नककलशव्यूहं स्वस्य प्रतापमिव न्यधात् ॥ [२१*]
 92 स खलु सकळागभाज कनकमयीमकु-
 93 त तारकारातेः । प्रतिकृतिमसुररणांगण-
 94 विह्वरणयोग्यं तनुत्रमिव ॥ [२२*] सर्वोपचा-
 95 रसिद्ध्यर्थमस्य^४ पात्रपरिच्छेद । सौवर्ण^५ राज-
 96 तं ताम्र कांस्यं च बहुधा व्यधात् ॥ [२३*] म-
 97 ह्याय लोहप्रतिमां महीयसीं स तस्य
 98 देव्यौ च विधाय तादृशौ । प्राकारसुखं शनि-

^१ Read द्वियम्.

^२ Read प्रणष्ट.

^३ The *ansudra* stands at the beginning of the next line.

^४ Read सिद्ध्यर्थ.

^५ Read सौवर्ण.

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卷之四



महाराष्ट्र

[illegible][illegible]

卷之五

॥ श्रीगणेशाय नमः ॥

சென்னை, 19.05.2019

31

卷之四

卷之五
 五言古詩
 五言律詩
 五言絕句
 五言排律
 五言長句
 五言歌行
 五言雜詩
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- 99 मंष्टपं महच्चिभूमिकं गोपुरमप्यक-
 100 ख्ययत् ॥ [२४*] अथैतस्याकार्षीत् प्रतिमकरसंक्रां-¹
 101 तिदिवसं महाखेटक्रीडाश्रम[वि]धृतये मं-¹
 102 टपमसौ । यदालिख्ये लेखैरवसगसमेतैस्त्र-
 103 पुळ्ळकं विभाव्यते देवासुर[सम]रसरं-¹
 104 भरचनाः ॥ [२५*] मूलस्थानस्य लिंगस्य काडुवि-
 105 द्देश्वरस्य च । नवप्रतिष्ठामकरोद्भस्य-
 106 भिः परिभूतयोः ॥ [२६*] दुर्भी च ताम्रनगरी-
 107 मभितो व्यधत्त प्राकारमुनंतमुदं-
 108 चितगोपुरं सः । आभाति येन हरसू-
 109 तुविनिर्जितेन क्रौचेन सा शिखरिणा परिसेवि-
 110 तेव ॥ [२७*] ई देवर ऊडुलु । तूर्पु मीदलुकीनि प्र-
 111 दक्षिणमुगाल । नारिकेडपुंबूडि । मंचे-
 112 डलु । कोविलंबूडि । कोमरजंबूडि । वेंजेडलु ।
 113 चम्पेतलपूडि । सुहृपूडि । सेरपूडि । सुलु-
 114 कलपूडि चंदु स्वामिदेवरकु सगमु । कीळू-
 115 रि अनंतेश्वरदेवरकु सगमु । गुम्पपूडि । व-
 116 डूंबूडि । गूडपूडि । त्रित्तुलु [१*] कीलंकलूर
 117 नमिलिकंभाल नडिमि पोलमु ख १५ वल्लूरु
 118 ख १५ क्रंतेट ख २ कडुंगाल ख १ कोळूर ख १ [१*]
 119 चोडभीमेश्वरदेवरकु ताडुबूडि । वासुदे-
 120 वरकु कट्टेपूडिनि ख १[२] चेंब्रीलि पोलमुली-
 121 ननु अनंतजिनदेवरकु ख ५ पूजारुलकु ख १२
 122 देवर ब्रह्मपुरि ब्राह्मलु १४कू ख १४ शासना-
 123 धिकारिकविचक्रवर्त्तुलकु ख २ जीस्युनिकि ख २ वै[यु]-
 124 निकि ख २ पेग्गडकु ख २ करणानकु ख २ सानुलु
 125 सुबूळूरुलीनानु एनिमिदेळु वयसु[न]-
 126 नुंडि गुडिगोलिंचिवारिकेळानु श्रीकीकडुकु ख २
 127 पडिहारिकि ख २ नट्टपीनिकि ख २ भावजकानिकि ख २
 128 महेलकानिकि ख २ वासेकानिकि ख २ पाडीवारिकि
 129 श्रीकीकडुकु ख २ धवळशंखुवानिकि ख २ धारवा-
 130 निकि ख २ गौळीवानिकि ख २ भेरिवानिकि ख २ ज[ग]डवा-
 131 निकि ख २ जयघंटवानिकि ख २ अलंकारिकि ख २

¹ The *anusudra* stands at the beginning of the next line

South Face

- 132 भालकरिकि ख २ पीलिगरगवानिकि ख २ कुम्भ-
 133 रिकि ख २ वृहगिकि ख २ कम्भरिकि ख २ कासेवारि-
 134 कि ख [४] भडिवालुनकु ख २ दिव्वेटिनिकि ख २ अ-
 135 स्त्रिवीयकु ख २ इतवट्टुवारु तम तम
 136 पनुलु नडपि त्रित्तुलु गुडिचि सुखमुंडु-
 137 वारु । अय्यवारु मुनूळुवरु तम-
 138 डुन्न पीलमुनकु देवरकु श्रीक पालु कोरु वे-
 139 ट्टि तारु मूडु वाडुलु गुडुचुवारु ॥
 140 अखंडदीपालु [१*] सूरसानि कोडकु जक्किनायु-
 141 नि पेरिनायुनि दिव्वे १ [१*] नडपिवाडु नावे । नू-
 142 कंनवीयिनि ब्रम्मे १ । ब्रम्भनवीयुंडु १ । का-
 143 लेवीयुंडु १ । एल्लिवीयुंडु १ । सूरवी-
 144 युंडु १ । मल्लेवीयिनि कामे १ । गुंडेवी-
 145 युंडु १ । दामनवीयुंडु १ । नागमपोते
 146 १ । नल्लेवीयुंडु १ । अन्नेवीयिनि कोम्मे १ । काप-
 147 म कोम्मे १ । बडंकिपोते १ । पडुमपोते १ । नल्लंगी-
 148 म्भनवीयुंडु १ । नल्लेवीयिनि ब्रम्मे १ । तिरुवि १ [१*]
 149 रेकंमारु १ । आमहे १ ॥ ✽ ॥ गामेकां रत्त्रिका-
 150 मेकां भूमेरप्येकमंगुलं । हरन्नरकमा-
 151 प्रीति थावदाभूतसप्लवं ॥ [२८*] स्वदत्तां पर-
 152 दत्तां वा यद्वाद्रक्ष युधिष्ठिर^१ । महीममहीम-
 153 तां येष्ठ दानाच्छ्रेयोनुपालनं ॥ [२९*] स्वसुकृतपरि-
 154 पालनायभूणां परकृतपालनमेव धर्मेहे-
 155 तु[.] । हरिरपि कमलासनस्य सृष्टिं सततमवन्^२ ज-
 156 गतामभूदुपास्यः ॥ [३०*] इदं रक्षिष्यतां राज्ञां^३
 157 यशश्चंद्रिकया सह । चिरं जायचमूपस्य
 158 धर्मचद्रः प्रवर्धते^४ ॥ [३१*] ✽ ॥ श्री श्री श्री ॥ ✽ ॥

ABSTRACT OF CONTENTS.

A.—Sanskrit Portion

The inscription opens with invocations, addressed to the boar-incarnation of Vishnu (verse 1), to the crescent of the moon on the head of Śiva (v 2), to Gaṇapati (v 3), and to Sarasvatī (v 4) Verse 5 praises the Sun. His son was Manu (v 6) His son was

^१ The syllable टि is entered below the line

^२ The *anuvāra* stands at the beginning of the next line

^३ Read 'मवध'.

^४ Read प्रवर्धते

Ikshvāku, who was followed by Sagara, Kakutstha, Dilipa, Daśaratha, and Rāmachandra (v 7) In the family of these Raghus was born Durjaya, and from him Bēta; after him ruled Prôla, whose son was Rudra (v 8) He was succeeded by his uterine brother Mahādēva (v 9) His son was Ganapati (v 10) The Madra king, the Pāñchāla, the Vidēka king, the Hammira, the Hūna, and the king of Kāśī are stated to have been waiting at his door (v 12)

(V 13.) " Verily, prosperous is Jāyana, the chief of the elephant-troop of that lord of the earth (*viz* Ganapati), the leader of all actors and Vēdic scholars, (*and*) the crest-jewel of the assembly of poets "

He was the favourite servant of king Chhālamattiganda (*viz* Ganapati) (v 18).

(V. 19) " Now once, returning from the conquest of the kings of the Southern region, the heroic Chhālamattiganda came on the way to Tāmrapurī, (*a city*) with fluttering banners "

(V 20) " In the Śaka year eleven hundred¹ and thirty-five, in the month Madhu (*i.e.* Chaitra), in the (*cyclic*) year Śrīmukha, that king gave (Tāmrapurī) to the glorious general Jāya, saying ' By my order rule thou from to-day this city of Shanmukha (Kumārasvāmin), which has been protected before by the arm of the maternal uncle of thy mother.² ' "

He (*viz* Jāya) repaired and whitewashed all the temples (*prāsāda*) in that city and placed golden pinnacles (*kalāśa*) on them (v 21) He covered with gold the image of Tārakārāti (Kumārasvāmin) (v 22) and supplied vessels of gold, silver, copper and brass for the worship of this god (v. 23). He gave another image of the same god and images of his two consorts,³ which were made of base metal (*lōha*) and were meant to be carried about in procession at festivals (*maha*), and built an enclosure, a *mandapa* of Śani (Saturn), and a *gōpura* of three storeys (v. 24)

(V 25) " Then he made for this (god) a *mandapa* for resting after the sport of the ' great hunt⁴ on the day of every *Mahara-Samkrānti*. On the painting in this (*mandapa*), the gods, assembled for the occasion, regard with a thrill the representations of fierce battles between the gods and the demons "

(V 26) " He set up again the *linga* of the Mūlasthāna (*temple*) and (the *linga* called) Kāduvittēśvara, which had both been destroyed by robbers "

He surrounded Tāmranagari with a wall surmounted by towers (v. 27).

B — Telugu Portion

(Line 110) "The villages of this god⁵ (*are*), from the east towards the south — Nārikēdapumbūndi. Mañchedlu. Kōvilambūndi Komarajambūndi Veñjedlu. Ummetalapūndi. Suddhapūndi Sērapūndi Mulukalapūndi; of this (*village*), one half (*belongs*) to the god [Kumāra]svāmin, (*and*) one half to the god Anantēśvara at Kollūru. Gummāpūndi. Vādlambūndi Gūdapūndi."

(L 116) " (*The following are*) the shares — 15 *kha*⁶ of land in the middle of the peacock⁷ pillars at Kolankalūru, 15 *kha* at Vallūru, 2 *kha* at Kranteta; 1 *kha* at Kadungālu; 1 *kha* at Kōrūru."

(L 119) " To the god Chōdabhimēśvara (*belongs*) Tādlambūndi, (*and*) to Vāsudēva 12 *kha* in Kattempūndi "

¹ Literally, ' Rudra's hundred,' compare *Ind Ant* Vol XXI p 202, note 48

² Or possibly, ' by the arms of thy mother and of thy maternal uncle '

³ *Viz* Valli and Dēvasenā, see the colophon of No 1064 in my *Second Report on Sanskrit Manuscripts*, p 102.

⁴ See above, Vol III, p 73, note 8

⁵ The temple of Kumārasvāmin (now Nāgēśvara) is meant

⁶ This is an abbreviation of *khanda* (or *putti*), see Brown's *Telugu-English Dictionary*, s v *putti*

⁷ This bird is sacred to Kumārasvāmin

(L. 120) "In the land of Chembrôlu, to the god Ananta-Jina, 5 *kha*; to the *pûjâris*, 12 *lha*, to the 14 Brâhmanas of the *Brahmapurî*¹ of the god, 14 *kha*; to the superintendent of edicts and the omperor of poets, 2 *kha*, to the astrologer, 2 *lha*, to the doctor, 2 *kha*; to the chamberlain, 2 *lha*, to the accountant, 2 *kha*, among the three hundred dancing-girls, to each of all those who serve in the temple from the age of eight years, 2 *lha*; to the door-keeper, 2 *kha*, to the dancing-master, 2 *kha*, to one who beats the big drum, 2 *lha*, to one who beats the small drum, 2 *lha*, to the *vâsekânû*, 2 *lha*, to each of the singers, 2 *lha*, to one who blows the white conch, 2 *kha*, to one who blows the trumpet, 2 *lha*, to one who plays the *gauru*, 2 *kha*, to one who beats the kettle drum, 2 *kha*, to the *jagadavâṣṭu*, 2 *kha*, to one who beats the gong, 2 *kha*, to one who decorates (*the temple*), 2 *lha*, to the garland-maker, 2 *kha*, to the *pîlîgaragavâṣṭu*, 2 *lha*; to the potter, 2 *lha*, to the carpenter, 2 *kha*, to the blacksmith, 2 *kha*, to the masons, 4 *lha*; to the washerman, 2 *lha*, to the torch-bearer, 2 *kha*, to Ali-Bôya, 2 *lha*."

(L. 135) "These persons shall live in peace, doing their respective work and enjoying (*their*) shares And the three hundred Brâhmanas shall assign one part (*of the produce*) of their land to the god and enjoy (*the remaining*) three parts themselves."

Lines 140-149 record the names of 20 persons who had granted lamps Verses 28-31 contain the usual admonitions to future kings

POSTSCRIPT

Another inscription of Jâya and of his sovereign Ganapati (No 250 of 1897) is engraved on three sides of a pillar which is now built into the roof of the Lungôdkhavasvâmin temple at Tsandavôlu, the capital of the chiefs of Velanându.² The second face of the pillar is turned towards the roof and is hence invisible The first face opens with the same passage as the Chêbrôlu inscription published above, and breaks off with the words विहरति फणिभक्तुः श्वा- of verse 10 The third face bears five Sanskrit verses, the first of which is incomplete at the beginning, and a passage in Telugu prose I subjoin the text³ c⁴ the first sixteen lines of the third face.

- 1 भाषत जायसैन्यनाथं । कल]यसि स्-
- 2 यि शंकरे च भक्ति स[द]शमतस्त्वम-
- 3 सूनि पालये[ति ॥ कु]लीतुंगरा-
- 4 जेंद्रगौकक्षितो[शप्रतिष्ठ]ापित श-
- 5 करं खानुजाख्यं । [स पंडी]श्वरं जाय-
- 6 सेनाधिनाथस्तदार[भ्य] तैस्तैरुपायै-
- 7 [रु]पास्ते ॥ चौरैश्चिरेण चलितेस्य पुरा-
- 8 णपोठे पीठांतरं स चतुरं विधिव-
- 9 द्विधाय । प्रासादमध्यमलकांच-
- 10 ननुभसंपत्सभावनीयमकरो-
- 11 दनुकर्माश्रित्यैः ॥ सर्वोपचारसिध्यर्थ-⁴

¹ See above, Vol III p. 296, note 9, and Vol IV. p 128

² See above, Vol. IV p 33 f and *Additions and Corrections*, p v The inscription itself refers to two of those chiefs; see below, p. 151, notes 5 and 6.

³ From an inked estampage, prepared by Mr H Krishna Sastri, B A.

⁴ Read सिध्यर्थ°.

- 12 मस्य [प]ात्रपरि[च्छ]दं । सीवर्न¹ राजत²
 13 ताम्र कांस्य [च] बहुधा व्यधात् [॥]³
 14 य[स्य] यस्य यदा [भू]मिस्तस्य तस्य
 15 [त*]दा फल । तस्म[त्तन्]प[ति]क्ष्मापीयस्मै
 16 [गो]वाटिकामदात् ॥ ई गोवाड पील-
 17 [मेर] [।*]⁴

It appears from the above passage that [king Ganapati] put the general Jāya (lines 1 and 5 f) in charge of a temple of Śaṃkara (Śiva), which had been founded by king Kulōttunga-Bājendra-Gonka⁵ and had been named Pandiśvara (l 5) after [Panda],⁶ the younger brother of Gonka I. Jāya provided the god with a fresh pedestal (*pītha*), as the old one had been stolen, placed golden pinnacles (*kumbha*) on the temple, and granted vessels for the worship. King Ganapati himself (l 15) gave to the temple the village of Govāṭkā or, in Telugu, Gōvāḍa⁷ (l 16).

No 18 — SRAVANA-BELGOLA EPITAPH OF MARASIMHA II

By J F FLEET, PH D, C I E

This inscription, engraved on the four faces of the base of a pillar, which is known as the Kūṭe-Brahmadēva-kambha, at the entrance to the area occupied by the temples on the Chandragiri hill at Śravana-Belgola, was first brought to notice and edited by Mr Rice, in his *Inscriptions at Śravana-Belgola*, No. 38 (see also, *id.* Introd p 18 ff.). I edit my version of it from ink-impressions supplied to me by Dr Hultzsck.

The writing consists of one hundred and fourteen lines twenty-seven on the south face of the pillar, covering an area about 1' 11½" broad by 2' 8" high, twenty-eight on the west face, covering an area about 1' 9" broad by 2' 10" high, twenty-eight on the north face, covering an area about 1' 10½" broad by 2' 10" high, and thirty-one on the east face, covering an area about 1' 10½" broad by 3' 1" high. Lines 28 to 49 on the west face, and the whole of the writing on the north face, are very much damaged, so much so that no connected passages, worth reproduction, can be made out. The rest of the record, however, is in a state of good preservation — The characters are Kanarese, of the regular type of the period to which the record refers, and they were boldly formed and well executed throughout. They shew, of course, only the later or cursive forms of the *kh* (in *Mānyakhṣṭa*, lines 12, 100) and *b* (e.g. *bala*, line 12, *alumbam*, line 84)⁸. They do not appear to include the separate distinct form of the lingual *ḍ*. They shew the *virāma*, represented by its own proper sign, in *bhūmjan* and *balāt*, line 2, *kol*, line 112, and *vr*, line 113, and they do not include any final forms. In lines 1 to 109, the average size of the letters is about ¾" or ⅞". In lines 110 to 114, the characters are somewhat smaller and thinner, though of the same type, and possibly written out by the same hand, with the rest of the record. This may be due to the person who wrote out the record, for the engraver, having not enough space to finish it in completely uniform characters, or the

¹ Read सीवर्ण

² The *ansvāra* stands at the beginning of the next line

³ This verse is identical with verse 23 of the Chēbrōlu inscription

⁴ Lines 17 to 25 contain a description of the boundaries of Gōvāḍa in the Telugu language

⁵ No 10 of the Table, above, Vol IV p 35

⁶ No 12 of the same Table

⁷ In the Rēpalle tāluka, about 7 miles north-east of Tsanda vōlu

⁸ For the importance of the use of the earlier and later forms of *kh* and *b*, in connection with undated records about a century or a century and a half earlier, see page 155 below, note 8.

passage may be, as suggested by Mr Rice, a slightly later addition.—The language is Sanskrit in lines 1 to 83, and Kanarese, of the archaic or stilted type, in lines 84 to the end. There are verses in lines 1 to 4, 28 to 99, and 112 to 114, and I am indebted to Mr. H. Krishna Sastri for several very useful suggestions in dealing with both the text and the translation of some difficult passages in the Kanarese verses. The Sanskrit *gadya* or ornate prose, in lines 5 to 27, is not very successful, there not being enough of the usual alliteration and rhyming endings, and there is nothing remarkable in such of the Sanskrit verses as remain in lines 50 to 55 in the Kanarese portion, however, the author, who was evidently an accomplished writer in that language, has done full justice to his topic and to himself, both in sonorous diction and in sense — The orthography does not present anything calling for special notice

The inscription is a panegyric of the Western Ganga prince Mārasimha II. It mentions him by his proper name in line 42, and throughout the rest of the record by various *brudas* and epithets, of which the most frequent and evidently the most highly prized one is *Nolambakul-Āntaka*, “the Death of the family of the Nolambas,”—with reference to his successes against the Pallavas of the Nolambavāḍi thirty-two-thousand province. Lines 110 to 114, at any rate, were written after his death, and they tell us that, a year after his completion of the career of conquest which is the subject of the earlier part of the record, he abdicated, and died in the practice of religion, at the feet of a Jain teacher named Ajitasēna, at Bankāpur in the Dhārwar district,—starving himself to death, like so many others whose epitaphs are at Śravana-Belgola, by a three-days fast¹. And it seems plain, in fact, that, like various others of the records at Śravana-Belgola, the whole of this inscription is an epitaph,—not a contemporaneous record engraved while he was still alive. The record is not dated, but it may be placed in A.D. 975, as an inscription at Mēlāgāṃ shews that Mārasimha II either died or abdicated in or shortly before June-July, A.D. 974². The contents of it are noticed in detail on page 169 ff. below.

I have given, elsewhere,³ a full exposé of the spurious nature of certain copper-plate grants, which purport to present an unbroken genealogical list of the Western Gangas going back to the second century A.D. And I have shewn how utterly unreliable, for purposes of ancient history, are those grants and a Tamil chronicle, called *Konguḍēsa-Rājākkal*, which purports to furnish information of the same kind. The results of the inquiry on that occasion were, that the earliest authentic Western Ganga names are those of Śrīpurusha-Muttarasa, who, pending more precise discoveries, was to be placed somewhere in the period A.D. 750 to 850, and of Śivamāra, who was to be placed either immediately before or immediately after Śrīpurusha-Muttarasa, and that the alleged genealogy was invented in the ninth or tenth century A.D., when all the great families of Southern India were beginning to look up their ancestral belongings and devise more or less fabulous pedigrees. Since the time when I wrote, some new records on stone have been brought to notice, and a critical version has been published of a copper-plate grant which was already known but was not satisfactorily available for use. And these new materials, militating in no way with the conclusions at which I arrived, enable me now to put together a genealogical and successional list of the Western Gangas of Talakāḍ (see page 153),⁴ and to make a first serious attempt to determine the real history and chronology of the family.

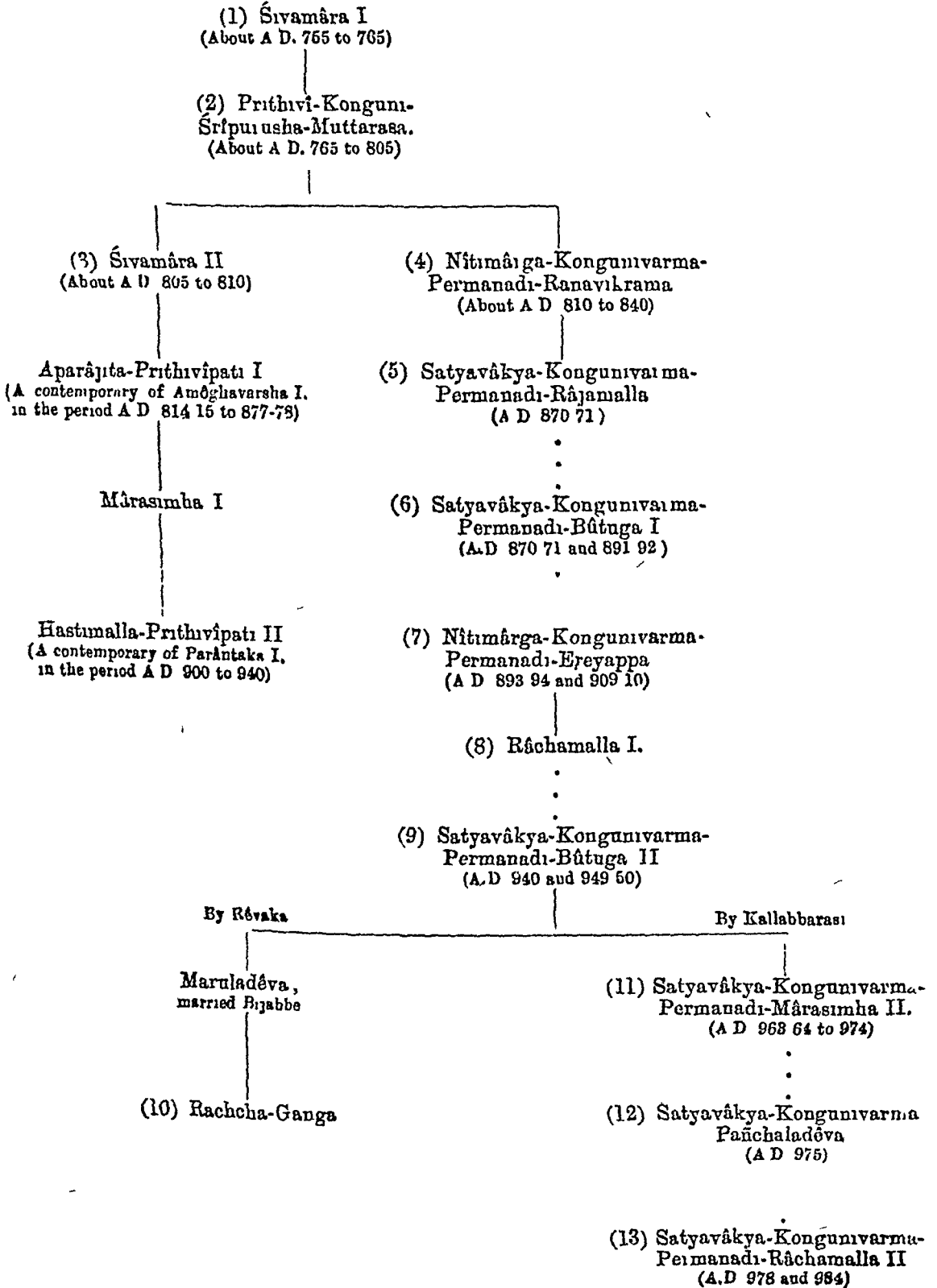
¹ For a description of the *sallēkhaṇḍa* or vow of starving to death, see Mr Rice's *Inscr. at Śrav-Bel* Intro. p. 15 ff. He has pointed out (*ibid* p. 17) that, among the various instances of it mentioned in the records there, there is one of even so late a date as A.D. 1809 (No. 72). The process sometimes lasted for three months (No. 2). But it was accomplished in three days in also the case of Mallishēna (above, Vol. III p. 207, verse 72).

² See page 168 below, and note 6.

³ Above, Vol. III pp. 159 to 175.

⁴ The numbers before some of the names indicate the members of the family who actually ruled, or probably ruled, over the Gangavāḍi province, and the order in which the succession went. When the exact relationship between two consecutive individuals is not established, dots are used instead of lines.

The Western Gangas of Talakād.



The earliest authentic Western Ganga name is that of Śivamāra I. His existence is proved by an inscription at Vallimalai in the North Arcot district¹ about eighty miles to the east from the Ganga town of Kōlār, which enumerates four generations,—Śivamāra I., his son, Śrīpurusha,² Śrīpurusha's son, Ranavikrama; and Ranavikrama's son, Rājamalla,—and says that Rājamalla, having seen the hill on which the record is, took possession of it, and founded a Jain temple there in token of having done so. The record, indeed, does not tell us that these persons were Gangas. But their names fit in so exactly with the statements in the spurious grants and in certain unquestionable records in the Western Ganga territory itself which will be mentioned further on, that no hesitation need be felt about identifying them as Western Gangas of Talakād.

There are records in Mysore, which may be ascribed to Śivamāra I. One is a stone inscription at Dēbūr,³ which mentions him as simply Śivamāra, without any regal title of any kind, but uses a technical expression which stamps him as holding a rank and authority considerably greater than those of any mere local governor.⁴ And others are stone inscriptions at Rampura and Mūdahallī,⁵ which mention "the Konguni king (*arasa*) Śivamāra," and

¹ Above, Vol IV p 140, A.—In the *Postal Directory of the Madras Circle*, the name of the place is given as 'Vellimalai.'

² The spurious grants describe Śrīpurusha (whose proper name, Muttarasa, they do not give) sometimes as the son, and sometimes as the grandson (without mentioning the father's name), of Śivamāra I., to Śrīpurusha they allot two sons, Śivamāra II and Vijayāditya, and they represent Rājamalla as the son of Vijayāditya (see the tables, above, Vol III pp 161, 177) and curiously enough, it is the pretended earlier records, from Hosūr, Nāgamangala, and Manne (for the last, see page 160 below, note 7), which wrongly represent Śivamāra I as the grandfather of Śrīpurusha, while the Sūdi grant, purporting to be written nearly a century and a half after the Manne grant, correctly speaks of the two persons as father and son.—This short but valuable record from Vallimalai disposes finally of one step in the fictitious pedigree, viz the step which some of the spurious grants place between Śivamāra I and Muttarasa (see, also, page 156 below, note 5).

³ Mr Rice's *Epigraphia Carnatica*, Vol III, Nj 26.—Mr Rice has preferred to allot this record to the second Śivamāra.—This record mentions a person named Ereyya. With this person Mr Rice identifies the *Mahārāja* Eramma of an inscription at Madūr (*ibid* MI 68), and the Eres or Eles of an inscription at Mūdahallī (*ibid* Nj 132), and the Ereyha Vemmadī of a spurious record at Gattavādi (*ibid* Nj 199, with a lithograph) which purports to be dated Śaka-Samvat 111. He thus refers the Madūr and Mūdahallī records, as well as that at Dēbūr, to the time of Śivamāra II. And he alters the date of the Gattavādi inscription from Ś-S 111 to Ś-S 711, so as to bring the record on to A D 789 90,—sufficiently near to the period of Śivamāra II. The Gattavādi inscription, however, has the later cursive form of the *b*, in *selabgeyara*, line 10, and *baḷim*, line 11: therefore it cannot be placed before A D 804 (see page 155 below, note 8); and the general style of the characters suggests a period at least a century later than even that time.

⁴ The expression in question is *prithivī rājyam geyu*, or *keyu*, "to reign over the earth." It is properly a technical expression of paramount sovereignty (see the second edition of my *Dynasties of the Kanarese Districts* in the *Gazetteer of the Bombay Presidency*, Vol. I Part II p 428, note 4), but the exact way in which it is to be applied, has always to be determined by the context and general surroundings. The Western Gangas of Talakād were not paramount sovereigns, except occasionally. They belonged to the class of great feudatory nobles, who were more or less independent in their own hereditary territories, and whose position is always very clearly recognisable, if the records are studied attentively, from the various technical titles and expressions that are so carefully used or abstained from. The Śilāhāras of Kōlār, and the great feudatory nobles of some other families, used the expression *śulha samkathā vinodadim rājya-geyu*, or, in Sanskrit, *śulha samkathā vinodēna rājyam kr*. The expression properly used by the Western Gangas, in their own province, was *prithivī-rājyam-geyu*, and it will be found in almost all of their records which exist in their own hereditary territory: to the contrary I can quote, at present, only *rājyam ātara-ōttaram saluttari re* (another expression of, strictly, paramount sovereignty) in the Kūlsgeri inscription of the time of Ereyappa, and the use of the purely subordinate expression *āḷu*, 'to govern,' in the cases of Ereyappa in the Begūr inscription, and of Bātuga II in the Ātākūr inscription. On the other hand, the proper expressions on to denote their position and authority outside their own province of Gangavādi, was *āḷu*, and we find this duly used in the case of Mārasimha II in the inscriptions at Adaragūchi, Gundūr, and Hebbāl, and even in the case of Pañchaladeva in the inscription at M'g and

⁵ *Ep Carn* Vol. III, Nj 50, 127. The Rampura inscription, again, has been assigned by Mr. Rice to Śivamāra II. But the use of the title *arasa* is a strong indication that the records are to be ascribed to the first Śivamāra. Muttarasa became eventually a *Maharajadhirāja* and *Paramśīvara*, in the amplified form *Dharma-*

use the same technical expression of high position. These three records are not dated in any era. And there is nothing in the contents of them to enable us to establish any synchronisms, and so to assign an exact date to them. But the characters of the Dêbûr inscription are attributable to any time within about fifty years on either side of A.D. 800¹. The period of the record will be determined more closely further on.²

The authentic existence of the second of the four persons mentioned in the Vallimalai inscription, viz Śrīpurusha, had already been established³ by some undeniably genuine stone records at Talakād,⁴ Sivāra,⁵ and Sivarpātna,⁶ in Mysore. The Talakād inscription, which is dated in his first year,⁶ and the inscription at Sivāra, give him the full style of "the Mahārāja Prithuvi-Konguṇi-Muttarasa-Śrīpurusha;" while, of the Sivarpātna inscriptions, one styles him "the Mahārāja Śrīpurusha," and the other, which is dated in his twentieth-odd year,—perhaps the twenty-ninth,⁷—calls him "the Konguṇi Mahārāja Śrīpurusha" evidently, Muttarasa was his name, and Śrīpurusha, "husband of Fortune," was a *brūda*. Like the records of Śivamāra I, these records of Muttarasa,—and also those which will be mentioned further on,—are not dated in any era, and they do not contain anything by means of which synchronisms can at present be established. But they are, similarly, to be referred, on palæographic grounds, to the period A.D. 750 to 850, or thereabouts. And one particularly instructive character,—the old square form of the letter *b*,⁸—

Mahārājādhirāja (regarding which, see page 163 below, note 2), the use of the first of these two titles was continued by all his descendants from Kanavikrama onwards, and it does not seem likely that his son Śivamāra II would revert to the simple designation *arasa*—Another inscription at Mūdahallī (Nj 126) is probably also of the time of Śivamāra I, but the name of the prince is illegible.

¹ I write on the authority of an ink impression, which Mr. Rice kindly sent for my inspection. I have not had the means of examining the Rāmpura and Mūdahallī records in the same way.

² The spurious Hallegere grant (*Ep. Carn.* Vol III, Md 113, with a lithograph) cites a date in the month Jyēṣṭha (May/June), Śaka Samvat 635 expired, falling in A.D. 713, as being in the thirty-fourth year of Śivamāra I, and so would place the commencement of his rule in A.D. 679/80. This latter date is altogether too early. And it is not likely that the record has even hit off a true date for him in A.D. 713.—The Nāgamangala grant would place the commencement of the rule of his successor Śrīpurusha-(Muttarasa) in A.D. 727/28 (see page 166 below, note 2), and this, with the Hallegere grant, would give Śivamāra I a rule of forty-eight years, immediately before a rule of seventy-eight years by his son.¹

³ See above, Vol. III p 173 f.

⁴ *Ep. Carn.* Vol III, TN 1, with a lithograph.

⁵ Here I write on the authority of photographs which Mr. Rice kindly sent me,—one from Sivāra, and two from Sivarpātna.

⁶ *Prathama-vijaya-sambatsaram Kārttiḥa punname andu*, lines 3, 4.

⁷ The words *viyaya sa[m]vatsara[m]*, followed by the *akṣaras* *vrppz*, are quite clear, in line 2. I conjecture that what follows them stands for *tombattaneyōḷu*. But the passage (and, in fact, the whole of the remainder of this record) has been so spoilt in painting the stone for photography, that it is a matter of conjecture only. Since writing this note, I have found an indication that Mr. Rice would take the record to be dated in the twenty-eighth year (*Ind. Ant.* Vol XIII p 188). The *akṣaras* *tentaneyōḷu*, however, seem insufficient for the space and for the marks shewn in the photograph.—This practice of painting inscriptions by hand for photography cannot be too strongly condemned. It presents the records as they appear to the eye of the person who paints them, and not as they really are, it introduces mistakes, or at least doubt, in even the clearest passages,—for instance, the lithograph of the Talakād inscription of Muttarasa shews in the word *tombamttaru*, line 9, an *anusvāra* in the second syllable which one cannot believe to be in the original, and the word *Kadabūr* or *Kadabūr* in one of the Sivarpātna inscriptions, contrasted with what reads at first sight as *Kadambūr* or *Kadambūr* in the other record at the same place (see page 161 below, note 1), is another case in point, it often results, as in the date of this Sivarpātna inscription, and in fact throughout the record, in the creation of arbitrary and fantastic signs which render whole passages quite unintelligible, and, in short, it prevents altogether the purely mechanical reproduction which is absolutely necessary for the satisfactory and critical study of the records.

⁸ It occurs in the Talakād inscription (see the lithograph) in the words *sambatsaram* (line 4) and *tombattaru* (line 9).—For the importance of the old- or square and later or cursive forms of *kḷ* and *b*, as a help in fixing the dates of records of the period with which we are dealing, see above, Vol III pp 162, 163. Records containing the cursive forms of these two letters, cannot be placed before A.D. 804. The square forms continued in use up to A.D. 866. But the cursive forms,—the introduction of which, into epigraphic records, seems to be connected with the encouragement that was given to the Jains and their literature in the time of the Rāshtrakūṭa king

proves that at any rate they cannot have been engraved much, if at all, after A D 850, while the general palaeographic standard of the Talakâd inscription points distinctly to a time somewhat earlier than A D 800, as the date of the preparation of that record. It is, thus, not impossible that the person or persons who fabricated the spurious Hosûr and Nâgamangala grants, had available, or hit off, true dates for him, in A D 762 and 776-77, or at any rate in the latter year¹. But it is not possible that, in A D 776-77, he had already been ruling for fifty years, as is claimed by the Nâgamangala grant,² for, the synchronisms which are established for some of his descendants, in both lines, shew plainly that the long life and rule, which he undoubtedly enjoyed, were made out by continuing into the ninth century A D. The approximate limits for him will be indicated below.

There are other records of Śrīpurusha-Muttarasa in Mysore, at Dêvalâpura, Varuna, Pûrigâh, Hemmige, Bannûr, and Holalavâdî.³ The first four of them belong to the earlier part of his career: for, the Pûrigâh record styles him "the Mahârāja Śrīpurusha," as also, apparently, does the Dêvalâpura stone, the Varuna record calls him "the Kongani Mahârāja Śrīpurusha," the Hemmige record describes him as "Prithivî-Kongani-Muttarasa," without any title, and the Bannûr record probably styles him "Prithu[vi-Kongani-Muttarasa-Śrī]purusha," again without any title. All of the records which contain such a reference at all, use the same technical expression of high position and authority which is used in the case of Śivamâra I.⁴ And the Holalavâdî inscription marks an epoch in his career, by also giving him the paramount titles; it styles him "the Kongani Mahârājâdhurâja and Paramêśvara Śrīpurusha."

As far, therefore, as individual names go, the authentic history of the Western Gangas of Talakâd starts with these two persons, Śivamâra I. and his son Śrīpurusha-Muttarasa.⁵ Records giving names for earlier times may, of course, be obtained hereafter, for,

Amôghavarsha I (A D 814-15 to 877-78),— were then in use, and are found in a record of A D 866. And a record of much about the same date shews both the forms of *b*, mixed (*loc cit* p 163, note 1) — The old or square form of the *b* occurs in also one of the Sivarpatna records of Muttarasa, in the word *Kadabûr*, line 5, and doubtless also in the same word in line 3 of the other Sivarpatna record, where, however, the true appearance of the original has been much spoilt by painting the stone for photography. I do not find a *b* of either form in the Sivara record. And none of the four records appears to include a *kh* — My attention has been drawn to the fact that a cursive *kh* appears in the lithograph, at the end of line 12 of the Harihar grant of Vinayâditya of A D 674 (*Ind Ant* Vol VII p 300). An inspection, however, of the photograph, which is given with the lithograph in *P S and O-C Insers* No 17, will shew that this is only due to an injudicious touching up by hand of a damaged square *kh*, this was done at a time when it was thought more important to publish clear and easily legible lithographs, than to produce absolutely mechanical and faithful facsimiles which an unpractised eye might find it difficult to deal with.

¹ Just as a possible true year may have been available, or was hit off, for Bâtuga II, in the spurious Sûdî grant (see page 167 below, note 2) which refers itself to his time. But calculations shew that the details of the dates cited in the Hosûr and Sûdî grants are not correct for the years that are quoted, and this detracts a good deal from any value that might be attributable to them.

² This would place the commencement of his rule in A D 727-28. And, as the spurious Snradhânupura grant (see page 160 below, note 7), which cites the Sarvajit *samvatsara*, Śaka Samvat 729 (expired), = A D 807-808 as the third year of Śivamâra II, would thus place the commencement of the rule of Śivamâra II. in A D 805-806, this would give Muttarasa a total rule of seventy-eight years.

³ *Ep Carn* Vol III Mv 25, 55 Ml 87 TV 53, 113, Nj 23 — He is apparently also mentioned as Śrīpurushayya in an inscription at Belavatte (*ibid* Mv 6), and as Muttarasa in another inscription at Bannûr (*ibid* TV 115), from which Mr Rice has inferred (*ibid* Introd page 3) that Bannûr was his birth place. This Bannûr inscription mentions also the name of Ereyappa, and therefore seems to be, not of Muttarasa's own time, but about a century later.

⁴ *Prithivî rājyam aeyu*, or *keyu*, see page 154 above, note 4.

⁵ Mr Rice (*Ep Carn* Vol III Introd pp 3, 7) has placed between them a Mârasimha I, whom he identifies with the alleged and unnamed son of the first Śivamâra and father of Śrīpurusha (Muttarasa) who is mentioned in some of the spurious grants (see page 154 above, note 2), quoting "the Salem grants" as his authority for doing so. But there is no foundation in fact, of any kind, for this. The alleged generation between Śivamâra I and Śrīpurusha-Muttarasa has now been disposed of by the Vallimalai record (page 154 above).

that the Western Gangas were a people of importance and power at least a couple of centuries before the time of Śivamāra I, is shewn by the fact that the Kadamba king Mrigēśavarman claims to have defeated them¹. But it is not at all probable that they will give a connected genealogy the plainly imaginary nature of some of the names which the spurious grants place before that of Śivamāra I, is a strong indication that materials for compiling a genuine earlier pedigree were not available even then, and the most that we may expect, is, a few detached notices². All that we know as yet about the Gangas during the centuries immediately following the time when Mrigēśavarman was in conflict with them, is, that they were conquered by the Western Chalukya king Kīrtivarman I in the period A D 567-68 to 597-98,³ and again by his son Pulikēśin II about A.D. 608,⁴ and that the Harihar grant of Pulikēśin's grandson Vinayāditya, dated in A D 694, speaks of them as hereditary servants of the Western Chalukya kings⁵. And it is plain that they first came prominently to the front on the downfall of the Western Chalukya dynasty. Even then, they did not immediately assert the independence which, undoubtedly, they subsequently enjoyed for a while. That they felt their way gradually to the latter step, is shewn by the facts that Śivamāra I., while adopting a technical expression indicative of considerable power, used simply the title of *arasa*, "king," and that Muttarasa, though making an advance on this, did not at first assume any higher designation than that of *Mahārāja*, and developed into a *Mahārājādhirāja* and *Paramēśvara*, as which he figures in the Holalavādi record, only at some later time. Now, the last Western Chalukya king Kīrtivarman II, lost the northern and central portions of his dominions to the Rāshtrakūtas, under Dantidurga, before A D 754. He was still in possession of the southern territory up to A.D. 757. But shortly after that time he was completely overthrown by Dantidurga's successor, Krishna I.,—say, about A D 760. And the same period saw the extinction of another great dynasty of Southern India,—that of the original Pallavas of Conjeeveram, who also, through the possessions that they held in the Nolambavādi province, must have had much to do, though not so directly as the Western Chalukyas, with the Gangas of Talakād. The last great Pallava king known to us,—and, unquestionably, the last representative of his line,—was Pallavamalla-Nandivarman, Nandipōtavarman, or Nandipōtarāja, son of Hiranyavarman⁶. He was a contemporary of the Western Chalukya king Vikramāditya II., at some time in the period A D 733-34 to 746-47. And we have records dated in his twenty-first, twenty-second, and fiftieth years⁷. Now, he succeeded to the Pallava throne after a distant kinsman, Paramēśvaravarman II,⁸ the latter was preceded by his father, Narasimhavarman II, and Narasimhavarman was preceded by his father, Paramēśvaravarman I, who was contemporaneous at some time in the period A D 655 to 680 with Vikramāditya I,

And the person whom Mr Rice thus misplaces,—through a mistake which is to be attributed to the imperfect original rendering of the Udayēndram grant of Hastimalla-Prithivipati II in Mr Foulkes' *Manual of the Salem District*, Vol II p 369 ff,—is Mārasimha I, grandson of the second Śivamāra (see page 162 below)

¹ *Ind Ant* Vol VI p 25, for "the family of Tungaganga," read "the lofty family of the Gangas"

² This much, at any rate, is certain,—as I have already said (above, Vol III p 175),—that nothing will ever be obtained to authenticate such dates as those of A D 248 and 466 which two of the spurious grants purport to give for Harivarman and Avinita-Konguni, unless it upsets in some way or other the genealogy that is asserted by the grants, and, on the other hand, if the genealogy asserted by the grants (or anything like a real basis from which it can have been concocted) is ever authenticated, then the dates will be upset, in favour of much later ones. The genealogy and the dates cannot possibly stand together.—It is not likely, however, that there is any real basis of ancient fact for either the asserted genealogy or these two dates, see the Postscript, page 174 below

³ *Ind Ant* Vol XIX p 19

⁴ *Id* Vol VIII p 244

⁵ *Id* Vol VII p 803

⁶ See Dr. Hultzsch's *South-Ind Inscr* Vol II p 342 ff

⁷ They are, respectively, the Udayēndram grant (*South-Ind Inscr* Vol II p 361), the Kōśākūdi grant (*ibid* p 342), and an inscription at the Pañcaspāndavamalai hill (above, Vol IV. p 136, A). In respect of the last of them, we must understand that it is dated in the fiftieth year in which he was still reigning; not in simply the fiftieth year from the commencement of his reign, cited at a time when he himself was dead,—a rendering, suggested as possible by the editor of the record, for which there is no substantial authority

⁸ And there was, perhaps, also a short intermediate reign, of Mahēndrarāman III

the great-grandfather of Vikramāditya II. In such circumstances, it is not at all probable that Pallavamalla-Nandivarman can have completed the fiftieth year of his reign between A.D. 733 and 747. It is much more likely that his reign did not even commence till A.D. 715 or later. And fifty years from that point would bring him on to just the time to which we may refer Śivamāra I. and Muttarasa. The spurious Manne grant, indeed,¹ would carry him on to even later times: it says, speaking of Śivamāra II., that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāshtrakūta and Pallava lineages named Gōvindarāja and Nandivarman, who were (*already*) anointed on (*their own*) foreheads"² Gōvindarāja seems to be the Rāshtrakūta king Gōvinda III., whose reign began about A.D. 783-84 and ended in A.D. 814-15. Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign, and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gangas. Nandivarman must be Pallavamalla-Nandivarman, son of Hiranyavarman.³ He cannot have had anything to do with Śivamāra II. at so late a time as the date of his succession on the death of Muttarasa. And it seems that, mixed up with a real act of Gōvinda III. towards the second Śivamāra, the Manne grant has preserved an anachronistic reminiscence of a real act of Pallavamalla-Nandivarman towards the first Śivamāra, *viz.* that, on the downfall of the Western Chalukyas, he formally recognised Śivamāra I. and crowned him as the chief, more or less feudatory, of a powerful tribe on the borders of his own outlying province of Nolambavādi. The date of A.D. 760, mentioned above as the closely approximate time of the complete extinction of the Western Chalukya power, is within the period to which Śivamāra I. is to be referred, and within the time to which the reign of Pallavamalla-Nandivarman may be carried on. And we shall probably be very near the truth, if we take A.D. 755 as the initial date of the succession of Śivamāra I. to the leadership of the Western Gangas, and A.D. 760 as the time when he was recognised by Pallavamalla-Nandivarman. We may then place the accession of Muttarasa about five years later, in A.D. 765; and, as there are indications, as already mentioned, that he had a long rule, and as we have a record which is actually dated in perhaps his twenty-ninth year, we may assume that he ruled for about forty years, up to A.D. 805. As the record which seems to be dated in his twenty-ninth year still gives him, like the earlier ones, the title of *Mahārāja*, it would appear that it was in the last ten years of his time that he threw off all semblance of vassalage and assumed the paramount titles; till then, he must have been more or less feudatory, at first to Pallavamalla-Nandivarman, and then to a kinsman of his own, Vijaya-Narasimhavarman, who, as we shall see just below, succeeded to the Pallava throne after Pallavamalla-Nandivarman.⁴

¹ For this record, see page 160 below, note 7.

² The original, which I am able to quote from photographs which Mr. Rice kindly sent me, runs—(plate IV a, line 10 ff)—*E[ā*]śhtrakū(kū)ta Pallav-ānvaya-tīlakābhyaṁ mārddhābhishikta-Gōvindarāja Nandivarman-ābhishikta-samanuṣṭi(āhthi)sa-rājya bhishikābhyaṁ nṛ(ni)ja-kara ghatita-patta-vibhūṣita lalātapattō*
 * * * * * *et Śivamāradēva[ā*]*—I have taken *lalātapatta*, 'the flat surface of the forehead,' as simply an alliterative expansion of *lalāta*. Otherwise, we might divide the compound, *lalāta pattō*, and translate "the (*hereditary Ganga*) fillet (*of royalty*) on his forehead was adorned by (*other*) fillets placed there with their own hands," etc., this, however, does not seem so satisfactory a rendering.

³ It might, perhaps, be said that he is the later Nandivarman, also called Vijayā-Nandi-Vikramavarman, son of Dantivarman (see page 159 below). But this does not seem at all probable. And, if it were so, an anachronism in the other direction would be involved, for, Nandivarman, the son of Dantivarman, cannot be placed as early as A.D. 797, which is the pretended date of the Manne grant, he cannot be placed before A.D. 804, which is the date that we have for Dantivarman.

⁴ The Humea inscription of A.D. 1077-78—(see Mr. Rice's Annual Report for the year ending 31st March 1891, this record contains a great deal of mythical matter, relating to the Śāntara family as well as to the Western Gangas, and is, of course, of no more value than the spurious copper plate grants in respect of the early history which it pretends to give)—asserts that Śrīpuruṣa (Muttarasa) was the first of the Western

We shall revert presently to the descendants of Śrīpurusha-Muttarasa. Meanwhile, we may conveniently notice here another branch of the Western Ganga family, which succeeded to the Pallava dominions.

Two *ūrgals* or monumental tablets at Âmbūr in the North Arcot district,¹—which commemorate the death in battle of two heroes, followers of a certain Pirudī-Gangaraiyar, on an occasion when the army of the Nulamba, i.e. the Pallava prince of Nolambavādi, attacked the village for a cattle-raid,—cite the twenty-sixth year of a king named Vijaya-Nripatunga-Vikramavarman. There are other inscriptions of the same king in the Tanjore and Trichinopoly districts.² And on palæographic grounds, as well as for reasons connected with the history of that part of the country, it is necessary, Dr Hultzsich tells us, to place the reign of this Vijaya-Nripatunga-Vikramavarman before that of the Chōla king Parāntaka I. (about A.D. 900 to 940). There are also two copper-plate grants of the same king,³ one of which, obtained at Bāhūr near Pondicherry, and dated in his eighth year, names his immediate ancestors and gives the pedigree that he claimed. That pedigree is, first, the Purānic genealogy of the Pallavas, from the god Brahman to the eponymous Pallava, the alleged founder of the family. From his family, the grant says, there were born Vimala, "Konkanika," and "other kings." When they had passed away, a certain Dantivarman became king. His son was Nandivarman, whose wife was Śāṅkhā, of the Rāshtrakūta family. And their son was Nripatungadēva, or Vijaya-Nripatungavarman as he is called in the Tamil portion of the grant,—i.e. the Vijaya-Nripatunga-Vikramavarman of the stone records at Âmbūr and elsewhere. Now, the seal of the other grant of Vijaya-Nripatunga-Vikramavarman bears the bull-crest of the Pallavas,—in due accordance with the descent that is put forward for him. But we may safely adopt Dr Hultzsich's suggestions, that the name of "Konkanika" is a reminiscence of the "Konkanī" who is represented as the original ancestor of the Western Gangas in the Udayēndiram grant of Hastimalla-Prithivīpati II,⁴ and who is, of course, the mythical Kongunivarman whom the spurious grants from Mysore claim as the founder of the Western Ganga family; and that consequently, in spite of the Pallava pedigree, a connection with the Western Gangas was claimed by Vijaya-Nripatunga-Vikramavarman. And we may also safely follow Dr Hultzsich in his identification of Dantivarman with the Dantiga, king of Kāñchi, whom the Rāshtrakūta king Gōvinda III subdued and levied tribute from in A.D. 804,⁵ and in his inference that the Rāshtrakūta princess Śāṅkhā, wife of Nandivarman, was a daughter of Gōvinda's son and successor Nripatunga-Amōghavarsha I. (A.D. 814-15 to 877-78), after whom her son must have been partly named.

There are also, we are told by Dr Hultzsich,⁶ various stone records, not yet published, which may be attributed with some probability to Dantivarman and Nandivarman. There is a record of Dantivarman in the Vaikuntha-Perumāl temple at Conjeeveram,⁷ and there are inscriptions at the Virūchipuram temple in the North Arcot district, and at Śaduppēri, near Vélūr in the same district,⁸ dated in the ninth, forty-seventh, and fifty-second years of a Vijaya-Nandi-Vikramavarman who may be identified with Nandivarman, son of

Gangas to assume the designation of Permanadi, and that he took it from a Pallava king of Kāñchi, on defeating him. We have already seen that it was Muttarasa who first assumed the paramount titles. And so, though his records have not yet disclosed the use of the designation Permanadi by him, the Hamcha record very possibly preserves, in the above assertion, a real historical item, mixed up in the usual mythical matter in which it follows more or less the spurious grants. The said king of Kāñchi, defeated by him, would be his kinsman Vijaya Narasimhavarman,—defeated when he threw off the yoke of vassalage.

¹ Above, Vol. IV, p. 180.

² *Ibid* p. 181.

³ *Ibid* p. 180.

⁴ For this record, see page 162 below.

⁵ *Ind Ant* Vol. XI p. 127.

⁶ Above, Vol. IV p. 181.

⁷ See *South-Ind Inscr* Vol. II p. 344, note 3. It styles him *Mahādēva*.

⁸ *Id.* Vol. I p. 133, Nos. 124, 125, p. 130, No. 108.

Dantivarman And at Ukkal in the North Arcot district there are inscriptions¹ giving the name of a Kampavarman, or more fully Vijaya-Kampa-Vikramavarman, who may have belonged to the same family with Vijaya-Nripatunga-Vikramavarman and his ancestors

But, of more importance for present purposes, is the fact that, at Kil-Muttugûr in the North Arcot district, there is an inscription,² dated in the eighteenth year of a king Vijaya-Narasimhavarman, which shows, in the sculptures below it, the Western Ganga emblems of the elephant and the goose or swan,—the emblems being connected with Vijaya-Narasimhavarman himself by the fact that he was, evidently, the maker of the grant that is registered in the record. The name of this person is, characteristically, a Pallava name but the emblems mark him as a Western Ganga, and he has been appropriately described by Dr Hultzsch as “a Pallava by name, but Western Ganga by descent” Now, the alphabet of this record at Kil-Muttugûr is more archaic than that of the Âmbûr inscriptions, and Vijaya-Narasimhavarman must, therefore, be placed at any rate before Vijaya-Nripatunga-Vikramavarman That he was connected with Vijaya-Nripatunga-Vikramavarman, and also with Vijaya-Kampa-Vikramavarman, is plainly indicated by the use of the prefix *kô*, “king,” in all three cases, and of the word *vijaya*, in the Tamil form *visaiya*, as part of the proper names and it appears that one of the grants of Vijaya-Nripatunga-Vikramavarman actually places a Narasimha in the genealogy, before Dantivarman.³ Whether Kampavarman came before Narasimhavarman, or after him, is not yet known But the retention of the Western Ganga emblems by Narasimhavarman refers him to a period when the members of this branch of the Ganga family had not fully turned themselves into Pallavas. And it seems probable that he was the one who secured the succession to the Pallava dominions If so, as he must have done it on the death of Pallavamalla-Nandivarman, son of Hiranyavarman, we may place his initial date somewhere about A.D. 760 to 770.⁴ He was eventually followed by Dantivarman, Nandivarman or Vijaya-Nandi-Vikramavarman, and Vijaya-Nripatunga-Vikramavarman And one or other of them, or perhaps Vijaya-Kampa-Vikramavarman, discarded the emblems of the Western Gangas and adopted those of the Pallavas,—thus converting himself into a Pallava, just as the Eastern Chalukyas became Chôlas in the time of Kulôttunga-Chôladêva I.⁵ The exact connection of Vijaya-Narasimhavarman with Śivamâra I remains to be discovered

We revert now to the descendants of Śripurusha-Muttarasa. The spurious Sâdi grant gives the name of Śivamâra II, as his eldest son,⁶ and the spurious grants from Suradhênapura and Manne purport to be records of this person himself.⁷ Now, one of the

¹ See above Vol. IV p. 182, note 4.—Two of these inscriptions are at Ukkal, in the Arcot taluka, and one of them is dated in his tenth year, and the other in his fifteenth year these two records mention him as Kampavarman. An inscription at Dûsi, near Mâmsandûr in the same taluka, gives his name in the fuller form of Vijaya-Kampa-Vikramavarman. I am able to quote these details through Dr Hultzsch's kindness in sending me advanced proofs of some pages of his *South Ind. Inscri.* Vol. III.

² *Ibid.* p. 177, see also p. 182.

³ See Mr Sewell's *Lists of Antiquities, Madras*, Vol. II p. 30, this is the grant in the office of the Collector of North Arcot,—not the Kâbûr granted quoted in the text above.

⁴ See page 158 above.

⁵ See *Ind. Ant.* Vol. XX p. 277.

⁶ This grant (for which, see page 167 below, note 2) would give him the second name of Saigotta, so, also, the Huncha inscription of A.D. 1077-78 (see page 158 above, note 4). He is evidently the Saigotta Śivamâra, an alleged feudatory of a king Amoghavarsha, for whom a record of about the eleventh century A.D., at Kalbhâvi in the Belgaum District (*Ind. Ant.* Vol. XVIII p. 309), purports to furnish a date in A.D. 808, 814, or 839 (the details of the date are so incorrect that the exact year which is intended cannot be determined).

⁷ These two grants are mentioned by Mr Rice in his *Ep. Carn.* Vol. III Intro. p. 3. The Suradhênapura grant is not yet available in detail. But I am able to quote the Manne grant from photographs which Mr Rice was kind enough to send me.—It appears that the Suradhênapura grant cites the Sarvajit *samvatsara*, Śaka Samvat 729 (expired),—A.D. 807-808, as the third year of Śivamâra II, and thus would place the commencement of his rule in A.D. 805-806.—The Manne grant, however, taking the genealogy as far as

Sivarpātṇa inscriptions makes mention of a Śivamāra who was governing the village of Kadabūr or Kadabūr,¹—which may be identified either with the modern 'Kadabūr' in the Gundlupēt tāluka of the Mysore district, or with Kadaba in the Gubbi tāluka of the Tumkūr district,—in the time of Śrīpuruṣa-Muttarasa, and in, perhaps, his twenty-ninth year² There is nothing in this record to establish any relationship between this Śivamāra and Muttarasa. But we may take it as tolerably certain that he was a son of Śrīpuruṣa-Muttarasa, as stated in the spurious grants, and that we have here another authentic name, that of Śivamāra II. We have already noticed the fact that the spurious Manne grant speaks of a fillet of sovereignty being placed on his head by the Rāshtrakūta king Gōvinda III (from about A D. 783-84 to A D. 814-15). Spurious as the record is, there is nothing impossible in the truth of the statement, especially if it is taken in connection with certain statements in the records of Govinda III himself, which tell us that he released from long captivity, and sent back to his own country, one of the Gangas, who had been imprisoned by his father Dhruva.³ The Rāshtrakūta records, indeed, do not disclose the name of the Ganga who was thus treated. But the clue to his identity is furnished by the spurious Manne grant, which asserts that Śivamāra II made himself famous by being victorious against the armies of the Rāshtrakūtas, the Chālukyas,⁴ and the Haihayas (i.e. the Kalachuris), when they were encamped at a village named Mudukundūr, and that he defeated the countless cavalry of Dhruva which had overrun the whole earth.⁵ Śivamāra II. may very well have been entrusted with the command in some war between his father and Dhruva. And we may suppose that, during the campaign, he was eventually defeated, captured, and imprisoned by Dhruva, and that, on Muttarasa's death, he was liberated by Gōvinda III, in order to succeed to the leadership of the Gangas, on which occasion the Rāshtrakūta king would very likely crown him,—as the spurious Manne grant asserts,—with some feudatory crown. This event may be placed somewhere about A D. 805. The same passages in the Rāshtrakūta records tell us that, after no long time, Gōvinda III found it necessary to reconquer the Ganga, who through excess of pride stood in opposition to him, and to put him in fetters

Śivamāra II, son of Śrīpuruṣa, then tells us that Śivamāra's son was Mārasimha, it then proceeds to record a grant that was made to a Jain temple at Mānyapura with the permission of this Mārasimha, who, having attained the position of *Yucarāja*, was administering the whole of the Ganga *raṇḍala*, and then, after specifying the boundaries of the grant, it gives the date, in the month Āṣāḍha (June July), Ś-S 719 (expired), falling in A D 797. It would thus establish for Śivamāra II a date, when he either was ruling or else had ruled and passed away, eight years before the commencement of his rule according to the Suradhēnupura grant—A Mārasimha, son of Śivamāra II, is not mentioned in any other record that has as yet come to notice. And the person who is introduced in the Manne grant seems to be the Mārasimha I of the Udayēndiram grant,—in reality the grandson of Śivamāra II.

¹ In this record, the third *akṣhara* of this name appears at first sight to be a badly formed *mā*, but this must be attributed to the original being spoilt in painting the stone for photography. A place which is undoubtedly the same, is mentioned in also the other Sivarpātṇa inscription, there, the third *akṣhara* is nothing but *bā*, and, unless we assume that the painting of the stone has produced the obliteration of an *anusvāra* over the second *akṣhara*, the name is distinctly either Kadabūr, with the dental *d*, or Kadabūr, with the lingual *d*.

² See page 155 above, note 7.

³ *Ind Ant* Vol VI pp 69, 70, Vol XI pp 160, 161.

⁴ To avoid attributing to the Manne grant any more anachronisms than are inevitable, we may take this as referring to the Eastern Chalukyas. Nārēndramrigarāja Vijayāditya II, of that dynasty, is described (see *Ind Ant* Vol. XX. p 101) as waging war for twelve years, by day and by night, and fighting a hundred and eight battles, with the armies of the Gangas and the Rāshtrakūtas. The passage, however, does not mention the name of any individual Ganga, and the period of Vijayāditya II, A D 799 to 843, covered a great deal more than the time of Śivamāra II.

⁵ The original runs—(plate iv a, line 3 ff)—*Mudukundūr nṇāma grām opaviṣṭa-Rāshtrakū(kū)ta-Chālukya-Haṣṭaya pramukha prapti(eti)ra sanātha vallahha saṇya vijaya vikhyāpita prabhāvah* [16] *Apī chah* (read *cha*) *Dhōr dīṭiyam samantāt=prabalam=upagata-vyāpta dīk chakradālam nirjity=ānāka samkhyam* etc.—*Dhōra* is the Prākṛit form of the name of Dhruva, it is used in also the passages referred to in note 3 above.

again. This would probably be about five years later,—say in A.D. 810. And it was doubtless this second imprisonment of Śivamāra II. that led in his young brother Ranavikrama to the Western Ganga succession.¹

A copper-plate grant from Udayēndiram in the North Arcot district carries this line of descent three generations further. It mentions, in the lineage of "Loekera, the first of the whole Ganga race,"—in which lineage, it says, following the species grant, there had been born Viśvabodha, Hari (i.e. Hari-varman), Mādhyava, Dervanika, Bhadrakrama, and "other kings,"—Śivamāra II.,² his son Prithivipati I, otherwise called Aparigata,³ Mārasimha I, "the light of the Ganga family," son of Prithivipati I, and Mārasimha's son, Prithivipati II, otherwise called Hastamalla, "a darling in the tank of the Ganga family." In the way of historical information, it tells us that Prithivipati I ruled Pāṇa and Nāgadanta, sons of king Dindī,—one of them from Amoghavarsha, i.e. the Rāṣṭrakūṭa king Amoghavarsha I (A.D. 814-15 to 877-78), and the other from the year of death, that he fought a battle at a place named Vaimbalaṅḡi, and that he defeated the Pandya prince Varaguna in the great battle of Śripaṇḡmbya,⁴ and that Prithivipati II. received from Madanāikonda-Parakēśaravarman-Parāntaka, i.e. the Chōla king Parāntaka I. (about A.D. 900 to 940), "the dignity of lord of the Bāna,"—i.e. that Parāntaka I. conferred on him the leadership of the Bāna kingdom,⁵ which is defined elsewhere as "the land to the west of the Andhra country."⁷ And it registers the fact that, at the request of Prithivipati II, Parāntaka I, in the fifteenth year of his reign,—i.e. in or about A.D. 915,—converted the village of Kadakkōṭṭūr, together with Udayavēndiramangalam (Udayēndiram itself), into a *brahmadāya*, or grant to Brāhmins, which was then called Viranārāyaṇasachchēri after one of his own appellations. The record says that, from the time when the Bāna kingdom was conferred on Prithivipati II, it was thought that he was born of the race of Bāli, i.e. of the Bāna race, and the Tamil portion of it actually calls him Śembiyaṇ-Māvali-Vānarāya, meaning apparently, "(he who was appointed) Mahābali-Bānarāja (by) the Chōla king." And it further discloses the fact that, while retaining the Western Ganga title of "lord of Nandi (i.e. Nandagiri)," he took the title of "lord of the city of Paṇḡvipurī,"⁸ and assumed the banner of a black-buck and the crest of a bull. It is thus evident that, like his connections who became Pallavas, Prithivipati II. turned himself regularly into a Bāna.

¹ Somewhere about the end of the time of Śivamāra II. there was,—if the Kadaba grant (above, Vol. IV p. 332) might be relied on,—a certain Chākirāja, who is described in that record as "king of the whole of the Ganga province," in A.D. 813. But I have not found any trace of such a name in the Ganga records.

² *South Ind. Inscr.* Vol. II p. 375. It was first brought to notice by the Rev. T. Foulkes, in the *Manual of the Salem District*, Vol. II p. 369 ff. But it has only recently been made properly available, by Dr. Hultzsch's critical edition of it, and some remarks by me (above, Vol. III pp. 165, 167), based on Mr. Foulkes' version of it, require alteration.

³ The synchronisms which the record establishes for Prithivipati I and his grandson,—and still more, the actual date of A.D. 915, or closely thereabouts, for the grandson,—oblige us to identify this person with the second Śivamāra, not with his grandfather of the same name.

⁴ Dr. Hultzsch has suggested (above, Vol. IV p. 182) that Prithivipati I may be the Pirudi Gangaraiyar who is mentioned in the Āmbūr records of the twenty-sixth year of Vijaya Nripātunga Vikramavarman (page 159 above).

⁵ The modern Tirupparambiyam (the 'Thiruparambiyam' of the *Madras Postal Directory*) in the Kumbhā-lōnam tāluka of the Tanjore district (see *South-Ind. Inscr.* Vol. II p. 381).

⁶ An inscription of Parāntaka I at Sholinghur in the North Arcot district, six years earlier in date (above, Vol. IV p. 221), also mentions the conferring of the Bāna kingdom on Prithivipati II, and the popular belief, from that time, that he belonged to the Bāna race, it further gives him the name of Vira-Chōla, and speaks of his defeating some unnamed enemy in the battle of Vallāla.

⁷ Above, Vol. III p. 78, verse 7.

⁸ In the Sholinghur inscription (see the last note but one) this name appears in a slightly different form; Prithivipati II. is there called "the king of the people of Paṇḡvai."

In the other line of descent from Śrīpurusha-Muttarasa, the Vallimalai inscription has given us the names of his son Ranavikrama, and Ranavikrama's son Rājamalla.¹ The latter is evidently the *Dharmā-Mahārājādhirāja*² Satyavākya-Kongunivarma-Permanadi-Rājamalla, "lord of Kovalāla, the best of towns," and "lord of the mountain Nandagiri," who is mentioned as the ruling prince in an inscription at Husukūru, in Mysore,³ dated Śaka-Samvat 792 (expired), = A.D. 870-71. This must be taken as his final date. An earlier record, at Doddahundi in Mysore,⁴ mentions him as simply Satyavākya-Permanadi, and his father Ranavikrama as the *Dharma-Mahārājādhirāja* Nitimārga-Kongunivarma-Permanadi, "lord of Kovalāla, the best of towns,"⁵ and "lord of the mountain Nandagiri." This record was written on the death of the father, it tells us that Nitimārga died, and that there survived, to (render service to) his son Satyavākya, a domestic official named Agarayya, who is apparently described in the text, and represented in the sculptures above it, as tending Nitimārga in his dying moments.⁶

The Husukūru inscription of A.D. 870-71, quoted above, mentions also a certain Būtarasa, who then, in the time of Rājamalla, was governing the Kongalnād and Pūnād districts, as Yuvarāja. With this person, whom we may conveniently enter in the table as Būtuga I,⁷ and who, as the Yuvarāja or chosen successor, was in all probability the actual successor,

¹ The spurious Sūdi grant (see page 167 below, note 2) gives Rājamalla's name, and two of his secondary appellations, correctly, — Satyavākya-Kongunivarma Rājamalla. But it calls his father Vijayāditya, as, also, do some other records of the same class — It is not unlikely that the name of Vijayāditya was borrowed, by a particularly gross mistake, from the Eastern Chalukya dynasty, two members of which had hostile relations with the Gangas for one of them, Narēndramrigarāja Vijayāditya II, see page 161 above, note 4, the other is his grandson, Gunala-Vijayāditya III, who, we are told, being prompted by the Rāshtrakūta king, conquered the Gangas, at some time in the period A.D. 844 to 888 (see *Ind. Ant.* Vol. XX p. 102, and above, Vol. IV. p. 226), in this passage again, there is unfortunately no mention of the name of any individual Ganga.

² This title means literally "a *Mahārājādhirāja* by or in respect of religion," or by free translation "a pious or righteous *Mahārājādhirāja*." It occurs, in earlier times, unquestionably as a title of paramount sovereignty, in the case of the Pallava king Śiva Skandavarman. In the Western Ganga records, however, it is an amplification which attracts attention, of the plain title *Mahārājādhirāja* which, coupled with *Paramēśvara*, is given in the Hojalavādi inscription (see page 156 above) to Muttarasa, who, in one period of his career, was undoubtedly a paramount king. And the recurrence, in the subsequent Western Ganga records, of the same amplified form without any other paramount title, suggests that it was used by the Western Gangas more as a hereditary and honorific designation than with the intention of implying any claim to paramount sovereignty. Like the great feudatory nobles of other families, the Western Gangas were doubtless semi-independent in their hereditary province, but in all other respects they seem distinctly to have acknowledged the supremacy of the Rāshtrakūta kings.

³ *Ep. Can.* Vol. III, Nj 76.

⁴ *Ibid.* TN 91, with a lithograph. The original stone is now in the Bangalore Museum — That this record was written not much, if at all, after A.D. 850, is shown by its containing the old square form of the *kh*, in *vākhya*, by mistake for *vākya*, line 6.

⁵ Mr. Rice's transcription of the text gives *puravarāśvara* but his lithograph shews *puraparāśvara*, while a genuine photograph from the stone itself, sent to me by Dr. Hultzsch, shews clearly *puraparāśvara*, which may stand either for *puravarāśvara*, or for *purā-paramāśvara* — These two hereditary titles are used in the records on almost every occasion. But it will not be necessary to repeat them in every instance in the following pages.

⁶ He seems to be represented as drawing out from Nitimārga's left side a dagger with which the death-blow had been given.

⁷ The name Būtarasa is only another form of Būtuga, other forms are, in Kanarese Būtayya, and in Sanskrit Bhūtārya, (see page 166 below), and we may at any time obtain genuine records mentioning Būtarasa as Būtuga or Būtayya. He is, in fact, spoken of as Būtuga in the Humcha record, and in the spurious Sūdi grant, which latter record would further give him the *virūda* of Gunaduttaramga, "the intel of virtue" — The Sūdi grant says that he married Abbalabbā, daughter of (the Rāshtrakūta king) Amoghavarsha (I) (A.D. 814-15 to 877-78). This statement, however, remains to be verified, and it may possibly be based on nothing but the fact that his descendant Būtuga II married a daughter of Amoghavarsha Vaddiga (see page 166 below) — The name Būtuga is rather a peculiar one, if, as according to Kittel's Kannada English Dictionary, it means only "a shameless man, (a boaster)." It is derived from *būtu*, which means, according to the same authority, 'foul, shameless, obscene language, obscenity,' but to which Reeve and Sanderson's Kanarese Dictionary would give the meanings of 'exaggeration, fear, apprehension.'

of Rājamalla,¹—we may venture to identify the *Dharma-Mahārājādhirāja Satyavākya-Kongunivarman-Permanadi* of an inscription at Bihūr, in Coorg,² which cites a date in the month Phālguna (Feb.-March), Śaka Samvat 809 (expired), falling in A. D. 888, as being in his eighteenth year, and thus fixes the commencement of his rule in A. D. 870 or 871. And, as we know that not long after this date there was a ruler of the Gangavādi province named Ereyappa, whose son Rāchamalla was killed by Būtuga in or before A. D. 940, to Būtuga I we may also ascribe an inscription at Iggali, in Mysore,³ which, again, mentions the ruling prince as the *Dharma-Mahārājādhirāja Satyavākya-Kongunivarman-Permanadi*, and mentions Ereyappa also, and further speaks of a certain Rācheya-Ganga, who, it tells us, died fighting against the Nolamba, i. e. the Pallava prince of the Nolambavādi province, in the twenty-second year, i. e. in A. D. 891-92.⁴

Būtuga I. must have been succeeded by Ereyappa. We have a record of this prince, mentioning him by the name of Ereyappa, in the Bēgūr inscription,⁵ which describes him as a spotless moon in the sky that was the family of the Gangas, and says that, having deprived all his enemies of power, he was governing the Gangavādi ninety-six thousand as an united whole,⁶ and which further mentions a war between the army of the Nāgattara and a certain Vira-Mahēndra⁷ who was probably one of the Pallavas of Nolambavādi, and an attack upon a person named Ayyapadēva.⁸ And, from the way in which the date fits in, we may ascribe to

¹ The spurious Sūdi grant (see page 167 below, note 2) would make him a grandson of Rājamalla, giving the intermediate names of Nītimārga-Kongunivarman-Ereganga, son of Rājamalla, and of a second Satyavākya-Kongunivarman-Rājamalla, son of Ereganga and elder brother of Būtuga (Būtassa). As *Varadāja*, he may, of course, have been the grandson, quite as well as the son, brother, or nephew, of Rājamalla. But I cannot find anything to authenticate any of the alleged intervening names.

² *Ind Ant* Vol VI p 102, No II, with a lithograph, *Coorg Inscriptions*, p 5—As is to be expected from its date, this record shows the later cursive form of the *ḍ*, in *Bēḍūr*, line 8, *beddore*, line 9, *elpāḍimbarum*, line 10, and several other words, and the later cursive *lḥ*, in *lḥkittam*, line 13. In *saroba*, for *sarva*, line 7, and in some similar combinations, and in *Bēḍūru*, line 14, it has a form of *ḍ* which might suitably be called the "open" *ḍ*.

³ *Ep Carn* Vol III, Nj 139

⁴ I am dealing with only the really important and useful records,—mostly those which can be used to determine the succession or may be referred to specific individuals, through their giving personal names or dates, or which otherwise present points of leading interest. In *Ep. Carn* Vol III, a record at Kyātanahalli (Sr 147, with a lithograph) mentions Satyavākya-Kongunivarman-Permanadi and Ereyappa, and another at Mūdahalli (Nj 130) mentions Permadi, Mahādēvi, and Ereyappa, inscriptions of a Satyavākya at Rāmpura (Sr 148, with a lithograph), at Kappusoge (Nj 68), at Gaṭṭavādi (Nj 97), and at Nagarle (Nj 155), may be records of Satyavākya-Būtuga I (or of some other Satyavākya), and so also may another inscription at Kotūr, in Coorg (*Ind Ant* Vol VI p 103, No III, *Coorg Inscriptions*, p 6), and an inscription at Pattasōmahalli (Sr 134) may be referred either to Būtuga I or to Ereyappa. But these records teach us nothing, and cannot be placed with any certainty until we obtain other records, assignable without any doubt, mentioning the priests, etc., whose names occur in them.

⁵ *Ep Ind* Vol I p 346, for a lithograph, see the frontispiece of Mr Rice's *Mysore Inscriptions*.

⁶ The expression in the original is *ḷka-cchāṭṭra-cchāḍyagol*, "under the shadow of a single umbrella." Its purport is explained by such passages as that which tells us that Gangarāja, the minister of the Hoysala prince Vishnuvardhana, having driven out all the feudatories of the Chōla king from the Gangavādi province, "brought under one umbrella all that (territory) which had become (split up into various separate) districts,"—*nāḍ-ādud-ellaman-ḷka cchāṭṭram-mādi* (*Ep Carn* Vol. III., ML 31, line 34; and compare a similar passage in *Inscr. at Śraṇ-Bēl* No 90).

⁷ Mr Rice (*Ep Carn* Vol III Introd. pp 4, 5) seems to identify this person with the Mahēndrādhirāja of an inscription at Baragūr, who was the son of Pallavādhirāja and of Jāyabbe, younger sister of a Ganga who had the appellation of Nītimārga, i. e., apparently, of Ereyappa himself.—From a transcription which Mr Rice has kindly sent me, it appears that the Baragūr inscription describes the younger sister of Nītimārga as also a daughter of Rājamalla. This Nītimārga, therefore, was a son of Rājamalla.

⁸ I have said (*Ep Ind* Vol. I p 350) that it is possible,—but by no means a certainty,—that this person may be the Western Chalukya Ayyana I., of the time between the period of the Western Chalukyas of Bācāmi and the period of the Western Chalukyas of Kalyāni. Mr Rice, however (see *Ep. Carn*. Vol. III. Introd. p 4,

him an inscription at Kûlagere, in Mysore,¹ which mentions the ruling prince as the *Dharma-Mahârâjâdhirâja* Nitimârğa-Kongunivarma-Permanadî, and is dated Śaka-Samvat 831 (expired), = A. D. 808-810. The Iggali inscription has given a date for him in A. D. 891-92. That, however, is a date for him in the time of his predecessor. And, from an inscription at Honnâyakanhallî,² it would appear that his rule began in Ś-S 815 (expired), = A. D. 893-94.³ It would seem that he did not secure the succession without some opposition. We have, just after the date mentioned above for the commencement of his rule, an inscription at Tâyalûr, in Mysore,⁴ i. e. within the Western Ganga territory, which is dated Ś-S 817 (expired), = A. D. 895-96, and mentions, as then reigning or ruling, a certain Nôlambâdhirâja,—that is to say, the Pallava prince of the Nôlambavâdî province. The explanation of this is evidently furnished by the statement in the Bêgûr inscription that, when that record was drawn up, Ereyappa was governing, after having deprived all his enemies of their power, plainly, his accession to the leadership of the Western Gangas was opposed, and chiefly by the Pallavas of Nôlambavâdî, who succeeded in occupying for a time part at least of his hereditary possessions.

From the Âtakûr inscription,⁵ we know that Ereyappa had a son named Râchamalla I.,⁶ and that it was by fighting and killing Râchamalla that another member of the family, Bâtuga II, obtained the succession. As will be seen further on, this occurred in or before A. D. 840. We have no records attributable to Râchamalla I. But the length of time from the initial

note 3), appears to have obtained evidence that Ayyapadêva was a Pallava.—The evidence seems to be the Hirê-Bidanûr inscription (mentioned by Mr Rice as the Goribidnûr inscription in *Mys Insers* Introd p 45), which, according to a transcription that Mr Rice has kindly sent me, distinctly mentions Ayyapadêva as *Pallavânayya* and as having also the name of Nôlambâdhirâja.

¹ *Ep Carn* Vol. III, Ml 30.—As I have already intimated (page 152 above), my identifications, upon which this part of the succession is arranged, must be taken as tentative for the present: the miscellaneous subordinate items of information, contained in the records at present available, do not help at all, and we want more facsimiles in the case of records which are not dated. But my identifications are at any rate more satisfactory than those proposed by Mr Rice. Thus (*ibid* Introd p 4, and see also his Classified List which follows page 36), he would identify the Nitimârğa of the Kûlagere inscription, and Ereyappa, with, respectively, the Nitimârğa and his son Satyavâkyâ (whom I identify with Banavikrama, the son, and Râjamalla, the grandson, of Muttarasa) of the Doddahundî inscription (page 163 above), whereas, the date of the Kûlagere inscription, and the period in which we must of necessity place Ereyappa, are altogether inconsistent with the use of the old form of the *kā* in the Doddahundî inscription. And he would further identify with the Nitimârğa of the Kûlagere inscription the Satyavâkyâ (whom I identify with Bâtuga I) of the Iggali inscription (page 164 above), whereas, it seems clear to me that a Nitimârğa is not to be identified with any Satyavâkyâ.

² Mentioned by Mr Rice in *Ep Carn*. Vol. III Introd p 4. I assume that Mr Rice means that this record actually contains the appellation of Nitimârğa, and that he does not simply allot it to a Nitimârğa (namely, to the Nitimârğa to whom he would allot also the Doddahundî and Kûlagere records) on some merely inferential grounds.

³ Here, again, I am dealing with only the really important records. Other records of Ereyappa, in *Ep Carn* Vol. III, are TN 115, at Bannûr, and Nj. 78, at Husukûru. For others which mention him with his predecessor, and for one which may belong to either of them, see page 164 above, note 4. And we may perhaps allot to him records of a Nitimârğa at Kannegâla (TN 140), and at Gaṭṭavâdî (Nj 98).

⁴ *Ep Carn* Vol III, Md 13.—Mr Rice (*ibid* Introd p 4) speaks of it as “apparently an independent grant by Nôlambâdhirâja,” but also suggests that Nôlambâdhirâja was “perhaps subordinate to Nitimârğa,” i. e. to Ereyappa. I think, however, that the true explanation is that which I suggest. He also (*loc cit*) proposes to treat as “an intrusive Pallava inscription” another record at Tâyalûr (Md 14, with a lithograph), which is dated in the month Śrâvana (July-Aug), Śaka Samvat 829 (expired), falling in A. D. 907. Here, however, there is nothing to refer the record to any particular family; it only registers a grant made by villagers, and it does not mention the ruler at all.

⁵ See page 166 f., below.

⁶ The Humcha inscription (see page 158 above, note 4) appears to give his name in the form of Râjamalla, as, also, probably does the spurious Sâdî grant (page 167 below, note 2). The Sâdî grant would give him the appellation of Nitimârğa, and the *birûda* of Kachecheyâ-Ganga, “the quarrelsome or fighting Ganga,” but the Humcha inscription appears to shew Râjamalla and Kachecheyâ Ganga as separate persons.

date of Ereyappa, A D 893-94, to the latest date that we have for Bûtuga II, A D. 949-50, renders it probable that he did actually succeed to the leadership of the Gangas, though perhaps for no long period, and the Râshtrakûta record which mentions his overthrow and fixes the latest date for it, seems, in fact, to describe him as actually in possession.

The next in succession was Bûtuga II.,¹ whose name appears in Kanarese in also the form of Bûtayya and in Sanskrit as Bhûtârya, and who had the full appellation of the *Dharma-Mahârâjâdhirâja Satyavâkya-Kongunivarman-Permanadî-Bûtuga*,² and the *birudas* of Ganga-Gângêya, "a very Kârttikêya, Karna, or Bhîshma, among the Gangas," Ganga-Nârâyana, "a very god Vishnu among the Gangas," Nanniya-Ganga, "the truthful Ganga," and Jayaduttaramga, "the lintel of victory"³ It has already been noted that the Âtakûr inscription tells us that he obtained the succession by fighting and killing Râchamalla I, son of Ereyappa, and, that this occurred in or before A.D. 940, is shewn by a Râshtrakûta grant from Dêlî, dated in that year, which mentions the fact of the overthrowing of Râchamalla (therein called Rachhyâmalla), and implies that Bûtuga (therein spoken of as Bhûtârya) received maternal assistance from the Râshtrakûta king Krishna III.⁴ The Hebbâl inscription of A D 975, from the Dhârwar district,⁵ tells us that, during the reign of the Râshtrakûta king Krishna II, Bûtuga II. married Rêvaka, who was a daughter of Vaddiga (grandson of Krishna II) and an elder sister of Krishna III., and that he received, as her dowry, the districts known as the Pulgeṛe or Purgere three-hundred, which was the country that lay round, and was named after the ancient name of, Lakshmêshwar, in the Miraj State, about the centre of the Dhârwar district,—the Belvola three-hundred, which lay in the same neighbourhood and included, as various records show, Gadag, Annigere, Kurtakôt, and Nargund, in Dhârwar, Hâli in the Belgaum district, and Kukkanûr in the Nizâm's Dominions,—the Kisukâd seventy, which was a small district of which the chief town was Pattadakal, the ancient Kisuvalal and Pattada-Kisuvalal, in the Bâdâmi tâluka, Bijâpur district,—and the Bâge, Bâgenâd, or Bâgadage seventy, which, as another small district lying round Bâgalkôt, the ancient Bâgadage and Bâgadige, the chief town of the Bâgalkôt tâluka in the same district. This marriage must be placed somewhere towards the end of the reign of Krishna II, say, about A D 910.⁶ The same record mentions also another wife of Bûtuga II, named Kallabbarasi, and his mother Bhujjabbarasi, the elder sister of Battayya, Simhavarmanasa, and Chechchapayya. Of the time of Bûtuga II. himself, we have an inscription at Âtakûr, in Mysore,⁷ dated in the Saumya *saṃvatsara*, Śaka-Samvat 872

¹ The Huncha inscription and the spurious Sûdî grant represent him as a younger brother of Râjamalla, i.e. Râchamalla I. This statement, however, has not yet been verified.

² The spurious Sûdî grant would give the first component of this appellation in the form of Satyanivâkya; this, however, is an anomalous form, which is not at all likely to be authentic.

³ These *birudas* are given in the Âtakûr inscription. In the last of them, *jayad* is, by euphonic combination, for *jayada*, the Kanarese genitive singular of *jaya*.

⁴ The original says, according to Dr Bhandarkar's translation, that Krishna III "planted as it were in a garden in the field of the Gangas the holy tree of Bhûtârya, having uprooted the poisonous tree of Rachhyâmalla" (*Jour. Bo. Br. R. As. Soc.* Vol XVIII p 251), so, also, the Karâd grant of A D 959,—"he planted in Gangapâtî, as in a garden, the pure tree Bhûtârya, having uprooted the poisonous tree Rachhyâmalla" (above, Vol IV p 289).

⁵ Above, Vol IV p 350.

⁶ Krishna II succeeded to the throne in or very soon after A D 878, and the latest date that we have for him is A D 911-12. According, therefore, to the actual wording of the Hebbâl inscription, the marriage may have taken place at any time between A D 878 and 912. But we must place it as late as possible in that period, because Krishna II was a great-grandfather at the time of the marriage, and Maruladêva, the son of Bûtuga II and Rêvaka, was not born,—so the record tells us,—until the reign of Vaddiga, i.e. between A D 933 and 940.

⁷ *Ep. Ind.* Vol II p 168, since then, it has been edited by Mr Rice also (*Ep. Carn.* Vol III, Md 41, with a lithograph), to whose rendering I owe the name of the hound Kâlî in line 10.—Mr Rice (*ibid.* Intro p 6, and see the Classified List of the Inscriptions) would connect with Bûtuga certain inscriptions at Varuna in Mysore (My 35 to 37 and 40 to 45), which appear to mention Châlûkya princes named Narasimha and Gugga or Goggi,

(current), = A.D. 949-50, which records the facts that Krishna III. fought and killed the Chôla king Rājāditya at Takkôla, — the modern Takkôlam, on the south-east of Arcunum Junction in the North Arcot district, Madras Presidency,¹ — and that Bûtuga II., being pleased with the prowess in battle of his follower Manalarata, of the lineage of Sagara, who had the *biruda* of Bûtugana-ankakâra, “the warrior or champion of Bûtuga,” and the hereditary title of “lord of Valabhî, the best of towns,” bestowed on him, as a mark of favour, a hound named Kâli, that the hound was set at a big boar on a hill in the village of Belatûr in the Kejale district, that the hound and the boar killed each other, and that, in commemoration, the stone which bears the record, and which has on it a sculpture shewing the fight of the hound and the boar, was set up at Âtakûr, and a small grant of land was made. It is an addition at the top of this record which tells us that Bûtuga II. had, previously, obtained the Gangavâdi province by fighting and killing Râchamalla I, the son of Ereyappa, and it adds that it was Bûtuga II. who actually slew the Chôla king Rājāditya, and that Krishna III. then gave to Bûtuga II., *re* confirmed him in the possession of, the four districts mentioned above as forming the dowry of Rêvaka, and also gave him the Banavâsi twelve-thousand province.²

The Hebbâl inscription tells us that the son of Bûtuga II. and Rêvaka was Maruladêva; but it does not say that he ruled, and perhaps implies that he did not. To Maruladêva and Bijabbe, it says, there was born a son, whom it perhaps names as Rachcha-Ganga; and he, it says, did rule — we have, however, as yet, no records attributable to him.

Next in succession, it tells us, there came another son of Bûtuga II., by another wife named Kallabbarasi, *viz.* Mârasimha II., who had, as we learn from it and other records, the full

a god named Bûtêvara, which seems to commemorate either Bûtuga II. or his predecessor Bûtarama Bûtuga I., and a battle between two persons called Bûdiga and Polukasi, the latter of whom, he suggests, may have been the Western Châlukya king Irvabedanga-Satyâśraya, — whose period, however (A.D. 997 and 1008), is half a century too late for Bûtuga II. Till we have lithographs, it is impossible to make any satisfactory use of these inscriptions.

¹ I owe this identification to Dr. Hultzsch, who tells me that at Takkôlam there is, among other records, an inscription of Krishna III. himself — Takkôlam is a postal town, in the Wâljâpêt taluka, and, as such, is duly mentioned in the *Indian Postal Guide*, which I had overlooked.

² A copper-plate grant from Sûdi, in the Dhârvar district (above, Vol. III. p. 158, with a partial lithograph), purports to be another record of Bûtuga II., and to be dated in the month Kârttika (Oct.-Nov.), falling in A.D. 938 or 939, of the Vikâra *samvatsara*, coupled with Śaka-Samvat 860 expired, perhaps correctly (according to the northern luni solar system of the sixty-year cycle), or perhaps by mistake for 861 expired (according to the southern luni solar system). It presents a perfectly possible date for Bûtuga II., and it quotes his *birudas* correctly. On the other hand, it includes the fictitious genealogy, before Śivamâra I., which is given in the unquestionably spurious records, in mentioning a real historical fact, *viz.* the marriage of Bûtuga II. with a daughter of Amôghavarsha-Vaddiga, it leaves us to infer that her name was Divalâmbâ, whereas the name given in the Hebbâl inscription is Rêvaka, the characters in which it is engraved present a decidedly later general appearance than those of the Âtakûr inscription, and of any records, that I am acquainted with, belonging to within fifty years or so after the asserted date, and the details of the date do not work out correctly for either of the two years to which it is possible to refer them. These points present reasons for viewing the record with great suspicion. And there is the following additional reason for stamping it conclusively as a spurious record, namely, it mentions the victory over the Chôla king Rājāditya as a fact already accomplished in A.D. 938 or 939, whereas, not only is this event not mentioned in the Dôli grant of A.D. 940, which enumerates the achievements of Krishna III. pretty fully, and would certainly not have omitted such an event as that, if it had occurred, but also the Âtakûr inscription distinctly places the event in A.D. 949-50 — I have said (above, Vol. III. p. 176) that the characters of the Sûdi grant seem to be distinctly more modern than those of the Korumelli grant of Râjarâja I. (*Ind. Ant.* Vol. XIV. p. 48, and lithograph), which was issued in or after A.D. 1022. The Korumelli grant is from the eastern part of Southern India. Among the western records, the characters of the Sûdi grant resemble most closely those of the grant of the Śilâhâra prince Mârasimha, of A.D. 1058 (*Cave Temple Inscriptions*, No. 10 of the brochures of the Archaeological Survey of Western India, p. 102, and lithograph) — The Sûdi grant purports to supply various other items of history in connection with Bûtuga II. (amongst them, that after the defeat of Rājāditya, he besieged Tanjâpurî, *re* Tanjore, which was possibly a fact, see above, Vol. III. p. 283), and a few in connection with some of his predecessors. I do not quote them, because it is undesirable to encumber my pages, further than cannot well be avoided, with alleged names and events for which we have no reliable authority.

style of the *Dharma-Mahārājādhirāja Satyavākya-Kongunivarman-Permanadi-Mārasimha*, with the *birudas*¹ of Ganga-Kandarpa, "the Ganga god of love," Ganga-Vidyādhara, "the Ganga Vidyādhara or demigod,"² Gangachūdamani, "the crest-jewel of the Gangas," Gangamandalika, "the Ganga chieftain," Gangavajra, "the Ganga diamond or thunderbolt," Gangarasimha, "the lion of the Gangas," Gangaiolganda, "the hero among the Gangas," Guttiya-Ganga, "the Ganga of Gutti," with reference, apparently, to the town of Gutti in the Bellary District,³ Nolamb-Āntaka, "the Death of the Nolambas," and Nolambakul-Āntaka, "the Death of the family of Nolambas," i.e. of the Pallavas of the Nolambavādi province, Chaladuttaramga, "the hotel of firmness of character," Dharmāvatāia, "the incarnation of religion," Jagadākarīra, "the sole hero of the world," and Mandalika-Trinētra, "a very good Śiva among chieftains." He is evidently the Satyavākya-Permanadi, in connection with whom an inscription at Kārya,⁴ in Mysore, cites a date in the month Māgha (Jan-Feb), falling in A.D. 968, of the Prabhava *samvatsara*, Śaka-Samvat 890 (current), as being in his fifth year,—thus making his initial point in A.D. 963 or 964. And an inscription at Mēlāgāni,⁵ in Mysore, which mentions him as Permanadi-Mārasimha, tells us that news that he had passed away⁶

¹ Some of them occur in the Hebbāl inscription, and all of them in the Śrāvana Belgola epitaph — He was, perhaps, also known as Rajachūdamani, "the crest-jewel of kings," in which case, he was the father in law of the Rashtrakūta prince Indra IV (see page 170 below, note 4) but this is not certain.

² The word *vidyadhara* denotes a "particular kind of good or evil genius attending upon the gods" (Monier-Williams' Sanskrit Dictionary)

³ But, taking *gutti* as a corruption of *gupti*, we might render this *biruda* by "the secret or reticent Ganga," on the analogy of Nanniya Ganga, "the truthful Ganga," which occurs in the case of his father (see page 166 above)

⁴ *Ep. Carn.* Vol III, Nj 192 — The day is called *Peretale divasa*, "the day of Śiva (*peretale*, *pere dale*, = 'he on whose head is the crescent') the same day of Śrāvana is mentioned in an inscription of A.D. 907 at Tāvalūr (*ibid.* Md 14, noticed on page 165 above, note 4), and the same day of Mārgaśīrsha, in an inscription at Rampura (*ibid.* Sr 148, noticed on page 164 above, note 4). One would think, at first sight, that the expression denotes the day of the fourteenth *tithi* of the dark fortnight, on which there is the Śivaiātri festival in honour of Śiva, in every month, all through the year, in which case, we might compare with it the expression *Śiva tithi*, "the *tithi* of Śiva" (in No 292 of Prof Kielhorn's Śaka dates, *Ind. Ant.* Vol XXIV p 202), applied in verse to Māgha Krishna 14, which in another record (No 325 in the same list) has the fuller name of *Śivaratrimahātithi*, also in verse. But it really denotes the eighth *tithi*, as rendered by Mr Rice in his translations: thus, a verse in the *Chaturvarga-Chintāmani*, Vol III Part II p 865, line 9, for which I am indebted to Prof Kielhorn, says—*saptamī Saptasaptīs=tu Ashtamūrtīs=tath=ashtamī*, "the seventh is Sūrya's *tithi*, and the eighth that of Śiva," and it appears to be applied to the eighth *tithi* of both the bright and the dark fortnights. In a similar way, the spurious Śādi grant (see page 167 above, note 2) names the eighth *tithi* of the bright fortnight of Kārttika "the *tithi* of Nandīśvara," i.e. of Śiva as the lord of the bull Nandī, and the Nandīśvara day of the bright fortnight of Phālguna, without any specification of the *tithi*, is mentioned in the Peggu-ūr inscription of A.D. 978 (see page 173 below) — In this last record, the name is followed by a word which has not been satisfactorily settled yet. Mr Kittel read *Nandīśvaram talpa devasam=age*, and translated "when the Nandīśvara (day) was the chair-day" (*Ind. Ant.* Vol VI p 102), and Mr Rice has suggested the reading of *Nandīśvaram tallay devasam=age* (in which, however, we ought to have *devasam*), with the translation "at the rising of the happy house (or sign) of Taurus" or "on the day that Nandīśvara was stopped" (*id.* Vol XIV p 76, and *Coorg Inscriptions*, p 7). But neither rendering is satisfactory, the latter, in particular. Nothing final can be said until we have a purely mechanical facsimile of the record. But the published lithographs seem to make it certain that the reading is not *tallay devasam* (according to Mr Rice), and probable that it is *tale devasam*, rather than *talpa devasam* (according to Mr Kittel). And we have the same expression, *tale devasam=age*, in a Chōla inscription of A.D. 1032 at Suttūru (*Ep. Carn.* Vol III, Nj 164, treated by Prof Kielhorn, from another transcript, above, Vol IV p 69), in a passage which mentions the full moon of Kārttika as the *tale devasa*, and then specifies the second *tithi* (of the dark fortnight) as the date of the record. It has been proposed to translate *tale devasa* in this passage by "first day," in support of which we might quote *tale bāgalu*, 'front door, principal entrance (of a house),' and *tale eḍi*, 'a chief place,' but it is not apparent why the full moon day, which is the last day of the bright fortnight, should be called "the first day" with reference to the second *tithi* of the dark fortnight, and still less so why the Nandīśvara day, the eighth *tithi*, should itself be called "the first day."

⁵ See *Ins. at Śrāv-Bel* Introd p 18, note 7

⁶ The word in the original is *astita*, literally 'gone by.' It may mean that he was dead or it may refer to his abdicating and going into religious retirement at Pankāsur.

had reached the Pallava princes Pallavāditya, Nolambādhirāja, and Chorayya-Nolamba, who were then at Sāyra-Miniyūr,¹ in the month Āshādha (June-July), falling in A D 974, of the Bhāva *saṃvatsara*, Ś-S 896 (expired) An inscription at Nagarle, in Mysore,² dated Ś-S 892 (expired), = A D 970-71, mentions him as Permādi An inscription at Adaraguñchi, in the Dhārwar district,³ with a date in the month Āśvayuja, falling in October, A D 971, of the Prajāpati *saṃvatsara*, Ś-S 893 (expired), mentions him as then governing the Gangavādi ninety-six-thousand, the Puligeṛe three-hundred, and the Belvola three-hundred; in the reign of the Rāshtrakūta king Khottiga An inscription at Gundūr, in the same district,⁴ with a date in the month Āshādha, falling in June, A D 973, of the Śīmukha *saṃvatsara*, Ś-S 896 (current), mentions him as still governing the Puligeṛe three-hundred and the Belvola three-hundred, in the reign of Khottiga's successor, Kakka II The inscription of A D 975 at Hebbāl, in the same district,⁵ speaks of him as having had in his hands, in the course of his career, the government of a very large area, including not only the Gangavādi province, the Puligeṛe three-hundred, and the Belvola three hundred, but also the Nolambavādi thirty-two-thousand, the Banavāsī twelve-thousand, the Sāntalige thousand, and everything included as far as "the great river"⁶ And his epitaph at Śravana-Belgola, now edited, gives a full list of his

¹ This may perhaps be the 'Minur' of the *Madras Postal Directory*, in the Gudiyatam tāluka, North Arcot district

² *Ep Carn* Vol III, Nj 158

³ *Ind Ant* Vol XII p 265 — It may be noted that this and the record next quoted distinctly refer to Khottiga and Kakka II as the reigning kings, and do not allot the usual title *Dharma-Mahārājadhīrāja* to Mārasimha II.

⁴ *Ibid* p 271

⁵ Above, Vol IV p 350

⁶ The word used in the original is *perdore*, which is a compound from *per*, 'great,' and *fore*, 'a stream or river' in other places, it appears in the forms of *peddore* and *beddore*, and we may at any time meet with the later form *heddore* Kittel's Dictionary gives *perdore* and *heddore* in the sense of 'a large stream or river,' but without suggesting any identification And Mr Rice has said that the term generally denotes the Krishnā (*Coorg Insers* p 5, note), and has applied it in that sense in an inscription at Basaral in Mysore (*Ep Carn* Vol III Md 122, and *Introd* p 19) But there are passages in which it certainly does not denote the Krishnā The Bilūr inscription of A D 888 (see page 164 above, under Būtuga I) speaks of that village as *peddore gareya Bilūr* (line 8), which may no doubt be literally translated, as was done by Mr Rice, by "Bilūr of, i.e. on, the bank of the *peddore*," but means more probably "Bilūr of (the district that was known by the name of) the banks of the *peddore*,"—especially if we pay attention to the expression *beddore gareya elpadimbarum ent okkalum* in lines 9, 10 of the record And the Pegguūr inscription of A D 978 (see page 173 below, under Rāchamallā II) mentions a certain Rakkasa, described as *beddore gareyan=ajutt ire* (line 8), which may no doubt be literally translated by 'while governing the bank of the *beddore*,' but seems much more probably to mean "while governing (the district that was known by the name of) the banks of the *beddore*" These two records are in Coorg, and belong to that part of the country only There can be no reference in them to the Krishnā, which, even at the nearest point, is almost three hundred miles away And Mr Rice has suggested (*Coorg Insers* p 5, note) that in these two records the words *peddore* and *beddore* probably denote the Lakshmantirtha In this, he followed Mr Kittel, who said (*Ind Ant* Vol VI p 100) that the term may perhaps here denote the Lakshmantirtha, especially because that river is also called *dodda hole*, a term in which *dodda*, again, means 'great,' and *hole* is synonymous with *fore* Now, *perdore* would be exactly represented in Sanskrit by *mahānadi*, which is explained in Monier Williams' Sanskrit Dictionary as meaning 'any great river which has a long course' The Lakshmantirtha is a perennial river, which supplies several important irrigation canals But its whole course is not more than sixty miles, after which it flows into the Kāvērī There is no apparent reason why it should be classed among the great rivers And it seems much more likely to me that,—as was, in fact, suggested as an alternative possibility by Mr Kittel (*loc cit*),—in the Bilūr and Pegguūr inscriptions, the words *peddore* and *beddore* denote the Kāvērī, which, with its course of about four hundred and seventy-five miles, may fairly be classed among the great rivers of India the Kāvērī, also, rises in Coorg, and it runs right through the very centre of the province, whereas the Lakshmantirtha only runs for some twenty to twenty five miles through the south east corner of it, and the province might be called "the banks of the Kāvērī" much more appropriately than "the banks of the Lakshmantirtha"—It may be noted here that, in Thacker's Reduced Survey Map of India, 1891, and in Constable's Hand Atlas of India, 1893, plate 34, the name Lakshmantirtha has been applied, not to the Lakshmantirtha itself (which is in fact, not fully shewn), but to that part of the Kāvērī which lies in Coorg—The Basaral inscription mentioned above, defines the limits apparently in A D 1237, of the territory of the Hoysala king Vira Sōmesvara and it specifies, on the east, Kāñchi,—on the west, Velāvura, i.e. Pēlūr in the

achievements¹ it mentions several times his successes against the Pallavas of the Nolambavāḍi country (lines 19, 22, 86, 88), which bordered on his own hereditary territory, it further tells us that he became known as "the king of the Gurjaras," through conquering the northern region for the Rāshtrakūṭa king Kṛishna III. (ll. 7, 8),— that he overthrew a powerful opponent of Kṛishna III. named Alla (ll. 9, 84),²— that he broke the power of the Kīrātās or mountain-tribes in the neighbourhood of the Vindhya mountains (ll. 10, 11),— that he protected the encampment of the emperor (i.e., probably, of Khottiga, or else of Kakka II), at the town of Mānyakhēṭa (l. 12),³— that he crowned Indrarāja, i.e. Indra IV (grandson of Kṛishna III),⁴— that he prevailed against an opponent named Vajjala (ll. 14, 85),⁵— that he despoiled the ruler of the Banavāsī country (l. 15),— that he made the Mātūras do obeisance

Hassan district, Mysore,— on the north, the *perdore*,— and, on the south, a place the name of which Mr Rice tells us, is defaced but looks like Chalaśeṣavī, and which, he seems to suggest, may possibly be 'Chalaśeṣī' near Pouāni in the Malabar district. Here, the term *perdore* cannot denote the Kāvērī, because Bēlūr is to the north of that river. Nor can it denote the whole course of the Kṛishnā, because at that time the Dēvagiri-Yāḍava king Singhana was in possession of the territory lying south of the Kṛishnā and west of the Tungabhadra, as far at any rate as Ennavāsi. In this record, therefore, *perdore* probably means the Kṛishnā on from the point at which the Tungabhadra joins it. In the Hebbāl inscription of A D 975, mentioned in the text above, *perdore* may mean either the Kṛishnā towards the north, or the Kāvērī towards the south. In the Mulgund inscription of the same year (see page 172 below, under Pañchalādēya), it must mean the Kṛishnā, because of the mention of the southern ocean as the boundary on the south, and because the record itself is to the north of the Kāvērī.

¹ There is also a mention of him in a record at Doḍḍabāgila (*Ep. Carn.* Vol. III, TN. 93), but the record is rather fragmentary, and the published text cannot be quoted to any useful purpose— Mr Rice would find a reference to him, under the name of Mārasimhavarman, in an inscription at Haje Bōgādi (*ibid.* My. 15), which mentions also an Akālavarsha, i.e., doubtless, one or other of the Rāshtrakūṭa kings named Kṛishna. But here the termination *varman* seems to indicate someone else.

² This person has not yet been identified— As Dr Hultzsch has reminded me, the name occurs in two inscriptions at Gwalior, in the case of Alla, a guardian of the fortress there, who was a son of Vāillabhatta of the Varjara family (*Ep. Ind.* Vol. I p. 154 ff.), his date, however, was A D 875-76, a century before the time of Mārasimha.

³ Mānyakhēṭa (Mālkhed in the Nizām's Dominions) was the Rāshtrakūṭa capital— Siyaka Harsha, one of the Parāmara kings of Mālwa, claims to have taken the wealth of Khottiga in battle, and— apparently, in A D 972-73, to have sacked even Mānyakhēṭa itself (*Ep. Ind.* Vol. I pp. 225, 226). The present passage may mean that, on that occasion, Mārasimha repulsed the invader at the very gates of Mānyakhēṭa, or it may refer to some event in the warfare between Kakka II and Taila II.

⁴ This was evidently done in an attempt to continue the Rāshtrakūṭa sovereignty after the overthrow of Kakka II by the Western Chālukya Taila II in A D 973 or 974. The attempt is to be attributed to the close connection that existed between the two families— as we have already seen, Bātuga II was a brother-in-law of Kṛishna III., and owed his possession of the Gangavāḍi province to that king (page 166 above), and Indra IV was the son of a son of Kṛishna III. by a daughter of Gaṅga-Gāṅgēya, i.e. Bātuga II (*Inscr. at Śrāv.-Bel.* No. 57. Mr Rice, *id.* *Introd.* p. 21, at first identified the Ganga-Gāṅgēya of this record with Rāchamalla II, a successor of Mārasimha, but his grounds for doing so were completely erroneous, and he has now adopted the correct identification in *Ep. Carn.* Vol. III *Introd.* pp. 5, 6). We are also told (again in *Inscr. at Śrāv.-Bel.* No. 57) that Indra IV was the son-in-law of a person called Rājachūdāmani, "the crest-jewel of kings," whom Mr Rice, (*id.* *Introd.* pp. 20, 21) was disposed to identify with a certain Pillā who is mentioned in another record at Śrāvapa Peḷgoḷa (No. 58), but it does not seem that the *śrīvudā* Rājachūdāmani, in that record, is intended to belong to Pillā, and it appears not at all unlikely that it really denotes Mārasimha II. The attempt to carry on the Rāshtrakūṭa sovereignty was not successful, though Indra IV, lived on for some nine years, eventually dying in A D 982 (see *Inscr. at Śrāv.-Bel.* No. 57, and *Ind. Ant.* Vol. XX p. 85, where some corrections have to be made in the relationships stated by me).— Mr Rice (*Inscr. at Śrāv.-Bel.* *Introd.* p. 19) would identify the Indrarāja of this passage in the epitaph of Mārasimha II with the Rāshtrakūṭa king Khottiga, on the grounds that, on the analogy of the *śrīvudā* of Nityavarsha Indra III, the name Indra indicates a Nityavarsha, and Nityavarsha was the *śrīvudā* of Khottiga also. But I cannot follow him in this circular reasoning "Khottiga" is itself the Prakṛit form of a proper name, analogous to "Gōjjiga" for "Gōvinda"; and, whatever may be the Sanskrit word which it represents, that word is at least not "Indra."

⁵ This person might be identified with Vajjada II, of one of the Koṣṭha branches of the Śilāhara family, whose initial date was somewhere about A D 975. But another record at Śrāvapa-Peḷgoḷa, No. 109 (noticed farther on), appears to describe him as the younger brother of Pādālamalla, which name does not occur in the Ballabha records.

to him,—that he reduced the hill-fort of Uchchangī, which even the Kāduvatti,¹ great as was his prowess, had previously failed to reduce (ll. 20, 93),—that he destroyed a Śabara prince named Naraga (ll 21, 54, 96),—that he made the Chēras, the Chōlas, and the Pāndyas, as well as the Pallavas, bow down before him (ll 21, 22),—and that he destroyed a Chālukya prince named Rājāditya, who had declared war against him (ll 50, 51) ² in recapitulating some of his conquests, lines 100 to 102 add, among the places at which he was victorious, the banks of the river Tāpī (the Tapṭī), the town or village of Gonūr,³ and Pāvaseya-kōte or the fortress of Pāvase ⁴ it says that he preserved the doctrine of Jina (l. 22), and founded Jain temples and *mānastambhas*⁵ at various unnamed places, and finally, as already noted, it tells us (ll 110 to 112) that eventually he abdicated, and ended his days in the practice of religion at Bankāpur (in the Dhārwar district), at the feet of a Jain teacher named Ajitasēna ⁶ From other sources, we learn that Mārasiṃha's successes against Vajjala and at Gonūr and Uchchangī were actually achieved for him by a minister named Chāmundaṛāya or Chāvundaṛāja, who wrote the *Chāmundaṛāya-Purāna*⁷ and was a minister of also Rāchamalla II who came next but one in the succession after Mārasiṃha II Thus, another record at Śravana-Belgola⁸ tells us that "the array of his (Chāmundaṛāya's) enemies was broken, like a herd of deer, on him, resembling a tusked elephant running to and fro (among them), when he stood in front of the victorious elephant, his lord, the glorious king Jagadēkavīra-(Mārasiṃha II), when the latter, at the command of king Indra,⁹ lifted up his arm to conquer Vajjalaḍēva, whose strength was as terrible as that of the ocean disturbed (and bursting its boundaries in the universal disorder) at the end of the age, (and) who was the younger brother of Pātālamalla," and the *Chāmundaṛāya-Purāna* tells us¹⁰ that Chāmundaṛāya was born in the Brahma-Kshatra race,—that he was a pupil of Ajitasēna,—that his lord was

¹ From a transcription which Mr Rice has kindly sent me, I find that the Mēlāgāni inscription of A D 974 (see *Inscr. at Śrav-Bel* Introd. p 18, note 7) goes on to mention a person who was called "the affliction (*saṃgaṣṭha*, = *samkaṣṭha*, = *samkaṣṭa*) of all people, the ornament of the Pompala family, born in the Kāduvatti race; supreme lord of Kāñchīpura, he was like a thunderbolt in the van of battle," . . . (just after this, unfortunately, the record comes to an end, without disclosing his name) This shows us that *Kāduvatti*, in line 92 93 of the epitaph, is not a verbal form, but is the nominative which is required in apposition with *tumga-parākramam* and the following verbs And we can now recognise the same name, for an earlier period, in the Gulgaṇpode Bāna inscription No II, which mentions "the whole of the forces of the Kāduvatti" (*Ind. Ant* Vol X. p 39, text line 6)

² This person has not been identified yet — The same name occurs among the Chalukyas, about a century and a half earlier, in the case of Rājāditya, father of the *Mahāsāmanta* Buddhavarasa, of the Śalukika (= Chalukika, Chalukya) race, who is mentioned in the Tōrkhāde grant (above, Vol III pp 57, 58)

³ Mr Rice tells me that Gonūr is the village of that name,—the 'Goonoor' of the Indian Atlas, sheet No 59,—three miles on the north east of Chintaldroog It may be noted, however, that the *Madras Postal Directory* mentions also a 'Gonur' in the Salem district, and a 'Gonuru' in the Bangalore district

⁴ There is a village named Hāvasi (= Pāvase) in the Karajgi taluka of the Dhārwar district It is doubtful, however, whether this can be the place intended

⁵ The word *mānastambha*, which means literally 'a column of honour,' is explained by Mr Rice (*Inscr. at Śrav-Bel* Introd p 19, note 2) as denoting technically "the elegant tall pillars, with a small pinnacled *maṇṭapa* at the top, erected in front of the Jain temples," and he refers us to a discussion regarding them in Ferguson's *Indian and Eastern Architecture*, p 276

⁶ This person is mentioned again as the teacher of Mārasiṃha's minister Chāmundaṛāya (see further on)

⁷ This work appears to have been finished in the Śvara *samvatsara*, Śaka-Samvat 900 (current), = A D. 977-78 (*Inscr. at Śrav-Bel* Introd p 22) — A record at Ālḡōḍ (*Ep Carn* Vol III, TN 69) mentions the names of Gōvindaṃayya, his sons Mābalayya and Śvarayya, who were followers of Nolambakul Āntaka, i.e. Mārasiṃha II, and Mābalayya's son Chāvunda Can this person be the minister Chāmundaṛāya?

⁸ *Inscr. at Śrav-Bel* No 109 — In Mr Rice's text, I alter *Vajjala* into *Vajjala*, and *chat-āṇikam* into *ahat-āṇikam* I assume that the rest of the text is correct.

⁹ I.e. Indra IV, the grandson of Kṛṣṇa III., see page 170 above, and note 4

¹⁰ See *Inscr. at Śrav-Bel* Introd. p 34. — The *Purāna* mentions various other *śrīrudas* and achievements of Chāmundaṛāya, they may be quoted when the text can be verified.

Jagadêkavîra, otherwise called Nolambakul-Ântaka, *i.e.* Mârasimha II.,—and that he acquired the *biruda* of Samaradhuramdharma, “the yoke-bearer or leader in war,” from his defeat of Vajjaladêva in “the Khedaga war,”¹ and the *biruda* of Viramârtanda, “a sun among heroes,” from the valour which he displayed in the plain of Gonûr in battle against the Nolambas, and the *biruda* of Ranarangasimha, “a lion in the battle-field,” from his fight at the fort of Uchchangî. The details given in the epitaph and the *Purâna* indicate, in addition to external fighting, some local insurrections, which must probably be attributed to opportunity afforded by the absence of Mârasimha on the campaign in Gujarât for Kṛishna III. And not the least remarkable among them is the statement that he had occasion to despoil the ruler of the Banavâsi country, for, that province had been given to his father by Kṛishna III, and presumably had passed by inheritance into his own hands. The explanation of this, however, and of the immediately following mention of the reduction of the Mâtûras, seems to be furnished by a record at Dêogiri in the Karajgi tâluka, Dhârwar district, of the tenth century A D and referable to A D 958,² which mentions a *Mahâsâmantâdhipati* Śântivarman of the Mâtûra family, with the hereditary title of “supreme lord of the town of Trikunda-pura,” and having the Nandanavana-umbrella, the crest of a horse, and the mirror-banner, who was governing the Banavâsi twelve-thousand. From A D 878, or earlier, to 945, the administration of the Banavâsi province was in the hands of the Chellakêtana family.³ In A D 949-50 Kṛishna III gave the province to Bûtuga II, who doubtless allowed the Chellakêtanas to continue to govern it for him. Bûtuga must have died a few years before A D 963-64, when Mârasimha II succeeded Rachcha-Ganga. And it would seem that when he died, or else during the time of Rachcha-Ganga, the Mâtûras seized the province from the Chellakêtanas, and that they retained it until Mârasimha could make it convenient to reduce them.

Mârasimha II must have been immediately succeeded by the *Dharma-Mahârâjâdhirâja* Satyavâkya-Kongunivarma-Pañchaladêva, whom a fragment at Mulgund, in the Dhârwar district,⁴ with a date in the Yuvan *samvatsara*, Śaka-Samvat 897 (expired), falling in August, A D 975,⁵ describes as governing “without any disorder” the whole territory from the eastern, the western, and the southern oceans as far as “the great river.”⁶ Pañchaladêva seems, then, to have taken advantage of the confusion that must have attended the overthrow of the Râshtrakûta king Kakka II by the Western Châlukya Taila II., to set himself up as an independent king, but he was shortly afterwards killed in battle by Taila II. Earlier facts connected with him are to be found in the Adaraguñchi inscription,⁷ which tells us that in A D 971, when Mârasimha II. was governing the Gangavâdi ninety-six-thousand, the Purigere three-hundred, and the Belvola three-hundred, under the Râshtrakûta king Khotiga, he himself was governing a small circle of villages which was known as the Sebbi thirty and

¹ Dr Hultzsch has suggested to me that “Khedaga” may stand for Khêtaka, *s.e.* Manyakhêta.

² The inscription is on a stone in Survey No 85. I quote it from an ink impression.—It is dated, with full details, in the Kâlavyukti *samvatsara*, coupled with Śaka-Samvat 522 by mistake for 520 or 523. But the characters place it in the tenth century, and I believe that the real date of it is Monday, 15th November, A D 958, in the Kâlavyukti *samvatsara* Ś S 880 expired. It does not register a grant of land, and it is, therefore, difficult to say, at present, why a false date should have been cited in a record which, in all other respects, seems to be thoroughly genuine.

³ See *Dyn Kan Distrs* pp 403, 411, 420.

⁴ At the temple of Râmadêva, I quote from an ink impression.

⁵ The details of the date are Brihaspati-vâra, *s.e.* Thursday, coupled with Bhâdrapada Kṛishna 2 and the Kanyâ-samkrânti. And the corresponding English date is Thursday, 26th August, A D 975. On this day, the Kanyâ samkrânti occurred at 16 h 5 m after mean sunrise (for Ujjain) and the given *tithi* ended about 26 minutes earlier, but might doubtless be made the current *tithi* of the *samkrânti* by more exact calculations.

⁶ The term used in the original is *perdore*, which must here denote the Kṛishnâ, see page 169 above, note 6.

⁷ See page 169 above, and note 3.

probably took its appellation from the ancient name of Chabbī or Chebbī in the Hubli tāluka, Dhārwa district, and in the Gundūr inscription,¹ which mentions him as governing a ninety-six district in A D 973, this ninety-six district has not been identified, but possibly the expression is an abbreviation for the Gangavādi ninety-six-thousand which Mārasimha II, — who is mentioned in the same record in connection with the government of only the Purigeṇe three-hundred and the Belvola three-hundred, under Khotṭiga's successor Kakka II, — may have entrusted to Pañchaladēva, in the course of ridding himself of the cares of office before passing into religious retirement at Bankāpur. The Mulgund inscription describes Pañchaladēva as *Chālūkyapañchānana*, "a lion to the Chālūkyas," and also as "subsisting (*like a bee*) on the waterlilies that were the feet of Chaladuttaramga, Jagadēkavīra, the glorious Nolambakul-Āntakadēva" these epithets both stand in the string of titles that precedes the mention of Pañchaladēva's name, and the second of them, while capable of being interpreted to mean that Mārasimha II was still alive, in retirement at Bankāpur, in August, A D 975, may perhaps refer to only the previous relations between the two persons.

Shortly after Pañchaladēva, there was Rāchamalla II, who had the full style of the *Dharma Mahārājādhirāja Satyavākya-Kongunivarman-Permanadi-Rāchamalla*. An inscription at Peggu ūr, in Coorg,² which mentions him by all his appellations, furnishes a date for him in the month Phālguna (Feb-March), falling in A D. 978, of the *Īśvara samvatsara*, Śaka-Samvat 899 (expired), and speaks of a certain Rakkasa, with the *biruda* of Annanabanta, "the warrior of his elder brother," who was governing the district called "the banks of the great river;"³ and an inscription at Dodda-Homma, in Mysore,⁴ which, however, does not mention him by his proper name, perhaps furnishes for him (or else for Pañchaladēva) a date in the preceding year.⁵ He was probably the last of the great Western Ganga princes, and his final date seems to be A D 984.⁶ Chāmundaīyā, who has already been mentioned in connection with Mārasimha II, was a minister of Rāchamalla II also, and, while holding office under this master, he caused to be made the colossal Jain image of Gommata or Gommatēśvara at Śravaṇa-Belgola,⁷ and attained so great a reputation for devotion to the faith to which he belonged, that he was remembered long after his death, and was quoted as one of three special promoters of

¹ See page 169 above, and note 4. In lines 8, 9, of the text, the reading should be *Pamchala*, not *Pamjala*.

² *Ind Ant* Vol VI p 102, No I, with a lithograph, and Vol XIV p 76, see also *Coorg Inscriptions*, p 7, also with a lithograph — The day is called the day of Nandīśvara, followed by an expression, probably *tale-devasam-āge*, which has not been satisfactorily settled yet (see page 168 above, note 4).

³ The expression used in the original is *beddore-gare*, as regards the meaning of *beddore* and its application here to probably the Kāvēri, see page 169 above, note 6.

⁴ *Ep Carn* Vol III, Nj 183, according to the published reading, the prince to whom this record belongs had the *biruda* of Jasaduttaramga, "the lintel of fame" — The full details of the date are, the *Īśvara samvatsara*, Śaka-Samvat 899 (expired), the full-moon of Āshāḍha, Angāravāra, i.e. Tuesday, an eclipse of the moon. And the corresponding English date is Tuesday, 3rd July, A D 977, on this day, the given *tithi* ended at about 13 hrs 30 min after mean sunrise (for Bombay), and there was an eclipse of the moon.

⁵ Mr Rice has allotted to him a record at Kottatti (*Ep Carn* Vol III, Md 107) which would give his name in the form of Rājamalla, with the *birudas* of Jagaduttaramga, "the lintel of the world" (which seems rather dubious), and Hara-Āntaka. But the date is so unsatisfactory, that it is impossible to place this record properly. The published text represents the date as the *Pramādin samvatsara*, coupled with Śaka Samvat 899. *Pramādin*, however, was either S S 876 current, = A D 953-54, or S-S 936 (current), = A D 1013-14, while S-S 899 current, = A D 976-77, was the *Dhātū samvatsara*, and S S 899 expired, = A D 977-78, was the *Īśvara samvatsara*. Even if *Pramādin* has been read by mistake for *Pramāthin*, there still remains a mistake, either in the original or in the reading of it, of S-S 899 for 901 (expired) or 902 (current), = A D 979-80.

⁶ Mr Rice tells us (*Inscr. at Srav-Bel* Introd p 22) that he has inscriptions, not yet published, which prove that the reign of Rāchamalla II ended in Śaka-Samvat 906 (expired), = A D 984-85.

⁷ This is recorded in *Inscr. at Srav-Bel* Nos 75, 76, and more fully in No 85, verses 6, 7 — The image still exists. For a full account of it and of the legends connected with it, see the Introduction of Mr Rice's book, p 22 to 33, the frontispiece of the book gives a photograph of the image.

the Jain religion,— the other two being Gangarāja and Hulla, ministers of the Hoysala princes Vishnuvardhana and Narasimha I in the twelfth century A D¹

POSTSCRIPT

While the first proofs of the above article were passing through the Press, I began to make a fuller examination, than has as yet been attempted, of the dates of the spurious records of Western India, for all of which there should be some explanation forthcoming, if we can only find the clue to the solution of them

I have referred to two of these dates in note 2 on page 157 above. One of them is from the spurious Tanjore grant (*Ind Ant* Vol VIII. p 212), which purports to give a date in A D 248 for an imaginary Western Ganga whose name is given in this record as Arivarman, by a mistake— (due to the carelessness of the writer in writing, in line 10, *śrīmadarivarmanma* instead of *śrīmaddharvarmanma*, i.e. in omitting a subscript *dh*)—for the Harivarman of the other spurious records of the same series. The details of the date are the Prabhava *samvatsara*, coupled with Śaka-Samvat 169 expired, the new-moon *tithi* of Phālguna, Friday, the Rêvatī *nakshatra*, the Vriddhi *yôga*, and the Vrishabha *lagna*. And, in the period to which the concoction of this record is to be referred on palæographic grounds, I find that in the Prabhava *samvatsara*, Ś-S 1009 expired, the new-moon *tithi* of Phālguna ended on Friday, 25th February, A D 1088. The moon, indeed, was not then in Rêvatī, and did not come to Rêvatī till about 4 hrs 28 min after mean sunrise on the Saturday but the moon often is in Rêvatī on the new-moon day of Phālguna, and may possibly have been actually so shewn for that day in Ś-S 1009 expired by an erroneous almanac or by a calculation worked out wrongly for the person who fabricated the record, or the forger may have added that detail on chance, simply to give a greater air of plausibility to the record, as he certainly did in respect of the Vriddhi *yôga*, which cannot ever occur on the new-moon day of Phālguna². The result of the 25th February, A D. 1088, fully meets the palæographic requirements of the case, and, I believe, fixes the actual time at which this record was concocted *viz*, the forger was working on, or had in view, Friday, the new-moon day of Phālguna of the Prabhava *samvatsara*, Ś-S 1009 expired, and he produced the necessary appearance of antiquity by striking off from the Śaka year,— in order to suit, more or less, a fictitious pedigree and chronology that had already become established and well-known,³ and at the same time to obtain a *samvatsara* which would be correct according to the southern luni-solar system,— exactly fourteen of the sixty-year cycles, and thus obtained the year Ś-S. 169 expired which he actually quoted in the record.

The second of the two dates to which I have referred in note 2 on page 157 above, is from the spurious Merkara grant (*Ind Ant* Vol I p 363, and *Ooorg Inscrs* p 1), which has been supposed to give a date in A D 466 for an imaginary Western Ganga named Avinîta-Konguni. This date has to be explained in a different way. The details of the date are the year 388, not specified either as current or as expired, the fifth *tithi* of the bright fortnight of Mâgha, Monday, and the Svâtī *nakshatra*. The *samvatsara* is not specified, and so we have not the particular help that we have in the case of the Tanjore grant. Also, the era is not specified. As regards this detail, it has always been assumed that the Śaka era was intended, with the

¹ The verse, which mentions Chāmunda-rāja as “Rāja, the minister of king Rāchamalla,” is to be found about half-way through *Inscrs at Śraṇ-Bel* No 187.

² At sunrise on the Friday in question, the *yôga* was Śubha, and the Vriddhi *yôga* had occurred about eleven days earlier — The remaining detail, the Vrishabha *lagna*, means only the rising of the sign Taurus. I cannot calculate it with the Tables available to me, but it would naturally occur at some time or other during the twenty four hours of the Friday.

³ The Tanjore grant was certainly not the earliest of the spurious records in order of fabrication.

exception that Prof Kielhorn has marked the point as dubious in examining this date as a Śaka date (*Ind Ant.* Vol XXIV p 11, No 169, and p 181, No. 7), and no doubt the person who fabricated the record did intend the year to pass muster as Śaka-Samvat 388. But, even with the correction made below, the date is not a correct one for Ś-S 388, either current or expired, and it is not by means of the Śaka era at all, that we solve the puzzle of this date. The solution is furnished by an era which is still in use in Bombay and Madras under the name of the Fash or harvest reckoning with the epoch of A D 590-91, which is the true original epoch, and in other parts of India with the artificial epochs of A D 592-93 and 593-94. It has, indeed, always been supposed that these harvest reckonings were created in the sixteenth and seventeenth centuries A D. by the emperors Akbar and Shāh Jehān. But, if so, a most extraordinary coincidence happened, in the creation by Shāh Jehān of a reckoning with the exact epoch of an era which had existed a thousand years before his time, and I think it can be made clear that what Akbar did was simply to adapt an original Hindū era to official purposes in certain parts of the country, with an alteration of two or three years in the proper reckoning of it, and that what Shāh Jehān did was to accept for official purposes in other parts of the country the true original reckoning which had survived there.¹ The era with the epoch of A D 590-91 appears first in the Goa grant of Satyāśraya-Dhruvarāja-Indravarman (*Jour Bo Br R As Soc* Vol. X p. 348), which is dated in the twentieth year of his government, coupled with Ś-S 532 (expired) = A D 610-11. It appears next in the records of the Eastern Gāṅga kings of Kalinganagara, who were his descendants, for instance, in the Chicacole grant of Indravarman II, dated in the year 128 (*Ind Ant* Vol XIII p 119), the donation was made on the occasion of an eclipse of the moon in the month Māgasīra, which eclipse is that of the 12th November, A D 718. Traces of it are distinctly to be found in several of the spurious dates of Western India. And I believe that the fictitious Western Ganga chronology and pedigree derive their origin from genuine dates in this era, which were ignorantly or intentionally applied as Śaka dates and were then coupled with imaginary names. As regards the date now under consideration, that of the Merkara grant,—the specification of the Svāti *nakṣatra*, if it means anything at all, requires us to understand that the writer of the record wrote "the bright fortnight" by mistake for "the dark fortnight," for, the moon can never be in Svāti on Māgha śukla 5, but may be on Māgha kṛṣṇa 5. In the year 388 of the era of A D 590-91, Māgha kṛṣṇa 5 began on Monday 20th January, A D 979, but the moon did not come to Svāti till late on the Tuesday or soon after sunrise on the Wednesday. In the next year, however, 389, Māgha kṛṣṇa 5 ended on Monday, 9th February, A D 980, and on that day the moon was in Svāti at sunrise and for more than ten hours after sunrise. The result meets fully the palæographic requirements of the case. If we take the date of the 20th January, A D. 979, we must assume that the mention of the Svāti *nakṣatra* was introduced in circumstances similar to those suggested above for the mention of the Rēvatī *nakṣatra* and the Vṛddhi *yōga* in the Tanjore date. But I believe that the result of the 9th February, A.D. 980, is the proper one and fixes the actual time at which this record was concocted *viz*, the forger was working on, or had in view, Monday, Māgha kṛṣṇa 5, of a year which was described in the almanac that was consulted as the Śaka year 901 (expired), and may have been also described there as, or else was known to him to be, the year 389 of an era to which possibly no name was attached, he produced the necessary appearance of antiquity by adopting the figures of the more recent era, with the intention that they should be supposed to be figures of the earlier era, the Śaka, he purposely omitted to quote the *saṃvatsara*, because he saw that, the difference (901—389 = 512) being not divisible exactly by sixty, the *saṃvatsara* for Ś-S 901 expired would not be correct for Ś-S 389, and, in copying out the date, he made the mistake of writing *suddha*

¹ I shall go into the matter fully in separate articles on the Records of the Eastern Gāṅga Kings of Kalinganagara and on the Spurious Dates of Western India.

(actually *sudhdha*, as he put it) instead of *krishna*, and for some reason or other cited the year as 388 instead of 389.¹

TEXT.²

South Face

- 1 Om³ [Sva]sti ||*] M —⁴ — — — — — um=udadhim kritv=
āvadhim mēdinī —
2 — chakra — — — — — dharō bhumjan bhuj-āsēr=b[b*]alāt | —
3 nya-śri-jaga — — — — — patir=Ggamg-ānvaya-kshmābhujām | bhūshā-
4 ratnam=abhū[d-arāti]-vanitā-vaktr-ēndu-mēgh-ōdayah ||*] Ōm Ōm
5 Ōm Gadyam | Tasya sakala-jagatī-tal-ōttunga-Ganga-kula-kumuda-
6 kaumudī-mahât[êjâ]yamânasya | Satyavākya-Komguniva-
7 rmma-dharmmamahārājādhirājasya | Krishnarāj-ōttara-dig-vijaya-
8 vidita-Gû(gu)rjar-ādhirājasya | Vanagajamalla-pratimalla-balava-
9 d-Alla-darppa-dalana-prakāṭikrita-vikramasya | Gandamārttanda-p[ī]jatā-
10 pa-parirakshita-simbhāsan-ādi-sakala-rājayachihnavasya | Vimdhy-āta-
11 [vī]-nikata-vartti ndaka-Kirāta-prakara-bhamga karasya |
12 [bhu]ja-bala-pari[pālita]-Mānyakhēta-pravēśita⁵-cha k r a v a r t t i - k a t a
13 [kasya ī] vikram-[ānushthita]-śrīmad-Indrarāja-pattabandh-ōtsavasya |
14 samutsāhita-samara-sajja-Vajjala-
15 gha nasya | bhay-ōpanata-Vanavāsī-dēs-
ādhi-
16 [pa] manikundala madadvip-ādi-samasta-vastu-
gra-
17 [ha]na-samupalabdha samkīrttanasya | pranata-Mātūra-vamsēja[sya |]⁶
18 [rā]jasuta-sa(śa)ta-bhuja-bal-āvalēpa-gaja-ghat-ātōpa-ga r v v a - d u r v v r i -
19 tta-sakala-Noḷamb-ādhirāja-samara-vidhvamsakasya | samunmū-
20 ḥita-rājya-kantakasya | samchūrnnit-Ōchchangī-gīrdurggasya | samhri-
21 ta-Narag-ābhidhāna-Sabāra-pradhānasya | pratāp-āvanata-Chē-
22 ra-Chōla-Pāṇḍya-Pallavasya | pratipālita-Jina śāsanasya |
23 [ma]hā-dhvajasya | balavad-ari-nripa-dravin-āpaharana-

¹ It is probable that the year was 389 current, and he may have turned it into 388 in order to cite the expired year. Be that as it may, instances of the quotation of a wrong year can be adduced from unquestionably genuine dates. And, among the spurious dates, an interesting and instructive instance is furnished by the Kurtakōti grant (*Ind. Ant.* Vol VII p 217), which purports to be of the time of the Western Chalukya king Vikramāditya I and to be dated Śāka Samvat 530 (or 532) expired: the details of this date are correct—(except that the solar eclipse, quoted as a total one and described conventionally as such, was an annular eclipse, to the extent, however, of eight and a half digits, and therefore a well marked one)—for Sunday, 11th May, A D 1119, in S-S 1041 expired, and in the year 529 (current) of the era of A D 590-91 here, the forger produced the necessary semblance of antiquity by distinctly quoting the year of the later era as a Śāka year, and here, again, he intentionally omitted to quote the *samvatsara*, because he knew that the *samvatsara* for Ś S 1041 expired would not be correct for S-S 529 or 530 (or 532) expired.

* From the ink-impressions

* Represented by a plain symbol, here and throughout, except in the case of the centre one of the three at the end of line 27, where an ornate symbol is used

* Metre, Śārdūlavikrīḍita.

* Mr Rice's text has *pravāsita*, which of course, at once suggested *pravāsita*, "expelled (from Mānya kbēta)" The real reading is quite clear

* Mr Rice's translation represents the Nalamba as swollen with pride from receiving obeisance from the son of . . . of the Mâtara family, and this implies some proper name, illegible, after *vamsaja*. But there is no room for any name at the beginning of line 18, there is only one illegible *akshara*, which is evidently to be restored as *rd*, and at the end of line 17, after the *ja*, the back of the impression distinctly shows remnants of *sya*.

- 24 k[ri]ta-mahādānasya | paripālita-sētū(tu)bandha-bhai-
 25 dhu-sambandha-vasumdhara-talasya | śrī-Noḷamba-ku-
 26 [i-Ānta]kadēvasya | śauryya-śāsanam dharmma-śāsanam cha
 samchara-
 27 tu dig-maṇḍal-āntaram=ā-kalp-āntaram=ā-chandra-tāram |(11) Ōm Ōm Ōm

West Face.

- 28 { Lines 28 to 47 contain five Sanskrit verses, in the Śārdūlavikrīḍita metre.
 to { The original has suffered so much damage that only a few detached
 words can be made out, —no connected passages capable of translation
 And it is sufficient to note that we have — *śrī-Gaṅga-chūdāmanī*, line
 31, *Pallava*, line 33, *Gaṅga-bhūpati* and *Noḷamb-Āntakā*, line 35,
Noḷamb-Āntakā, line 39, *Pallava*, line 41, and *śrī-Mārasimha*, line 42.
 Lines 48 and 49 contain the first two *pādas* of another verse, in the same
 metre, which, again, are almost quite illegible, and the verse ends as
 49 follows —

- 50 ity=ādhi(vi)śhkrita-vira-saṅgara-giraḥ Chālukya-chūdāmanē
 51 Rājāditya-harēr=ddav-āgnir=ajani śrī-Gaṅga-chūdāma[nī] ||
 52 Daity²-āndrair=Mmadhu-Kaṭabha-prabhritibhir=dhvastair=Mmuradv[ēshipā]
 53 kim māy-āribhir=ittham=utthitam=iti ksham=ātamka-samkā-kṛ[śā]
 54 — — lair=Nnarag-āsurasya vasudh-ānand-āsru-mīśraś=śi(?) —
 55 — — tv(?)air=akarōt=saiāgam=avanī-chakram Noḷamb-Āntakā[h] ||

North Face.

- 56 { These twenty-eight lines appear to contain six or seven more Sanskrit
 to { verses, of which we can recognise that one is in the Sragdharā metre,
 and one in the Śārdūlavikrīḍita metre. The original has here suffered
 still more damage, and nothing worth quoting can be made out, except
 83 *śrī-Gaṅga-chūdāmanī*, line 74.

East Face.

- 84 Bageya³=alumbam=appa balad=Allana[n=ō]dis⁴ gelda [śaur]yyama[m]
 85 poga[veno dhāt]riyo[=nega]ḍa Vajjaḷanam bidey-attid=ēlgeyam
 86 poga[veno Pallav-ādh]ipa[ra] — ∪ ∪ mam tave konda vīramam po-
 87 ga[veno pē]lm=ē voga[ven=end=ari]yem Chalad-uttaramaṅgaṇaṁ ||
 88 Ōhye⁵ kōḍu Pallavara - pan-daley=ellaman=eyde datti kā-
 89 pālīkar=ūṇi - sārī para-maṇḍalīkarkkalau=amma nīvu[m]=iy=ō-
 90 lge nūmma pan-dalegalam baral-iyade kaṇḍu bā[va[d]=āl-ō]hy[o]-
 91 l=embina[m*] nega[ḍud=ottaj] Mandaliḱa-Tripṣṭraṇā || Tamga-pa-
 92 rākramam palavu-kālam=agurvise suttī-vuttī bitt=umgada Kā-
 93 duvatti kolal-āra[da] munnam=enippa pempin=Uchchamgiya lō-

¹ The *mānyavēōdyatō* in Mr Rice's text suggests, at first sight, a mistake for another reference to *Mānavakṛtā*. The original, however, really has (line 30) *n=ānya ēv=āhītō*, "no other enemy, indeed"

² Metre, Śārdūlavikrīḍita

³ Metre, Champakamālā

⁴ Mr Rice's text gives *balla Dallenam kedisi*, which does not even suit the metre. In line 89, he read *baḷavadalla*, correctly, but, instead of recognising that it was to be divided into *baḷavad-Alla*, he treated it as if it stood for *baḷavaddalla*, and thus obtained the name of Dalla, instead of Alla.

⁵ Metre, Utpalamālikā, and in the next verse

⁶ We have here *balāudā*, an optional form of the 2nd pers plur imperat of *bāl*, 'to live, to be alive,' etc., so, also, *nīlāudā*, in line 114

- 94 teyam jagam=asum-gole konda [ne]gaḷte mûru-lôkamgalolam
 95 pogalteg=edey=âdudu Guttaya-Gamga-bhûpanâ || Kâ(ka)ndam ||
 96 Kâlano¹ Râvananô Śîsupâlano tân=enisî negalḍa Naragana ta[le]
 97 tann=âl=âda kayge vandudu hêl-âsâdhyadole Gamga-chûdâmaniyâ ||
 98 Nudidane kâvudane eḷde-gîdad=ir[u] Javan=itta-rakke nînag=îvudan=
 êm nu-
 99 didane el[l*]adn kayyadu nuḷidudu tappugume Gamga-chûdâ-
 manyâ ||
 100 Ôm Intu Vimdhy-âtavi-nikata-Tâpi-tatavum | Mânyakhêta-puravara-
 101 vum | Gonûru- | m-Uchchamgiyum | Banavâsi-dêsavum | Pâva-
 102 seya² kôteyum modal-âge palav-edeyolam=ari-
 103 yaram piriyaruvam kâdî geldu palav-edegalolam mahâ-dhîva-
 104 jaman=ettisî mahâ-dânam-geydu negalḍa Gamga-vidyâdharam |
 Gamga-
 105 rol-gandam | Gangara-simgam | Gamga-chûdâmanî | Gamga-Kan-
 darppam | Gamga-
 106 vajram | chalad-uttaramgam | Guttaya-Gamgam | dharmm âvatârām |
 jîga-
 107 d-êka-vîram | nudid-ante-gandam | ahita-mârttandam | kadana-
 kaikkasam |
 108 mandalika-Trinêtram [l*] śrîman-Noḷamba-kul-Ântakadêvam palav-e-
 109 degalolam basadigalum mâna-stambhamgaluvam mâdisidam |(ll) Mam-
 galam |(ll)
 110 Ôm Dharmmamgalam namasyam-nadayisî baḷiyam=ondu varsham
 râjyamam pattu-vittu Bam[kâ]-
 111 puradol=Ajitasêna-bhattâarakara śrî-pâda-sannidhiyol=âiâdhanâ-vidhiyim
 mûru-d[iva]-
 112 ssm nôn[t]u samâdhiyam sâdhisidam || Vṛitta || Ele³ Chôla-
 kshîtipâla santav=eḷdeyam nîm nîvi-kol |⁴ nî-
 113 nna — ge(?go)le mând=att-irru Pândya Pallava bhayam-gond=ôdad-
 ir |⁵ nînna mandaladum
 114 pumgade nilvud=îga — — — — — Gamga-mandalikam dēva-
 nîvâsad=atta vijayam-geydam Noḷamb-Ântakam [l*]

TRANSLATION.

[After the exclamations Ôm !, Hail !, the record opens with a verse, a good deal of which is illegible and cannot be restored, but which is directed to the praises of a person not mentioned in it by name apparently, but identical of course with the Mârasimha of the rest of the record, who is here described as enjoying, through the power of the sword of his arm, the whole earth, up to the ocean,— as being a very jewel to adorn the kings of the Ganga lineage,—and as darkening, like a bank of clouds, the moon that was the faces of the women of his foes It then proceeds] —

(Line 4)—Ôm ! Ôm ! Ôm ! Ornate prose — Let the record of the prowess and the record of the piety of him, the glorious Noḷambakul-Ântakadêva,— who played the part of

¹ Metre, Kanda, and in the next verse

² Mr. Rice's text has *Pârsiya* But the second *akshara* is distinctly *va*, not *ra*

³ Metre, Mathebavikridita

⁴ These marks of punctuation are very exceptional in the middle of a verse There ought, for uniformity, to be a similar mark after the word *Pandya*, there, however, it is omitted

the great lustre of moonlight for the water lily that is the Ganga family, standing up very high on the surface of the whole earth, (who had the appellation of) Satyavākya-Kongunivarman, the pious Mahārājādhirāja, who became known as "the king of the Gurjaras," by conquering the northern region for Krishnarāja (III.); who displayed prowess in destroying the pride of the mighty Alla who set himself in opposition to Vanagajamalla-(Krishna III), who by (his) might preserved the throne and all the other insignia of royalty for Gandamārtanda-(Krishna III.), who dispensed the bands of the Kirātas who dwell on the skirts of the forests of the Vindhya mountains, who by the strength of (his) arm [protected] the encampment of the emperor, when it was located at (the city of) Mānyakhēta, who by (his) prowess [accomplished] the festival of the binding on of the fillet (of sovereignty) of the glorious Indrarāja (IV.), who by
 . . . prevailed against of Vajjala who was (ever) prepared for war, who came to be greatly extolled for capturing the and the jewelled earrings and the inting elephants and all the other possessions of the lord of the Vanavāsi country who bowed down in fear, who made those who belonged to the Mātūra lineage do obeisance (to him), who destroyed in war all the kings of the Nolambas who misconducted themselves through self-conceit in consequence of the arrogance of the strength of arm of hundreds of princes and the pride of troops of elephants, who eradicated the thorn-like troubles of (his) kingdom, who ground to powder the hill-fort of Uchchanga; who destroyed the leader of the Śābaras named Naraga, who by (his) prowess made the Chēras, the Chōlas, the Pāndyas, and the Pallavas to bow down (before him), who preserved the doctrine of Jina, who . . . the great banner . . . , who [acquired the means for making] great gifts by appropriating the wealth of powerful hostile kings, (and) who protected the surface of the (whole) earth by building bridges and ,—travel abroad throughout all countries to the end of time, as long as the moon and stars shall endure !
 Om ! Om ! Om !

[Lines 28 to 47 mention the person who is the subject of eulogy as the crest-jewel of the Gangas, the Ganga king, Nolamb-Āntaka, and Mārasimha, and speak of victories over the Pallavas. And then the record continues]—

(L 50)—He, the glorious crest-jewel of the Gangas, became a very forest-fire for (the destruction of) the lion Rājāditya, the crest-jewel of the Chālukyas, who in these words¹ had made a brave declaration of war. When the world was wasting away with a feverish apprehension that Madhu and Kairabha and other leaders of the demons, slain by (the god) Vishnu the foe of (the demon) Mura, had thus risen again, (old) foes in (fresh) illusory disguises, he, Nolamb-Āntaka, made the (whole) circuit of the earth happy with the
 . . [lamentations] of the demon-like Naraga, which intermingled with the tears of joy of the earth

[Lines 56 to 83 contain a further description of the prowess and conquests of the same person, who is mentioned again as the crest-jewel of the Gangas in line 74. But no connected passages can be made out here. The record then continues] —

(L 84)—Shall I praise the valiance which put to flight and conquered Alla, who was possessed of strength that was too great to be realised? , shall I praise the magnificence which brought shame to Vajjala, who was famous in the world? , shall I praise the bravery which utterly slew the of the Pallava kings? say, how shall I praise him, the lintel of firmness of character? , I know not how! Glorious was the array² of him

¹ Referring to an illegible passage in lines 48, 49

² Mr Rice has in his text given *offaje*, which means 'a heap, mass, company, abundance, a row,' but in his translation has given 'tribute,' for which the proper Kanarese word is *offaja*. The actual reading is *offaja* which is probably to be taken as a variant of *offaje*

who was a very Trinētra (Śiva) among chieftains, at that time when the skull-wearers,¹ having cut off (and arranged) in a string all the newly decapitated heads of the Pallavas, (and) having greatly tottered (under the burden of them), (and) having placed (them) on the ground; made proclamation to the other chieftains and said — "Aho ! Let not your own newly decapitated heads come into this string, but, having seen (what has happened to the Pallavas), preserve yourselves (by timely submission) in the ranks of (living) men !" The achievement of him, the king Ganga of Gutti, became the theme of praise in all the three worlds,—the achievement of taking, amidst a slaughter of the (whole) earth, the great fortress of Uchchangi, which previously had been found impregnable by (even) the Kāduvatti,² possessed of eminent prowess, who, inspiring terror for some time, surrounded and besieged (it), but had to quit (it) Kanda — With the very greatest ease, the head of Naraga, who had acquired such fame that he was considered to be a very Kāla or Rāvana or Śisupāla, (but) who became (his) bondsman, fell into the hand of him, the crest-jewel of the Gangas. He has spoken, (and) he will protect, let not your courage fail,³ the protection of Yama (shall be with you) he will give you that which he has promised shall any of the deeds or words of him, the crest-jewel of the Gangas, ever fail ?

(L 100)—Om ! Having thus fought (and) conquered (the aforesaid) enemies, and numerous other people, on the banks of the Tāpi in the neighbourhood of the forests of the Vindhya mountains, at Mānyakhēṭa the best of towns, at Gonūr, at Uchchangi, in the Banavāsi country, at the fortress of Pāvase, and in various other localities, (and) having set up great banners⁴ at various places, (and) having bestowed great gifts, he, the glorious Nōlambakul-Āntakadēva, who had (thus) become famous,—(who had the titles of) the Vidyādhara of the Gangas, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Kandarpa (god of love), the Ganga diamond (or thunderbolt), the lintel of firmness of character, the Ganga of Gutti, the incarnation of religion, the sole hero of the world, the keeper of promises, the sun (for the destruction) of enemies, the rough in battle, the very Trinētra (Śiva) among chieftains,—caused to be made, at various places, Jain temples and mānastambhas⁵ (May there be) auspiciousness !

(L 110)—Om ! Having carried out acts of religion in a most worthy fashion, one year later he laid aside the sovereignty, and, at the town of Bankāpura, in the performance of worship in the proximity of the holy feet of the venerable Ajitasēna, he observed the vow (of fasting) for three days, and attained rest

(L 112)—Metre — Aho ! Chōḷa king, quiet down by gentle rubbing (thy palpitating) heart !, O Pāndya, cease thy , and give up weeping !, O Pallava, run not away in fear, O retreat not from thy territory, (but) remain ! the Ganga chieftain, Nōlamb-Āntaka, has gone in triumph to the abode of the gods !

¹ A *kāpālīka* is a worshipper of Śiva, characterised by carrying skulls of men as ornaments and by eating and drinking from them. The mention of *kāpālīkas* is introduced here in connection with the comparison of Mārasimha with Śiva as "a very Trinētra among chieftains."

² For "the Kāduvatti," see page 171 above, note 1. In line 92, I analyse *ḍitta amgaḍa*. The latter word may possibly be a proper name, or it may be something similar to *gaḍa*, 'indeed, certainly,' or it may perhaps stand for *eggadē*, = *uggaḍa*, = *utkaḍa*, 'excess, affliction, trouble.'

³ In *elḍe*, we have another variant of *erḍe*, = *ede*, 'the chest, (the heart), courage;' it occurs again in line 112. For *erḍe gīḍu*, 'courage to fail,' see Kittel's Dictionary, under *erḍe*.

⁴ *Dhuvu*, banner; probably stands here for *dhvaja stambha*, 'flag-staff,' i.e. a stone column representing a banner.

⁵ See page 171 above, note 5.

No 19 — ASSAM PLATES OF VALLABHADEVA,

SAKA-SAMVAT 1107

By F. KIELHORN, PH D, LL D, C I E, GOTTINGEN

These plates belong now to the Asiatic Society of Bengal, to which they were presented¹ by Mr W Winckler, Assistant Executive Engineer of Tezpur, the chief town of the Darrang district of Assam, Constable's *Hand-Atlas of India*, Plate 30 Bb. The text of the inscription has already been published by Dr Hultzsch, in the *Zeitschrift D Morg Ges* Vol XL p 42 ff. I re edit the inscription² from excellent impressions which were taken by Dr Fleet in February 1886, and given to me by him some years ago.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures from $7\frac{1}{4}$ " to 8" broad by from $5\frac{1}{4}$ " to $5\frac{1}{2}$ " high. Plates 1 to 1v³ are numbered with numeral figures, which are engraved on the proper right margin of the second side of each plate. In the middle of the upper part each plate has a hole, for a ring, which had been cut already when the impressions were taken. The ring is $1\frac{1}{8}$ " in diameter and $\frac{1}{4}$ " thick, on it there slides another, thin pear-shaped ring, the ends of which are joined and were evidently run into the socket of a seal, but the seal is not now forthcoming. Some sides of the plates are quite smooth, others have rims, partly raised and partly fashioned, but, on every side, the writing is in a perfect state of preservation. The engraving is good throughout, the letters are shallow and, though the plates are thin, do not shew through on the backs. The average size of the letters is about $\frac{1}{16}$ " — The characters belong to a variety of the northern alphabet which was used, about the 12th century A D, so far as I can judge at present, in the most eastern parts of Northern India. They closely resemble those of the Deopara inscription of Vijayasêna, published with a photolithograph in *Ep Ind* Vol. I. p 305 ff, and apparently also those of the three Sêna copper plate inscriptions published with indifferent photolithographs (or lithographs) in the *Journal Beng As Soc*. Vol VII p 43 ff, Vol XLIV P I p 11 ff, and Vol LXV P. I p 6 ff. That this alphabet belongs to Eastern India, is shewn at once by signs like those for ê⁴ (e.g. in *état*, l 47), *lha* (in *kha-dalé khalu*, l 2), *sha* and *nga* (in *Nihśanhasimhasya*, l 23, and *mangalasya*, l 3), *ṭa* (in *ṭaṭi-prakaṭā*, l 2), *ta* (in *bhagavaté*, l 1), etc., as well as by the numeral figures⁵ on the margins of the plates, and signs like those for *ja*, (in *jagatām*, l 3), *pha* (in *saphalatah*, l 15), *la* (in *kha-dulé*, l 2), and especially those for *jha* (in *jhāṭa*, l 41), and for the initial *ṛ* (in *ṛta*, ll 49 and 54), together with other peculiarities which the characters of this inscription have in common with those of the Deopara inscription, clearly distinguish the alphabet here used from another variety⁶ of eastern writing. As a trustworthy photolithograph

¹ I take this information from Dr Hultzsch's account of the inscription.

² When I suggested to Dr Hultzsch the great desirability of having the plates photolithographed, he most readily gave his permission to do so, and himself requested me to re edit this record. The photolithograph has been prepared under Dr Fleet's supervision.

³ I do not know whether there is a numeral figure on the second side of the fifth plate, there is none on the first side of it.

⁴ See above, Vol IV p 255.

⁵ The figures for '1' and '3' are the same as those used in the Gayâ Buddhist inscription, *Ind Ant* Vol X p 342, Plate, that for '2' occurs, in the same form, in the last line of the Tarpandighi plate of Lakshmanasêna, *Jour Beng As Soc* Vol XLIV P I p 12 (where it has been mistaken for '3'), and that for '4' in line 53 of the Kamauli plates of Vaidyadeva, to be mentioned below. The same plates, in line 53, and the Gôvîndpur inscription of Gangâdhara (to be mentioned below), in line 35, have a different form of '1'.

⁶ I allude to the alphabet used, e.g., in the Kamauli plates of Vaidyadeva of Prâjyôtiṣṭha, published with a photolithograph in *Ep Ind* Vol II p 347 ff. One special feature of that alphabet, which is essentially the same as that of the Gôvîndpur inscription of the poet Gangâdhara, published *ibid* p 330 ff, is, that many letters, at the top, have a kind of triangle. And another peculiarity is, that the letter *r*, before another consonant, is denoted by a short line which is sideways attached, on the proper right, to the middle of the *akṣara* of which *r* forms part. In the Gôvîndpur inscription *r* is so written in *all* conjuncts, in the Kamauli plates, this

is published herewith, I need not attempt a minute description of all individual characters, but one or two more general points may be drawn attention to. In deciphering the text, as was stated already by Dr Hultsch, a difficulty is occasionally caused by the great similarity of two or even three different letters. Thus, it is not always easy to distinguish between *p* and *y*, between *n* and *l* (compare *nalini-dalasya*, l. 6), between *ch* and *r* (compare *kāri chandra*, l. 9), *ch* and *v* (compare *vachôbhur*, l. 32), *v* and *dh* (compare *radhū-vardhavya*, l. 11), or between the subscript *u* and *r* (compare *induh*, l. 4, and *°ragêndrau*, l. 7); and where letters like these happen to occur in proper names such as we find in lines 36 and 43-49, it is impossible to vouch for the absolute correctness of the transcribed text. Another matter which may be mentioned is, that for some letters we have two or more different forms. This is particularly the case with the subscript *u*, but also, *e g* with *l* and *dh*, (for the forms of *u* compare *Vāsudêvâya*, l. 1, *dyumaninâ*, l. 4, *°pînadyugê*, l. 8, *induh*, l. 4, and *punâtu*, l. 5, for those of *l*, *khalu*, l. 2, *Lamvôdarah*, l. 3, and *kêl-kula*, l. 25, and for those of *dh*, *dhrita*, l. 6, and *khaḍg-âyudha*, l. 34). I may also state that the letter *r*, where it immediately precedes another consonant, is written by the ordinary superscript sign, except in the conjuncts *rgg*, *rnn*, and *rth*, the forms¹ of which may be seen from *svargga*, l. 38, *Udayakarnnah*, l. 17, and *°iyartham*, l. 15. In the word *varnnâvali* in line 2, the superscript *r* has been wrongly engraved on the top of an *akshara* which would be *rnnâ*, already without it². The sign of *avagraha* is not used in the inscription; nor are there any special signs for final consonants. The sign of *anu.vāra* is always written above the line and is nowhere employed in the interior of a simple word, instead of the nasal of one of the five classes and the sign of *visarga*, differing from the sign which is used in the Deopara inscriptions, is much like an English 8, except that often, at the bottom, it has a short tail³—The language

sign for *r* is generally used when the sign of the consonant with which *r* is combined has a triangular top, as is the case in conjuncts like *rkk*, *rchch*, *ryj*, *rth*, *rdd*, *rddh*, *ll*, *rvv*, etc. Neither of these two peculiarities is found in the Deopara inscription or in the inscription here edited. It is true that in these inscriptions the signs of certain *aksharas*, such as *ku*, *tu*, *tra*, *tri*, *trai*, etc., more or less frequently, have an angular top, but we nowhere see the triangle, and *r* never is denoted in them by the side line, described above. [In lines 1-46 of Vaidyadeva's inscription, according to Mr Venis's edition, the letter *r*, as the first part of a conjunct, is omitted by the engraver 36 times,—twice (according to the impressions only once) before *y*, once before *m*, and no less than 33 times where the *r* would ordinarily be denoted by the side line. According to my experience, this side-line generally is very thin and shallow in the original inscriptions, so that often it does not shew at all clearly in the impressions, and, in the case of Vaidyadeva's plates an examination of four impressions, of which I owe one to Mr Venis himself and three to Dr Fuhrer, enables me to state with confidence that the engraver is not guilty of so many omissions as would seem to occur at first sight.]—As regards the letter *jh*, it will suffice to compare the sign for *jh* (which is almost exactly like the *jh* of the modern Bengali) in *jhāfa* in line 41 of the present inscription, and that for *jjh* in the *akshara jjh* (not *gh*) of *ujjhita* in line 21 of the Deopara inscription, with the quite different signs for the same letters in the words *jhāṣṭi* and *ujjhita* in lines 28 and 7 of Vaidyadeva's plates. The initial *ṣ*, in the Gôvîndpur inscription, is denoted by two circles, placed side by side, with a kind of circumflex above them, and in Vaidyadeva's plates we have two signs for *ṣ*, one with two circles below (as in *ṣa*, l. 3), and the other with the two circles at the top (as in *ṣa*, l. 45, and *ṣmām*, l. 66), both quite different from the *ṣ* of the inscription here edited. [I may mention that Vaidyadeva's plates furnish two corresponding forms of the rare initial *ṣ*. One of them occurs at the end of line 40, in *Pāi*, where the photolithograph omits the vertical line between the two circles, by which *ṣ* is distinguished from *ṣ*, and which is perfectly clear in the impressions, and the other form we have in the word *ṣāna*, in line 54, the *ṣ* of which has been erroneously taken to be *ai*.]—If I had to suggest special names for the two varieties of the alphabet spoken of above, I, with my present knowledge, should call that of Vaidyadeva's plates the *Paṭa*, and the other the *Sēna* variety.

¹ The same signs, which of course owe their origin to the fact that the sign for *r* was written on, not above, the top line, are used in the Deopara inscription and elsewhere.

² The same mistake was made by the engraver of the Gauhati plates of Indrapālavarmān (*Jour. Beng. As. Soc.* Vol. LXXVI P. I p. 123 ff.) in the word *arnnaca*, Plate 12, l. 5, compare the proper sign for *rnnā*, without the superscript sign for *r*, in *varnna*, *ibid* Plate 12, l. 2. The sign transcribed by *nnya* (corrected to *rnnya*), *ibid* Plate 12, l. 3, is really *rnnya* in the original. Whether in the Gauhati plates, in the conjunct *rgg*, *r* is written on or above the line, it is difficult to decide.

³ The two circles were joined, so as to enable the writer to form the sign of *visarga* with one stroke of the pen. To a similar process we owe the form of the initial *ṣ*, here used.

2

१६ न(मार्तु गत(नवा सय वा था ॥ यम ह म धु ना
 उ ही य क हा न मा वा न न न न न न न न न न न न न
 न
 न
 न
 न
 न
 न

11 a

८ हा श्री निम पि छान व च द्वि का ॥ ये नो य म सु (ग
 १० ना सि य द्र व न स र ज य च ॥ न न न न न न न न न न न न न
 १२ नि न
 १४ नि न
 नि न
 नि न
 नि न
 नि न

20

[illegible]

24

26

यच्चिनवाभिरिकृत्पयिष्ठिष्ठिद्यस्विष्ठवाऽकथमवृथादासा
 ज्ञानिऽगङ्गसिंहसुमहिसोद्यापममिगानामादिज्वरुवोत्रिया
 श्रीयथायतिष्ठितुम्मानिऽगङ्गसिंहवृथमानयराष्ट्रदनीयुक्तास
 कलिज्जलकेरववद्युक्तुऽगङ्गीरुमारायसीप्रसमीकहृथी
 राविष्ठवृथयमेकनिनामममिऽगङ्गागङ्गागङ्गागङ्गागङ्गा
 यमदिगङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गा
 गङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गा
 गङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गागङ्गा

of the inscription is Sanskrit, and, with the exception of the introductory *ôm ôṃ namô bhagavatê Vāsudêvāya*, the whole is in verse. Of unusual words, or words used in an unusual sense, the text offers *nāpatya*, l. 20, 'rule, reign,' *kāśa(sa)ra*, l. 33, 'a buffalo,' *chhurikāra* l. 34, 'one who is skilled in the use of the dagger,' *ghāṭa* in the technical expression *sa-ghāṭa-viṭapa*, l. 41, 'with the woods and thickets,' and *āharshaka*, l. 45, 'the extent (? of a piece of land)' In respect of orthography the following points may be noted. The letter *b* is written by the sign for *v*, the palatal and dental sibilants are confounded in *samsīra* (for *samsāra*), l. 25, *kāsara*, l. 33, *śimā*, l. 42, *srīngāra*, l. 24, *subhē* and *sastē*, l. 41, the guttural nasal is employed instead of the sign of *anusvāra* in the word *vanśa*, ll. 9, 16, and 52, before *y*, *l* is doubled in *śallyasya*, l. 31; and eight times the rules of *sandhi* have not been observed in regard to the final consonant of a word before a following consonant. Besides it may be noted that in line 21 *samutsrutāni* is used instead of *samuchchritāni*.

The inscription is one of a prince Vallabhadêva of whom, in verses 3-10, the following genealogy is given. In the race of the Moon there was a certain Bhāskara; his son was the king or chief Rāyāndêva-Trailōkyasimha (whose wife¹ was Vasumatī?), his son, again, was Udayakarna-Nihānkasimha, whose wife was Ahavadêvi²; and their son was Vallabhadêva-Śrīvallabha. Nothing of historical importance is recorded of any of these chiefs.

According to verses 13-22, Vallabhadêva, at the time of the sun's progress to the north in the Śaka year 1107 (given in numerical words), at the command of his father and for the spiritual welfare of his mother, founded an alms-house or place for the distribution of food (*bhakta-sūlā*, *anna-sattia*), near a temple of the god Mahādêva (Śiva) to the east of Kirtipur in the Hāpyachā³ district (*mandala*), endowed it with (the revenues of) certain villages and hamlets the names and boundaries of which are given, and (so far as I understand the text) assigned the services of five men, whose names also are recorded, and of their families.

The localities mentioned in the inscription I am unable to identify. The date does not admit of verification, it would correspond to the 25th December of either A D 1184 or 1185, according as the Śaka year 1107 is taken as a current or an expired year.

TEXT.⁴

First Plate

1	Ôm ⁵	ôm	namô	bhagavatê	Vāsudêvāya ||	⁶ Yad-ganda-mandala-
2	tatī-prakat=āli-mālā			varṇn-āval=īva	kha dalê	khalu ma-
3	ngalasya |	Lamvô(mbô)	darah	sa	jagatām	yasasām
4	nandatām	dyumaninā	saha	jāvad=induh || [1*]		prāsāram=ā-
5	la-talād=divam=utpatishnôr=V	vishnôh		punātu		kṛta-ghrīshṭi-
6	tanôs=tanur=vvah |		yat-tundakhanda	dhrīta-bhū-nalīnīdalasya		śi-
7	lūka-nāla-sadrīsau		kamath-ōragēndrau || [2*]			⁷ Āsīd=bhūmibhu-

Second Plate, First Side.

8	jām=maññi-mani-jāla-varatṛikā |					yēn=ōpānad-yugē=
9	kāri	Chandra-vanśê ⁸	sa	Bhāskarah || [3*]	⁹ Tasmāt ¹⁰	saurya-vibhāva-

¹ See my note on the translation of verse 4.² Or, perhaps, *Ahavadêvi*.³ Compare the name *Hāpyōma*, in *Hāpyōma-vishaya* in Plate 11b, line 6, of the Gauhati plates of Indrapālavarman, mentioned above.⁴ From Dr Fleet's impressions.⁵ Expressed by a symbol.⁶ Metre of verses 1 and 2 *Vasantatilakā*.⁷ Metre *Ślōka* (Anuṣṭubh).⁸ Read -*vanśê*.⁹ Metre of verses 4 and 5 *Śārdūlavikṛīṭa*.¹⁰ Read *tasmāch*.

10	sôr=vvasumatî-visvâsa-jâta-piṇḍô	jajñê	yuddha-dhruandharô
11	ṛṣu-vadhî-vaidhavya-yañña-dhvajah |	yasminâ ¹	Śrî=apavâdam=u-
12	jyvalatamam lâl=êti	jiv-âvadhî	chikshêpa
13	dalanô Râyâridêvô	nripah || [4*]	Yên=âpâstî-samasta-sastra-
14	samayah sîngrama-bhûm[au]	ripus=chaktô	Vanga-kaiîndra sangâ vi-

Second Plate, Second Side.

15	shamê sâtôpa-yuddhôtsavê [1*]	yên=âtyartlîam=ayam	svayam	saphalita-
16	h ² Trailôkyasimbô	vidbhîh	so=bhûd=Bhâskara-vanśa-râjatîla- ³	
17	kô Râyâridêvô	nripah || [5*]	⁴ Udayam=Udayakarnnah	purnna-chandîa-
18	h Sumêrau	vîvu(bu)dha-samabhîramê	râjñî	Râyâridêvê | kara-
19	vibhava-kalîpair=nnandayan	sarîva-lôkan	dadhad=îha	padna-
20	m=âpa kshâmâbhritâm	mastakêshu || [6*]	⁵ Nihśankasimha-nripatêr=îha	nâ-
21	rapatyê bhûmîbhujah	sva-bhujâ-vîya samutsritani ⁶ |		sutatyajû-

Third Plate, First Side

22	r=yadî na vâ	giri-kandarô=pi	tissthantî	dâra-vibhavâh	katham=anyatha
	vâ || [7*]	Râ-			
23	jñô ⁷ Nihśankasimhasya	mahîshî	prîna-sammitâ |	nâm=Âhîavadêv=itî	s=â-
24	sîd=yasyâm	prati[sh]thitam || [8*]	⁸ Nihśankasî[m*]ha-nripa ⁹	mânasa-râjahamsî	
	sri(sri)ngâra-				
25	kêli-kula-kairava-chandra-l 'ntih [1*]		samsî(sâ)rasâra-sarasî-sarasî	uha-sî-	
26	r=âvirvva(rbba)bhûva	susham-aika-nivasabhûmih || [9*]	¹⁰ Tâbhjân=tungn-tapah-		
	prabhâ-				
27	va-muditât	samlabhya	Gaurî-patê ¹¹	yah |	sarvvair=nnripa-vîa-putra-
28	Garudê ¹²	Nârâyanô	gîyatê |	lavdhah(bdhah)	putratayâ prasâdam=atu-
29	lam	Śrî-vallabhô	Vallabhadêvô		vairi-kumâra-vâraṇatâ-vikrâ-

Third Plate, Second Side

30	ntî-lîlâ-patih || [10*]		Yasy=âkhêta-kathôra-patana-patôr=âtopa-
31	m=âlokitum ¹³ |	â	mûlânâhîsh-âvalî pravisatah sullyasya dê-
32	va-vrajâh |	âyâtâ jaya	Vallabh=êty=anuyayuh sarvvê vachôbhîr=mmu-
33	dâ tatr=aikô	vimukhah	sva-kâsa(sa)ra-paritrânâya yâtô Yamah |(II) [11*]
34	¹⁴ Khadg-âyudha-jñah ¹⁵	chchharikâa-mukhyô	dhânushka-vidyâ-pîasha(tha)m ukarê-
35	khab ¹⁶ |	Kâmvô(mbô)ja-vajî-vraja-vâhanêndra-yant=âbhîvad=Vallabhadêva	ê-
36	va || [12*]	¹⁷ Hâpyachâ-mandala-madhya-sthê ¹⁸	Mahadêvasya sannidhan | bhakta-
	sî(sâ)lâ kshu-		
37	dhârttânâ[m*]	Kîrtti-pûrvva-purah purah |(II) [13*]	Dadô Ra(va)llabhadêvena
	Nihśankasî[m]-		

¹ Read *yasmin*=

- Read s=

² Read *vamsa*- Originally *râjîta* was engraved, but the *z* of *js* is struck out again

³ Metre Mâhî

⁴ Metre Vasantatilakâ

⁵ Read *samuchchritânî*

⁶ Metre Sloka (Anushtubh)

⁷ Metre Vasantatilakâ

⁸ The *aksîra* pa looks as if originally *ma* had been engraved

⁹ Metre of verses 10 and 11 Sardûlavikrîdita

¹⁰ Read *patêr=yah sa*¹¹

¹² Read *Garudair=*

¹³ Read *tum=â mulân=mahîshî âvalîm*

¹⁴ Metre Indravajrâ

¹⁵ Read *-jñas=chhu*¹⁶

¹⁷ I should have expected *kha* instead of *kha*, see the note on the translation

¹⁸ Metre of verses 13-22 Sloka (Anushtubh) The first Pâda of verse 13 is incorrect

¹⁹ Read *-stha*, perhaps this correction has been made already in the original

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विली नायति शायशा ॥ ५८ कणायया ८ न याया रा ॥ ५९
 मालाकि है मास नानादि या वलीय विषा ८१ ॥ ६०
 वद ८१ ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥
 ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥
 ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥
 ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

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न भवना ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥
 ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥
 १०१ ॥ १०२ ॥ १०३ ॥ १०४ ॥ १०५ ॥ १०६ ॥ १०७ ॥ १०८ ॥ १०९ ॥ ११० ॥
 १११ ॥ ११२ ॥ ११३ ॥ ११४ ॥ ११५ ॥ ११६ ॥ ११७ ॥ ११८ ॥ ११९ ॥ १२० ॥
 १२१ ॥ १२२ ॥ १२३ ॥ १२४ ॥ १२५ ॥ १२६ ॥ १२७ ॥ १२८ ॥ १२९ ॥ १३० ॥
 १३१ ॥ १३२ ॥ १३३ ॥ १३४ ॥ १३५ ॥ १३६ ॥ १३७ ॥ १३८ ॥ १३९ ॥ १४० ॥
 १४१ ॥ १४२ ॥ १४३ ॥ १४४ ॥ १४५ ॥ १४६ ॥ १४७ ॥ १४८ ॥ १४९ ॥ १५० ॥

Fourth Plate, First Side.

- 38 ha-sūnūnā [1*] akshaya-svargga-lābhāya jānanyā janak-ājñayā || [14*]
 Etamyā(syā) bha-
 39 kta-sālāyā nirvāh-ārtham mahā-bhujah | viśāla-kīrtti-sālinyāh śrī-
 40 mān=Vallabhadēvakah || [15*] Śākē naga-nabhō-Rudrah samkhyātē
 ch-ōttarāyanē(nē) [1*]
 41 su(su)bhē subhē kshanē rāsau sa(sa)stē vyasta-tamōgunah || [16*] Sa-jhāta-
 vitapā[n]¹
 42 grāmān sa-janān sa-jala-sthalān [1*] dadau sapta chatuśī(sī)mā-samsthī[t]ā-²
 43 n=nāma-lēkhitān || [17*] Chādī Dēvūnikōñchi cha Sa[j]jāpīg=āpī
 Vaṅga[ka]h [1*]
 44 Samśrahikōñchikā ch=aiva Dō[shr]ipātaka-samyutā || [18*] Sōñchipātaka-
 sa[m*]jñā-
 45 ś=cha sapta grāmān=imān³ śubhān || (I) sīmā cha likhitā yatnāta⁴
 bhūmy-āka-

Fourth Plate; Second Side.

- 46 rshaka-sāsani || [19*] Pūrvatō Muntakśśvasthah paśchimē Gōśaridharah |
 uttarā
 47 Bājakāmś=cha dakshinē Karddamālikā || [20*] Etat-sīmā vahiskri(shkri)tya⁵
 Martadā-
 48 Dvāripātayōh [1*] madhyē shat⁶ pātakā dattā Achadāhēdikā tathā || (II) -[21*]
 Tha-
 49 thi-Pādharu-Vātholā Lōhatadī-Rasāyanau⁷ [1*] ita pañcha sahāyās=cha putra-
 50 dāra-samanvitāh || [22*] Ā⁸ Bhāskarād=aparimāna paramparīna-rājyē bhavē-
 51 d=yadī nripah katamō madiyē [1*] tam tunga-mangala-gurā pranayāt⁹
 vra(bra)vīti
 52 Śrī-vallabhō mama yasah paripālay=ēti || [23*] ¹⁰Asmad-vanśē¹¹ parīkshinē
 53 kō=pi ayād=yadī bhūpatih [1*] na ayām kō nāma tasy=āham yō mē kīrttim na
 54 lumpatī || [24*] Iti¹² likhita-samastē sīma-sambhinna dēśē vidadhatī yadī

Fifth Plate.

- 55 kēchut kv=āpī pāpam kadāchuta(t)[1*] tad=iti samavadadhrē vrā(brā)hmanair=
 vvēda-vidbhūh
 56 sapadī dīśati tēshām śāstīm=agrō Varāhah || [25*] Iha surapurayātr-āmitra-

¹ The term *sa jhāta-vitapa* also occurs in line 38 of the Tarpanighī plate of Lakshmanasēna (*Jour Beng As Soc* Vol. XLIV P I p 12), in line 45 of the Madanapāda plate of Viśvarūpasēna (*ibid* Vol LXV. P I p. 18), and in line 50 of the Bākerghāij plate of the same (*ibid* Vol VII p 46), in the first inscription the published text has *samājavītapah*, in the second *sasājavītapah*, and in the third *sasāddvīdhavā*, but the published lithographs, inferior though they are, sufficiently shew that the second syllable of the word is neither *md* nor *sd*. I have not found *sa jhāta vitapa* elsewhere, and the occurrence of it in the present inscription, therefore, quite accords with the fact that this inscription is written in an alphabet which is peculiar to the Sēna inscriptions. I suspect *jhāta* to be a Dravidian word.

² This *akshara* looks like *mad*, altered to *tā*. In the Sēna copper-plates the corresponding term is *chatuśīm dvachchhīna*.

³ Read =imān=

⁴ Read yatnād=

⁵ Read etat sīmā-vahishkriyā (?)

⁶ The sign of *vīdhā* of this *ś* is very faint, but it is there.

⁷ If the division, adopted in the text, is correct, the last word should have been spelt *Rasāyanau*.

⁸ Metre Vasantatīlaka.

⁹ Read pranayād=

¹⁰ Metre Śīōka (Anushtubh)

¹¹ Read =vanśē

¹² Metre of verses 25-27 Māhāt.

- 57 yâtrê=nna-sattrê kshanam=anu cha vidhattê yô=nukûlam ¹[hr̥]d=âpī [*] sa
iha sakala-sa-
- 58 mpad-bhâjanam nirjñt-ârîr=abhimata-suralôkê môdatê=mutra ch=aiva || [26*]
Yad=1-
- 59 ha sabaja-dharmmâ dharmmakarmm-âkachittâh kim=apī kim=apī karmma
kv=âpī
- 60 yê kurvvatê tâ [*] iha dadhatu vibhûtim putra-pautiar=amutra vividham=
abhibhantâm svargga-
- 61 m=avyagram=ugram || [27*] ²Sva-dattâm para-dattâm=vâ³ yô harêta
vasundharâm | sa visvthâyâm
- 62 krmur=bhûtvâ pitribhuh saha pachyatê || [28*] Va(ba)hubhir=vasudhâ dattâ
râjabhuh Sagar-âdi-
- 63 bhuh | yasya yasya yadâ bhûmih⁴ tasya tasya tadâ phalam=ita || [29*] ||

TRANSLATION.

Om¹ Om¹ Adoration to the holy Vāsudêva¹

(Verse 1) May Lambôdara⁵ rejoice over the spreading of the glory of the worlds, as long as the moon continues with the sun,—he, the row of bees on whose round cheeks verily is like the line of letters of a blessing on the leaf of heaven¹

(V 2) May the body of Vishnu purify you,—the body of him who, in the body of a hog, rising, as from a pool, from the lower regions towards the sky, bore on his tusk the earth, like a lotus-leaf of which the tortoise and the lord of serpents⁶ looked like the root and the stalk¹

(V 3) In the race of the Moon there was that Bhâskara, who on his pair of sandals put a multitude of jewels from kings' diadems, as straps.

(V 4) From that sun of valour sprang, dear to the earth⁷ for the confidence which he inspired, a leader in battle whose banner was (the performance of) the sacrifice—the widowhood of his enemies' wives,⁸ a destroyer of lakhs of adversaries, king Râyâridêva, (residing) with whom Fortune, to the end of his life, divested herself of her most patent blemish, that of fickleness.

(V 5) He, king Râyâridêva, the frontal ornament of the kings in Bhâskara's race, it was, who, at the gorgeous festival of battle which was fearful on account of the presence of the lordly elephants of Vanga, made the enemy abandon the entire practice of arms on the battle-field, and who, in his own person, rendered the creation of 'the Lion of the three worlds' exceedingly fruitful⁹

(V 6) As the full moon, rising on the Sumêra which is dear to the gods, delights all the worlds with the collection of her rays, and takes her place on the mountain-peaks, so

¹ To judge from the back of the impression, it is possible that the *akshara* *hr̥* has been altered to *ka*, or that an original *ka* has been altered to *hr̥*.

² Metre of verses 28 and 29 *Ślôka* (Anushtubh).

³ Read -dattâm vâ

⁴ Read bhûmih=

⁵ *I.e.* the god Ganêsa, 'who has a large or protuberant belly' It is hardly necessary to remind the reader that Ganêsa has the head of an elephant and that this is the reason why the bees settle on his cheeks With the end of the verse compare *Ep Ind Vol I p 197, verse 2*

⁶ The earth is carried by Śêsha, the lord of serpents, who again rests on the back of a tortoise Compare, *op. Ind Ant Vol XV p 13, verse 14.*

⁷ I suspect that *Vasumatî* was the name of Râyâridêva's wife

⁸ Compare expressions like *ripucadhâ-vaidhavya-baddha vrata* in other inscriptions

⁹ Râyâridêva had the surname *Trailokyasimha*. The poet therefore says that he was created a *Trailôkyasimha* and that, by his valorous acts, he really was a lion of the three worlds

Udayakarna, springing from king Râyâridêva who pleased the learned, delighted all people with heaps of wealth, and took his place over the heads of princes

(V 7) In the reign of king Nihśankasimha (other) kings entirely ceased to uplift their valorous arms, but for this,¹ how would their wives and their wealth continue even in mountain-caves?

(V 8) King Nihśankasimha had a queen, dear to him as his life, who bore the name Ahiravadêvi.²

(V. 9) A swan in that Mânasa lake which was the heart of king Nihśankasimha, for every kind of amorous dalliance what the moon in loveliness is to the water-lily, glorious as the lotus in that lake which is the quintessence of mundane existence, she stood manifested as the one dwelling-place of exquisite beauty

(V 10) Having received on unprecedented favour from the Lord of Gauri³ who was pleased with the might of their great austerities, they obtained as a son the Favourite of Fortune Vallabhadêva, who by all the valiant sons of kings, as if they were Garudas, is sung of as Nârâyana,⁴ and who by his heroism sportively overcomes hostile princes, as if they were courtezans

(V. 11) The groups of the gods, having come to witness the might of his arrow which, able to pierce whatever is hard (to pierce) in a chase, entered up to the butt into a row of buffaloes, all followed him, joyfully shouting 'Be victorious, Vallabha!' Only one of them, Yama,⁵ turned back, to preserve his own buffalo

(V 12) Vallabhadêva alone knows⁶ how to wield the sword, is the chief of those skilled in the use of the dagger, is sole and supreme⁷ in the science of archery, and is a rider of teams of Kâamboja horses as well as of lordly elephants.

(Vs 13 and 14.) In the proximity of (the temple of) Mahâdêva, situated in the Hâpyachâ mandala, to the east of Kîrtipur, Vallabhadêva, the son of Nihśankasimha, at the command of his father, gave an alms-house for the hungry, in order that his mother might obtain heaven everlasting.

(Vs 15-17.) For the support of this widely famous alms-house, the long-armed illustrious Vallabhadêvaka, who has thrown off the quality of darkness, in the Śaka year counted by the mountains (7), the sky (0), and the Rudras (11),⁸ at the sun's auspicious progress to the north, at an auspicious moment, and under a happy sign of the zodiac, granted —with their woods and thickets, with the people in them with their water and land, and settled within their four boundaries—seven villages, the names of which are written here⁹ —

(Vs. 18-20) Châdi, and Dêvûnikôñchi, and Sajjâpigâ, (and) Vangaka, and Samśrahikôñchikâ together with Dô[shr]ipâtaka, and (the village) named Sôñchipâtaka—these seven pleasant villages.

¹ If the kings had opposed Nihśankasimha, he would have entirely exterminated their families and appropriated all their wealth. The words *yadî na vâ* of the original text seem to me rather superfluous

² The name may possibly be *Ahivavadêvi*

³ I.e. the god Śiva, Gauri's (Pârvatî's) husband

⁴ The meaning is that other princes served Vallabha as readily as the Garuda, Vishnu's vehicle, serves that deity. The passage, in my opinion, does not imply that Vallabha was named Nârâyana

⁵ Yama has a buffalo for his vehicle

⁶ In the original the past tense is used in this verse

⁷ The original has *pratham aîka rêkhah* (for, in my opinion, *ekâ*), the meaning of which is given in the St. Petersburg Dictionary, under the word *rêkhâ*. In the Madanapâda plate of Visvarûpa (*Jour Beng As Soc* Vol LXV P I p 9 ff) we have *saundarya-rêkhâ*, in line 28, in the sense of 'exquisite beauty,' and in line 13 Lakshmanasêna is described as *trailôkya-rekhâ ddbhuta*, which I take to mean 'marvellous in being the most exquisite being of the three worlds'

⁸ I.e. in Śaka Samvat 1107.

⁹ In the original we have the compound *nâma lêkhita*, instead of *lêkhita* (or *lêkhita*) *nâman*

The boundary also is carefully written (here), settling the extent (?) of the land. On the east is Muntakāśvastha, on the west Gôśaridhara, on the north Râjakāni, and on the south Kardamālikā.

(Vs 21 and 22) Outside these boundaries in Maitadā and Dvāripātā, six hamlets were given, and also Achadāhēdikā. Also five assistants¹ (were given), viz Thathi, Pādharu, Vāthola, Lōhatadī, and Rasāyana, together with their wives and children.

(V 23) Whatever king there may be in this royal lineage² of mine, descending without limit from Bhāskara, to him Śrīvallabha, with words of good omen, frankly says 'Guard my name!'

(V 24) And if, when my own race is extinct, some other king come, what indeed will I not be³ to him who does not curtail my fame!

(V 25.) If any persons ever commit any wrong in regard to any part of this (grant) which has been thus fully described, and the localities of which with their boundaries have been stated, and the fact be ascertained by Brāhmanas conversant with the Vēdas,⁴ then the primeval Boar⁵ at once will mete out due punishment to them.

(V 26) Whoever, even for a moment or even in thought, does the slightest kind act to this alms house, which is both a pilgrimage to the city of heaven and a victorious march against adversaries,⁶ he in this world defeats his enemies and is the recipient of all good fortune, and in the life to come rejoices in the coveted world of the immortals.

(V 27) People who, religious by nature and with their minds solely directed to acts of religion, do anything whatever here in regard to this (alms-house), may they with their children and children's children enjoy prosperity in this world, and in the life to come obtain the manifold delights of everlasting glorious heaven!

(V 28) Whosoever taketh away land, whether given by himself or by others, he becometh a worm in ordure and is burnt together with his ancestors.

(V 29) Land has been granted by many kings, commencing with Sagara, whosoever at any time possesses the earth, to him, for the time being, belongs the reward (of a grant).

No 20 — DEOLI PLATES OF KRISHNA III,

SAKA-SAMVAT 862

By R. G. BHANDARKAR, M A, PH D, C I E

The copper-plates, a transcript and translation of which are given below, were found in a well in Dēḍlī, about 10 miles south-west of Wardhā near Nāgpur. They were first published by me in Vol XVIII of the *Journal of the Bombay Branch of the Royal Asiatic Society*. The

¹ Viz for the management of the alms house, or as servants. I cannot be sure that I have given the proper names, which follow, correctly.

² The original has *raḍyē*, literally 'in this kingdom' or 'reign', but the context shews what is in the author's mind.

³ *I.e.* I promise (or am ready) to be to him whatever he wishes me to be, I will be to him even—as the text implies—a *nasy dāṇa*, i.e. an animal (such as a beast of burden) 'which is marked with the nose string (*nasyd*)'. In an Orissa copper-plate inscription (*Jour. Beng. As. Soc.* Vol. LXIV P. I p. 161, l. 3) the second half of a similar verse is *tasya=āham ka a lagnaḥ syām yō mat kirttira ra lumpati*.

⁴ Compare above, Vol III p. 262, l. 22, and similar passages in cognate inscriptions.

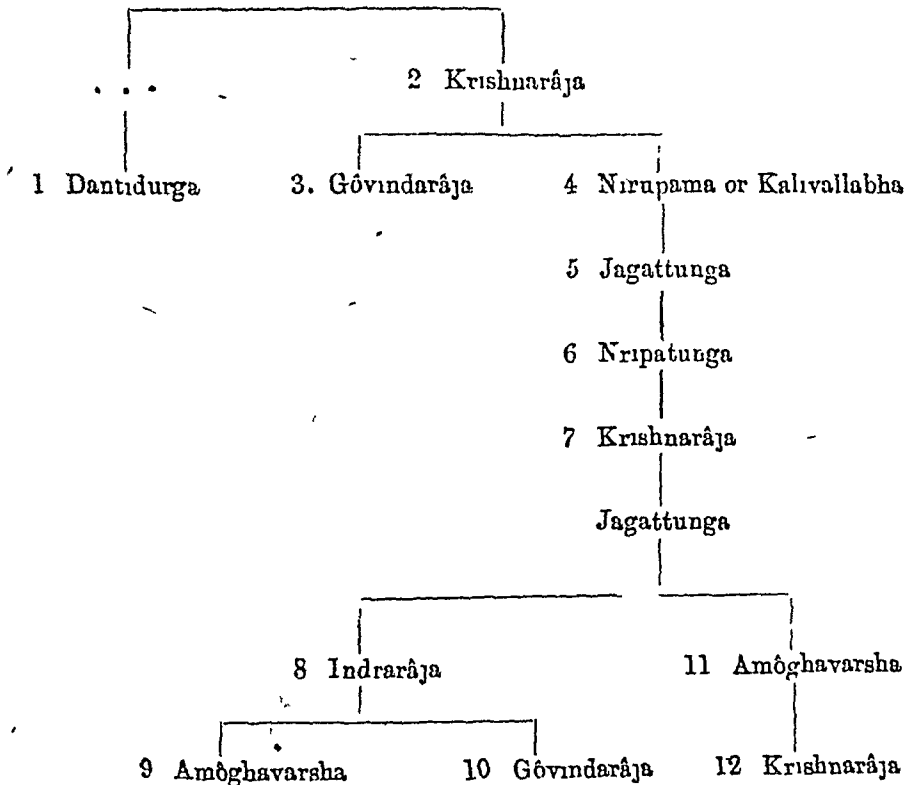
⁵ *I.e.* the god Viṣṇu.

⁶ I take the writer to have formed a Dvandva compound (which may always be used in the neuter singular) of *surapurayātrā* and *amitrāyātrā*.

Editor of the *Epigraphia Indica* having procured the original plates from the Secretary of the Society and having got a new facsimile prepared, I now publish a revised edition of my paper on those plates

The plates are three in number, each being about one foot in length and about eight inches in breadth. The inscription is engraved on one side of the first plate, on both sides of the second, and on one side of the third. The letters are carefully and well formed in the first part but in the latter the work is negligently done, and in consequence several letters look alike. The seal bears a figure of Śiva.¹

The inscription is a charter announcing the grant of a village, named Tālapurumshaka (ll 53 and 57) and situated in the district of Nāgapura-Nandivardhana,² to a Brahman named Rishiappa or Rishiyapayya (ll 53 and 57), of the Vêdic schools of Vijn and Kânva and of the Bhâradvâja gôtra. The grant was made by Krishna III or Akâlavarsha of the Râshtrakûta family in the name of his brother Jagattunga (ll 48 f and 51), while staying at his capital Mānyakhêta (l 46 f), in the year 862, expired, of the Śaka era corresponding to 940-41 A.D., on the 5th *utthi* of the dark half of Vaisakha, the cyclic year being Śârvarin (l 47 f). The genealogy of Krishna III is thus given —



¹ [Dr Gerson da Cunha was good enough to send me the plates and seal for examination. The seal is soldered on the two ends of a copper ring, which is $4\frac{1}{2}$ " in diameter and about $\frac{1}{2}$ " thick. The ring had been already cut when I received the plates. The seal is of square shape, like that of the Kardâ plates of Kalka II (*Ind Ant* Vol XII p 263). It measures $2\frac{1}{2}$ " both ways and bears, in relief, a seated figure of Śiva, which faces the front and holds a snake in each hand. On Śiva's proper right are, from top to bottom, an image of Ganapati, a *chakral* and a lamp, and on his proper left the goddess Pârvatî riding on a lion, and below her a *svastika*. At the base of the figure is inscribed the legend *Śrîmato Ŗrthadasya*, in which *Arthada*, 'the giver of wealth,' must be taken as a synonym of *Akâlavarsha*, which was a *biruda* of Krishna III. Along the margin of the seal passes a border of various indistinct emblems, among which a *linga* and an elephant goad are recognisable — E H.]

² [It deserves to be noted that the names of the village granted and of its boundaries and district, as well as those of the donee and of his father, *śakhâ*, *gôtra* and native village, are engraved on creasures. Hence the names of the four boundaries of Tālapurumshaka are difficult to read and uncertain — E H.]

This grant clears up several doubts and difficulties as regards the genealogy of the Râshtrakûtas. In the first place, the Râshtrakûta family is said to have sprung from the Sâtyaki branch of the Yâdava race and to be known by the name of Tunga (verse 6). The genealogy begins with Dantidurga (v. 8), as it was he who acquired for his family the supreme sovereignty of Mahârâshtra or the Dekkan, the limits of which were the Narmadâ in the north and the Tungabhadra in the south. He was succeeded by his paternal uncle Krishna I., who is represented to have decorated the earth with many temples of Śiva, which looked like the Kailâsa mountain (v. 9). I have shown in my *Early Dekkan History* that a temple of exceedingly great beauty was caused to be constructed at Ellora by this Krishnarâja, and have said that it was *perhaps* the Kailâsa itself. I should have said that it could be no other than the Kailâsa. For, if the demigods saw it while moving in the sky in their aerial cars, and were struck with its beauty, as stated in the Baroda inscription, the temple must have had a carved exterior; i.e. it must have been a temple entirely cut out from the rock, and not a mere cave temple without an architectural exterior. There is one such only at Ellora, and that is the Kailâsa. The comparison, made in the present grant, of the temples constructed by Krishnarâja with Kailâsa points, I believe, in the same direction.

The circumstances under which Dhruva Nirupama superseded his brother Gôvinda II. are distinctly given. Sensual pleasures made Gôvinda careless of the kingdom, and, entrusting the affairs of the state to his younger brother, he allowed the sovereign power to drop away from his hands (v. 10). Nothing particular is stated about Gôvinda III. or Jagattunga. His son, known as Amôghavarsha, the great patron of the Digambara Jainas, is here called Nripatunga (v. 12), which name is found in a Jaina work also. The city of Mânayakhêta, which, in one grant, is mentioned as simply flourishing in his time, is represented here to have been founded by him. His son, Krishna II., who is also known by the name of Akâlavarsha, is spoken of as a powerful prince, and several particulars are given about him. He frightened the Gûrjara, destroyed the pride of the Lâta, taught humility to the Gaudas, and his command was obeyed by the Anga, the Kalinga, the Gânga and the Magadha (v. 13). As this Krishnarâja was not the reigning prince, whom the writer of the charter might be suspected of flattering, and as the grant is not reticent about the faults also of some of the other princes, this account may be relied on as true. Akâlavarsha is represented as a powerful prince in the *Prasasti* at the end of the *Uttara-Purâna* of the Jainas also. The Lâta prince alluded to seems to have belonged to the Gujarât branch of the Râshtrakûta family, which was founded in the time of Gôvinda III. or Jagattunga, who assigned the province of Lâta, that he had conquered, to his brother Indra. Akâlavarsha, the grandson of Jagattunga, seems thus to have humbled or uprooted his kinsmen of the Lâta country.

Jagattunga was the name of Akâlavarsha's son. From the mere fact of the mention of his name in the grants, he was supposed to have been a reigning prince, and, following others, I stated in the first English edition of my *Early Dekkan History* that he became king after his father. But from a number of circumstances it soon appeared to me that he could not have been an actual king, and in the Marâthi edition of the work I corrected that statement. This inference of mine has now been confirmed by the grant before us, in which he is represented to have been taken away by the creator to heaven without having succeeded to the throne, as if through the solicitations of the heavenly damsels who had heard of his beauty (v. 14). Akâlavarsha was thus succeeded by his grandson Indra III., the son of Jagattunga.

There has hitherto been some confusion as regards the next prince, named Amôghavarsha, who was the son of Indra III. He is not mentioned by name or as a king in the Sângali grant of his brother and successor, but is noticed in the Khârêpâtan grant; while, in the third and only other grant which gives us information about the two princes, there is a mistake which has led all writers on the subject to drop Gôvinda IV. altogether and regard Amôghavarsha as

the only prince But the grant before us clears the difficulty Amôghavarsha is there spoken of as "having immediately gone to heaven, as if through affection for his father" (v. 17) He reigned therefore for a very short time (for a year, as stated in the Bhâdâna grant published after this), and hence is not noticed in the Sângalî grant. The next prince, Gôvinda IV., is of course highly praised in his Sângalî grant But the grant before us represents him to be a prince addicted to sensual pleasures, and to have died an early death on account of his vicious courses (v 18) The Khâîpâtan grant agrees with it in speaking of him as "the abode of the dramatic sentiment of love" and as "surrounded by women"

Our grant agrees also with that found at Khâîpâtan in representing his successor as a very virtuous prince His name was Amôghavarsha, and he was the son of Jagattunga, and consequently the uncle of Gôvinda IV. He assumed the throne, being entreated to do so by the feudatory chiefs, who thought there was none else able to maintain the power of the Râshtrakûtas (v 19) The Khâîpâtan grant gives his proper name, which was Baddiga. He was assisted in the government of the kingdom by his son Krishna III, who was engaged in wars with his neighbours and subjugated Dantiga and Vappuka (v 22) He uprooted Rachhyâmalla and placed on the throne in the Gânga country (Gângapâtî, i.e. Gangavâdî) a prince of the name of Bhûtârya (v 23) In an inscription at Âtakûr, noticed by Mr Rice¹ and published by Dr Fleet,² one Bûtuga is represented to have killed a prince of the name of Râchamalla and to have made himself master of the Gânga country Bûtuga assisted Kannaradêva, i.e. Krishna III, who is mentioned at the beginning of the inscription, in destroying Râjâditya, the Chôla king, and received a reward from him Bûtuga is elsewhere called Bûtayya,³ and our Bhûtârya is a Sanskritised form of this, while our Rachhyâmalla is clearly the Râchamalla of the Âtakûr inscription. But in the latter, Krishna's connection with the destruction of Râchamalla and the rise of Bûtayya are not mentioned The reason probably is that it was not necessary to state the fact in that manner But there can be no question that Bûtayya was assisted by Krishna III and owed his elevation to him, since, in the fight with Râjâditya, Bûtayya acted as if he was his feudatory and received a reward as from a master The name of the Pallava whom Krishna III is stated to have subdued was Anniga (v 24) Who the Dantiga and Vappuka were, that he put down, it is difficult to say, but the former name was borne by some Pallava rulers of Kâûchî.

On the death of Amôghavarsha, which seems to have taken place a short time before the date of this grant, Krishna III. ascended the throne (v 28) He was called Akâlavarsha also, as the other princes of this dynasty, bearing the name Krishna, were Here too the present grant clears up a difficulty. Misunderstanding a passage in the Kardâ grant, Krishna III is made by writers on this dynasty to be an elder brother of Amôghavarsha, and another Krishna is brought in, who is identified with one of his younger sons, who never reigned, but is represented to have reigned and is called Krishna IV. In my *Early Dekkan History* I have given the true sense of the passage and shewn the mistakes The Khâîpâtan grant, which gives the true relationship and is perfectly clear on the points, was disregarded But now the present grant confirms the account in the Khâîpâtan plates, so far as it goes, and, according to them both, Baddiga or Amôghavarsha had no brother of the name of Krishna who could have preceded or succeeded him, the king who preceded him was his nephew Gôvinda IV, and the Krishna who succeeded him was his son There was no other Krishna, who followed this last and could be called Krishna IV, according to any of our authorities Jagattunga, the brother of Krishna III, in whose name the grant of the village is made, must have died before him, for the latter was succeeded by Khotiga, who appears to have been Krishnarâja's step-brother according to the Kardâ grant, and he was followed by the son of his brother Nirupama.

¹ *Inscriptions at Sravana-Belgoja*, p 21

² *Ind. Ant.* Vol XII p 270

³ *Ep Ind* Vol II, p 173.

Jagattunga's name therefore does not appear in the subsequent history, but those of his brothers who were probably his step-brothers

The name of the grantee ends in *appa*, or *apayya*, which shews that he was a Southern Brâhman. He belonged to the Kânva school of the White Yajurvêda and even at the present day there are followers of that school near Nâgpur. The village Tâlapurumshaka, which was granted, was bounded on the east by another of the name of [Mâdâtadhindhara], on the south by the river [Kanhana], on the west by the village of [Môhama] or [Môhama]grâma, and on the north by [Vadhrira] (1 56 f). Of these, Kanhana is the present river of the same name, which has a course from the north-west of Nâgpur to the south-east, Môhama or Môhamagrâma is the Mohgaon of the present day, situated in the Chhindwârâ district, about 50 miles to the north-west of Nâgpur; and Vadhrira is Berdi in the vicinity of that town. Nothing corresponding to the remaining two names appears on the map, and I am not able to identify them

TEXT 1

First Plate

- 1 श्री² [॥*] स जयति [ज]गदुत्त[व]प्रवेशप्रथमपरः करपञ्चवी सुरारेः
ल[सद]मृतपयःक-
- 2 १णांकलंक्षीस्तनकलशाननलक्षसंनिवेशः⁴ ॥ [१*] जयति च- गिरिजाकपोल-
विस्वादिगितप-⁵
- 3 त्रिचिह्नितांसभित्तिः । त्रिपुरविजयिनः प्रियोप[रो]धादृतमदनाम[यद]ानशा-
सनेव ॥ [२*]
- 4 श्रीमानस्ति नभस्तलैकतिलकस्त्रैलोक्यनेत्रोत्स[वो] देवो मन्मथवान्भवः⁶ कुसुदि-
नीनायसु-
- 5 धावीधितिः⁷ । निःशेषामरतर्पणार्पिततनुप्रचीणतालंकतेर्यस्यांशः शिरसा गुण-
प्रियतया
- 6 नूनं घृतः शशुना ॥ [३*] तस्माद्विकासनपरः कुसुदावलीनां दीपांधकार-
दत्तनः परिपूरिताशः । ज्यो-
- 7 [त्त्र]ाप्रवाह इव दर्शितशुद्धपक्षः प्रावर्त्तत चितितले चितिपालवंशः ॥
[४*] अभवदत्त[ल]-
- 8 कान्तिस्तत्र सुक्तामणीना गण इव यदुवंशो दुग्धसिन्धूयमाने । अधिगत-
हरिनील[प्रो]-
- 9 ससन्नायकश्रीरशिथिलगुणसंगो भूषणं [यी] सुवीभूत् ॥ [५*] उद्भू[त्त]दै-
त्यकुलकन्दलशान्तिहेतुस्त[न]ा-
- 10 वतारमकरोत्युत्सुः पुराणः । तदंशजा अगति सात्यकिवर्गभाजस्तुंगा इति
चितिशुजः प्र[धि]ता

¹ From Dr Hultzsch's ink-impressions

² Read लक्ष्मी

³ Read शान्मव.

⁴ Read लक्ष्म.

⁵ Read दीधितिः.

⁶ Expressed by a symbol.

⁷ Read विष्वा^०.

- 11 वभूवुः¹ ॥ [६*] क्षितितलतिलकस्तदन्वये च च[त]रिपुदन्तिघटोजनिष्ट रटः
 । तमनु च सुतरा[श्चकूट]-
 12 नाम्ना भुवि विदितीजनि राट्टकूटवशः ॥ [७*] तस्मादरातिव[नि]ताकुच-
 चा[रु]हारनीहारभानु[रु]दगा-
 13 दिह दन्तिदुर्गः । एक [च]कार² चतुरक्ष्युपकण्ठसीम चेत³ य [ए]-
 तदसिलांगलभिन्न[दु]र्गः⁴ ॥ [८*] [त]स्मा-
 14 दपालयदिमां वसुधा पितृव्यः श्रीकृष्णराजनृपतिः शरदभ्रशुभैः । यत्का-
 रितेश्वरगृहैर्वसु-
 15 [म]त्यनेककैलासशैलनिचितेव चिरं विभाति ॥ [९*] गोविन्दराज इति
 तस्य वभूव⁵ नाम्ना सूनुस्स भो-

Second Plate, First Side.

- 16 गभर[भं]गुरराज्य[चि]न्तः । आत्मानुजे⁶ निरुप[मे] विनिवेश्य सम्यक्साम्ना-
 ज्यमीश्वरपदं शिथिलीचकार ॥ [१०*] [श्वे]-
 17 तातपक्षचितयेन्दुविम्बलीलोदयाद्रेः⁷ कलिवल्लभाख्यात् । ततः कतारातिमदेभ-
 भगो जातो जगतुग⁸-
 18 [मृ]गाधिराजः ॥ [११*] तत्सूनुवानतनृपो नृपतुंगदेवः सीभूत्ससैन्यभरभगु-
 रिताहि[र]ाजः । यो मान्यखे-
 19 ट[म]मरेन्द्रपुरोपहासि गोर्वाणगर्वमिव खर्वयितुं व्यधत् ॥ [१२*] तस्यो-
 त्तर्जितगूर्जरो हृतहटलाटो-
 20 झटश्रीमदो गौडानां विनयव्रतार्पणगुरुस्सासुद्रनिद्राहरः । द्वारस्थां[ग]कलिंग-
 गागमगधै-
 21 रभ्यच्चितान्नश्चिर सूनुसूनुतवाग्भुवः परिवृढः श्रीकृष्णराजोभवत् ॥ [१३*]
 अभूज्जगतुंग इति प्रसि-
 22 ङ[स्त]दगजः स्त्रीनयनामृतांशुः । ¹⁰अलक्षराज्यः स दिवं विनिन्ये दिव्यां-
 गनाप्रार्थनयेव धात्ता । [१४*] त-
 23 न्न[द]नः क्षितिमपालयदिन्द्रराजो यद्रूपस[क्ष]वपराभवभीरुणिव । मानात्पुनै-
 24 [व मद]नेन पिनाकपाणिकोपाग्निना निज[त]नु क्षयते¹¹ [क्ष] भस्म ॥
 [१५*] [त]स्मादमोघवर्षो¹²

¹ Read वभूवु

⁴ Read दुर्ग

⁶ The akshara नु is entered above the line

⁸ Read जगतुंग

¹¹ Read क्षयते

² Read चतुरक्ष्युप⁰.

⁵ Read वभूव नाम्ना

⁹ Read रभ्यर्चिता⁰

¹² Read वर्षो

³ Read चेत.

⁷ Read विम्ब

¹⁰ Read अलक्ष

- 25 [रौ]द्रधनुर्भगज[नि]तवलमहिमा¹ । राम इव रामणीयकमहानिधिर्दशरथा-
ज्जातः ॥ [१६*] क्षिप्र दि-
26 वं पि[तु]रिव प्रणयाहृतस्य तस्यानुजो मनुजलोकललामभूतः । राज्य दधे
मदनसौख्य-
27 विलासकन्दो गोविन्दराज इति ²विश्रुतनामधेयः ॥ [१७*] सोप्यगनानयन-
पाशनि[रु]द्धवृद्धिरुन्म[र]-
28 र्गसगविमुखीकृतसर्व्वसत्त्वः ॥ दोषप्रकोपविषमप्रकृति[स्त]थांगः प्रापत्क्षय सह-
जतेज-
29 सि जातजा[द्ये] ॥ [१८*] [स]ामन्तै[र]थ रट्टराज्यमहिमालम्बार्थमभ्यर्थितो⁴
देवेनापि पिनाकिना हरिकु-
30 लोह्लासैषिणा प्रेरितः । अध्यास्त प्रथमो वि[वे]किषु ज[ग]त्तुगात्मजोमोघ-
वाक्पेयूषा[व्वि]-⁵

Second Plate, Second Side.

- 31 रमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [१९*] श्रीकृ[ष्ण]राजदेवस्तस्मात्परमेश्व-
रादजनि सन्तुः ।
32 [य]ः शक्तिधरः स्वामी कुमारभावेष्यभूद्भुवने ॥ [२०*] [श्री]रट्टराज्यपुरवर-
रत्नापरि[खां] मदेन य-
33 स्याज्जा । विपुलां विलंघयन्तः स्वयमपत⁶ द्रोहि[णो]ध[स्त]ात् ॥ [२१*]
येन मधुकैटभाविव पुनरुन्म-
34 [ग्नौ] जनोपमर्दाय । श्रीवल्लभेन निहतौ भुवि दन्तिगवप्युक्तौ दुष्टौ ॥
[२२*] र[ब्धा]म[ल्ल]विष[द्रुम]मुद-
35 [स्य] निहितेन योक्त सनाथां । भूतार्यपुण्यतरुणा वाटीमिव गांगपाटीञ्च
॥ [२३*] परि[म]लि[ताणि]-
36 [ग]पल्लवविपत्तिरासी[न्न] विस्मयस्थानं । विस्फुरति यद्यतापे शोषितविद्मे-
[षि]गांगौघे व' [२४*] य[स्य]
37 प[रु]षेक्षिताखिलदक्षिणदिग्दुर्गविजयमाकर्ण्य । गलिता गूर्जरहृदयात्कालज-
38 रचिचकूटाश ॥ [२५*] अनमन्ना पूर्वापरजलनिधिहिमशैलसिंहलङ्घीपात् ।
य [ज]न-

¹ Read वल

² Read विभ्रुत.

³ Read बुद्धि°

⁴ Read लम्बार्थ°

⁵ Read °वाक्पि°.

⁶ Read °मपतन्.

⁷ This, व represents a mark of punctuation (॥)

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- 39 काञ्चावशमपि मण्डलिनश्चण्डदण्डभ[यान्] ॥ [२६*] स्निग्धप्रयामरुचा ^१प्रलम्ब-
भुज(१)[या] पीनायतोर[स्क]या
40 [मू]र्त्य^२ कीर्तिलताहितामृतजलैर्दत्तैश्च सत्वोद्भवैः । ज्ञात्वा यं पु[रुषो]त्तमं
[भर]सहं विस्वभरा-^३
41 [भ्यु]दृती शान्ते धान्नि लयं गत[ः]^४ प्रशमिनामायः कृतार्थः पिता ॥
[२७*] वृत्ते नृत्तसु[र]िगिने सर[म]वं
42 दिव्य[र्षि]दत्ताशिषि श्रीकान्तस्य नितान्त[भाषि]तहरे^५ रान्याभि[षि]कोत्सवे ।
य[स्य]ाव[द्ध]करग्रहीय-
43 मभवत्कंपानुरागोदयादिक[न्य]ाः स्वसमर्पणार्थमभवत्तन्मानुकल्पप्रियाः^६ ॥ [२८*]
स च पर[म]-
44 भट्टारकमहाराजाधिराजपरमेश्वरश्रीमद[मो]वर्षदेवपादानुध्यांतप र म भ [ह] १ -^७
45 रकमहाराजाधिराजपरमेश्वरपरममाहे^८श्वरश्रीभद[क]ालवर्षदेवपृथ्वीवत्तमश्री[मह]-
46 [स्रम]नरेन्द्रदेवः कुशली सर्वा[कि]व^९ स्वजानप[द]ात्स[म]ाज्ञापयत्यसु वः
सविदि[त] यथा [श्री]मा[न्य]-

Third Plate

- 47 [खे*][ट]राजधानीस्थितेन शकनृपकालातीतसव[त्स]रशतेष्वष्ट(१)सु द्विष[ष्ट]धिके-
[षु] शार्वरिसं-
48 [वत्सरा]न्तर्गतवैशाखवहुलपञ्चम्या^{१०} मम प्रा[णि]भ्योपि प्रियतमस्य कनीय[सो]
भ्रातुः श्री[म]-
49 [ज]गत्तुंगदेवस्य पुण्ययशोभिवृद्धये ॥ आपि^{११} च ॥ [ज्ये]ष्ठे भ्रातरि कुर्वता
निरुपमां [भ]क्तिं जितो
50 [लक्ष्म]णः सौ[न्दर्ये]ण^{१२} [म]नोभवः सुचरितै रामस्य ध[र्मात्म]जा^{१३} ।
कान्त्या शी[त]रु[चि]श्च येन सततं शौ[र्ये]-
51 ण सिद्धो जग[त्तु]ंगस्या[स्त्व]भिर्वाञ्छितप्र[दमि]द तस्येति दानं भुवः ॥
[२९*] अनेनाभिसंधिना मया नन्दि-
52 वर्द्धनविनिर्ग[त्]तभारहाजस[गोत्र]वा[जि]काण्व[शाखा]सत्रज्ञचारिभाइलसुतवेद[वेदां]-
ग]-^{१४}

^१ Read प्रलम्ब^२ Read मूर्त्या^३ Read विश्वभरा°^४ The lower dot of the visarga after गत is missing^५ Read तोषित.^६ Read यस्यावद्ध°^७ Read °भवत्तन्मानुकल्प°^८ Read पादानुध्यात.^९ Read सर्वानेव^{१०} Read बहुलपञ्चम्या^{११} Read अपि.^{१२} Read सौन्दर्येण.^{१३} Read धर्मात्मज. The sign after ज in धर्मात्मज may be intended for the jishvāmūṭya^{१४} Read सत्रज्ञचारि

- 53 पारगरि[षि]यप्पाय ना[ग]पुरन[न्दि]वर्जनान्तर्गततालपु[र]षकनामा ग्रामः सी-
द्रगः स-
- 54 प[रि]क[र]: सधान्यहिरण्यादेयः सदण्डदोषदशापराधः स[र्वो]त्पत्तिसहितः
- 55 पू[र्वप्र]सिद्धचतुःसीमपर्यन्तः । 'ब्रह्मदायन्या[ये]नाचन्द्रार्कं न[म]स्यो दत्तः । य-
- 56 [स्य पू]र्वत[:*] [सादाटढिंढर]न[ामा] ग्रामः । दक्षिणतः [बान्धना]नदी ।
पश्चिमतः [सोहम]ग्रामः । उ-
- 57 त[रतः] वध्रीरग्राम] एवं चतुराघाटविशुद्धं तालपुं[रुषं]कं² रिषियपय्य[स्य]
ह]षतः कर्षयती
- 58 भुंजती भोजयती वा [न के]नचिद्वाघातः [क]ाय[:]³ प⁴ यच्च व्या[घा]-
तं करोति स पञ्चभिरपि सहा-
- 59 पातकैः संयुक्तः स्यात् ॥ स्वस्यव्वा⁵ ॥ स्वदत्तां परदत्तां वा यो ह[रि]त
वसुन्धरा । [स] विष्टायां ह[मि]-
- 60 भूत्वा पितृभिः [स]ह पचते ॥ [३०*] सामान्योय धर्मसेतुर्नृपाणां काले
का[लि] पालनीयो भवद्भिः । स-
- 61 वी[नि]व भावि[न]: पार्थिवेन्द्रान्भूयो भूयो याचते रा[म]भद्रः ॥ [३१*]
[चे]वान[न्वे]रस्य [ञ्जात्रा] यो[ग्राष्ट्ये]-
- 62 न लि[खितमि]ति [॥*]

TRANSLATION.

[The first 28 verses are identical with verses 1-8, 10 13, 15-21, 24, and 26-33 of the Karhād plates and have been already translated above, Vol IV p 286 ff]

(Line 43) And he, the *Paramabhaṭṭāraka Mahārājādhrāja Paramēśvara*, the great devotee of Mahēśvara (Śiva), the prosperous *Akāśavarshadēva Prithvivallabha*, the prosperous *Vallabhanarēndradēva*, who meditates on the feet of the *Paramabhaṭṭāraka Mahārājādhrāja Paramēśvara*, the prosperous *Amōghavarshadēva*,— being well, commands all the people of his country —

(L 46) "Be it known to you that, while staying in the prosperous capital *Mānyakhēta*, when eight hundred and sixty-two years have elapsed from the time of the Śaka king, on the fifth *tiṭh* of the dark (*half*) of *Vaiśākha* falling in the year *Śārvarin*, for the enhancement of the holy fame of (*my*) younger brother, the prosperous *Jagattungadēva*, who is dearer to me even than (*my*) life,—

(Verse 29.) "Let this grant of land fulfill the wishes of that *Jagattunga* who has always surpassed *Lakshmaṇa* in serving (*his*) eldest brother with incomparable devotion, the god of love by (*his*) beauty, the well-known lovable son of *Dharma* (i.e. *Yudhisṭhira*) by (*his*) good deeds, the cool-rayed (*moon*) by (*his*) lustre, and the lion by (*his*) bravery,—

(L. 51) "With this intention I have given to *Rishyappa*, who has come from *Nandivardhana*, belongs to the *Bhāradvāja gōtra*, is a student of the *Vāji-Kānva śākhā*, (18)

¹ Read ब्रह्म

² Read पुरुषक

³ Read कार्य, the upper dot of the *risarga* is missing

⁴ Instead of this प read ।

⁵ Read अय्य

the son of Bhāilla, and is conversant with the Vêdas and their subsidiary treatises, the village named Tālapurumshaka, situated in Nāgapura-Nandivardhana, along with what is set aside, with the appurtenances, with the assessment in grain and gold, with the flaws in measurement and inflictions of fate, with all the produce, up to (its) four previously known boundaries, (and) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure, in the manner of a gift to a Brāhmana "

(L 55.) To the east of it (is) the village named [Mādātadhindhara], to the south the river [Kanhanā]; to the west the village of [Môhama], (and) to the north the village of [Vadhrira].

(L 57) No one should cause obstruction to Rāshiyapayya while he cultivates Tālapurumshaka, defined by these four boundaries, causes (it) to be cultivated, enjoys (it) or causes (it) to be enjoyed. And he who causes obstruction will incur the five great sins, for it is said —

(V 30) "He who takes away land that has been given by himself or others, becomes a worm in ordure and is cooked (in hell) together with (his) ancestors "

(V 31) "Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, (which is) common to (all) kings "

(L 61) Engraved by Yô[grāshtya], the brother of [Chē]vāna[nvêra]

No. 21 — DATES OF CHOLA KINGS

By F. KIELHORN, PH D, LL D, C I E, GÖTTINGEN.

(Continued from page 49)

A — RAJARAJA

No 27 — Inscription in the Vaikuntha-Perumāl temple at Manimangalam.¹

- 1 [Tī *]n-magal pōl
2 k-iyāndu 15vadu Isha[bha]-nā[ya]rū pūrvva-ba(pa)kshattu [da]samiyu[m*]
Viyāla-kūlam[ai]yu[m] p[er]ra [A]ttattin nāl

"In the 15th-year (of the reign) of . . . ,² on the day of Hasta, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Rishabha "

As Rājārāja's reign has been found to commence between the 24th December A D 984 and (approximately) the 29th August A D 985 (above, p 48, No 25), a date in the month of Rishabha (April May) of the 15th year of his reign will be expected to fall either in A D 999 (in Śaka Samvat 921 expired) or in A D 1000 (in Śaka-Samvat 922 expired)

In A D 999 the month of Rishabha lasted from the 23rd April to the 24th May. During that time the 10th *tithi* of the bright half (of the lunar month Vaisākha) commenced 0 h 53 m after mean sunrise of Thursday, the 27th April, and ended 1 h 4 m after mean sunrise of Friday, the 28th April, and the *nakshatras* on the two days were—

on the Thursday, by the Brahma-siddhānta and according to Garga, Uttara-Phalgunī the whole day, and by the equal space system, Pūrva-Phalgunī up to 9 h 12 m, and afterwards Uttara-Phalgunī,

¹ No 289 of the Government Epigraphist's collection for 1897

² The name of the king is lost, but the historical introduction, the whole of which is preserved, makes it certain that the inscription belongs to the time of Rājārāja I

on the Friday, Uttara-Phalguni, by the equal space system and according to Garga for 10 h 30 m, and by the Brahma-siddhānta for 7 h 13 m, and afterwards Hasta

In A.D 1000 the month of Rishabha lasted from the 23rd April to the 23rd May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyāishtha) ended 20 h 53 m after mean sunrise of Wednesday, the 15th May, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 22 h 20 m, and by the Brahma-siddhānta for 19 h 3 m, after mean sunrise

From this it follows that, if the year of the king's reign is correctly given, either the *nakshatra* (Hasta) has been quoted incorrectly, or the weekday (Thursday) In A.D 999 the 10th *tithi* of the bright half of the month of Rishabha may undoubtedly be joined with Thursday, the 27th April, because the *tithi* commenced as early as 0 h 53 m after mean sunrise of that day,¹ but during no part of the Thursday was the moon in the *nakshatra* Hasta. On the other hand, for A.D 1000 the day of the date would undoubtedly be the 15th May, when the *nakshatra* was Hasta up to nearly the end of the day, but the 15th May A.D. 1000 was a Wednesday, not a Thursday.

My own opinion is, that the day of the date probably is Thursday, the 27th April A.D 999, and that the writer, confounding the solar and the lunar months Jyāishtha, without verifying his statement, has coupled with that day the *nakshatra* Hasta, because in the great majority of years² Hasta really is the proper *nakshatra* for the 10th *tithi* of the bright half of the lunar Jyāishtha

I may add that I have calculated the date also for the surrounding years A.D 998 and 1001, as well as for A.D. 1009 and 1010, without any satisfactory results

B — KULOTTUNGA-CHOLA I.

No. 28 — Inscription in the Rājagōpāla-Perumāḷ temple at Manimangalam³

- 1 Svasti śrī [||*] Tribhuvanachchakkaravattigal śrī-Kulōttunga-Śōḷadēvarkku yāndu
48āvadu Kumbha-nāyaru pūrvva-[pa]kshattu dvādaś[ī]yum Vel-
2 [lī]-kkūlamaiyum perṇa Śadaiya[t]tu nāl.

"In the 48th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōḷadēva,⁴— on the day of Śatabhishaj, which corresponded to a Friday and to the twelfth *tithi* of the first fortnight of the month of Kumbha "

Since, during the month of Kumbha, a twelfth *tithi* cannot possibly be joined with the *nakshatra* Śatabhishaj, I feel confident that the twelfth is wrongly quoted here instead of the second *tithi* of the bright half, and that the date, therefore, in every respect is the same as No 20, above, Vol. IV. p 262

C — KULOTTUNGA-CHOLA III.

No 29.—Inscription in the Dharmēśvara temple at Manimangalam⁵

- 1 Tiru-vā[y*]-kk[ā]vi mu[n]n-āga Tribhuvanachchakkaravattigal Maduraiyum īlamum
Pāndiya[n] m[n]di-talaiyun=gond=aru[lī]ya śrī-Kulōttunga-Śōḷadēvarkku yāndu

¹ I could quote very many similar dates from my lists

² A comparison of twelve native calendars for different years has yielded the following result for the day on which the 10th *tithi* of the bright half of the lunar Jyāishtha ended In nine years the *nakshatra* was Hasta at the commencement of the day, and in two others towards the end of it, and in the remaining year the *nakshatra* at the commencement of the day was Chitrā, which follows immediately upon Hasta.

³ *South-Ind Inscr* Vol III. No 32

⁴ The identity of this king with Kulōttunga-Chōḷa I is proved by the fact that three persons mentioned in this inscription are also referred to in another inscription at Manimangalam (above, Vol IV. p 262, No 20), which opens with the usual historical introduction of the inscriptions of Kulōttunga Chōḷa I (*Pugal-mādu viṅga*).

⁵ No. 282 of the Government Epigraphist's collection for 1897

2[9]vadu Mina-nāyaṟṟu p[ūr]vva-pakshattu sattamiyum Buda[n]-kīlamaiyum
peṟṟa Mirugaśīrshattu nāl.

"In the 2[9]th year (of the reign) of the emperor of the three worlds, the glorious Kulōttunga-Chōladēva, who was pleased to take Madurai, Īlam, and the crowned head of the Pāndya,—on the day of Mṛigaśīrsha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mina "

As the reign of Kulōttunga-Chola III. commenced between the 5th June and the 8th July A D 1178 (above, Vol. IV. p 266), a date in the month of Mina (February-March) of the 29th year of his reign will be expected to fall in A D 1207 (in Śaka-Samvat 1128 expired), and for that year this date is correct

In A.D 1207 the month of Mina lasted from the 23rd February to the 24th March, and during that period the seventh *tithi* of the bright half (of the lunar month Chaitra) ended 20 h 16 m after mean sunrise of Wednesday, the 7th March A.D. 1207, when the *nakshatra* was Mṛigaśīrsha, by the equal space system and according to Garga for 19 h 42 m, and by the Brahma-siddhānta for 18 h 23 m, after mean sunrise

No. 30.—Inscription in the Vaikuntha-Perumāl temple at Uttaramallūr¹

- 1 Svasti śrī [||*] Tīru-[v]āy-kkēlvi munṇ=āga Tribhuvanachchakravatt[ī]gal
Maduraiyum [ī]lāmun=Garuvūrum Pāpdi[ya]n mudi-ttalaipun=gond=a[ru]lī
vīrar abhishēkam[u]m vīśaiyar abhishēkamum paṇi aru[ī]l[ī]ṇa Tribhuvana-
2 vi(vi)radēvaṟku yāndu 37āvadu Mī[th]una-nāyaṟṟu pūrva-pakshattu na[va]miyum
Nāyaṟṟu-khīla[mai]yum² [p]eṟṟa Attattu nā[ī]

"In the 37th year (of the reign) of the emperor of the three worlds Tribhuvanaviradēva, who was pleased to take Madurai, Īlam, Karuvūr, and the crowned head of the Pāndya, and was pleased to perform the anointment of heroes and the anointment of victors,—on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna "

According to what has been stated above, a date in the month of Mithuna (May-June) of the 37th year of the king's reign will be expected to fall either in A.D 1214 (in Śaka-Samvat 1136 expired) or in A D 1215 (in Śaka-Samvat 1137 expired) As a matter of fact, this date is correct for A D 1215

In A D 1215 the month of Mithuna lasted from the 27th May to the 26th June, and during that time the 9th *tithi* of the bright half (of the lunar month Āshādhā) ended 17 h 17 m after mean sunrise of Sunday, the 7th June A.D 1215, when the *nakshatra* was Hasta, by the equal space system and according to Garga for 5 h 55 m, and by the Brahma-siddhānta for 2 h 38 m., after mean sunrise

The date reduces the period during which the reign of Kulōttunga-Chōla III must have commenced (by three days, viz) to the time from (approximately) the 8th June to the 8th July A D. 1178

No 31.—Inscription in the Rājagōpāla-Perumāl temple at Manimangalam³

- 1 Svasti śrī [||*] Tribuvanasaṅkaravartti[ī]
2 Madurai[yum*] [P]āndiyanai mudi-tta-
3 laiyum kond=aruliya Kulōt-
4 tunga-Śōladēvaṟku yāndu 20-

¹ No 67 of the Government Epigraphist's collection for 1898.

² The syllable *mai* seems to be entered below the line

³ No 276 of the Government Epigraphist's collection for 1897

5 āvaḍṇ Vṛṣabha-nāyaṛṇ pūrva-pakṣattu daśa
6 miyūm Viyāḷa-kīlamiyūm perṛa Svāti-nāl

"In the 20th year (of the reign) of the emperor of the three worlds, Kulōttunga-Chōlādēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛṣabha "

From what has been stated above, this date of the month of Rishabha (April-May) of the 20th year of the king's reign would be expected to fall in A D 1198 (in Śaka-Samvat 1120 expuned) , but for that year the date is quite incorrect

In A D 1198 the month of Rishabha lasted from the 25th April to the 25th May, and during that time the 10th *tithi* of the bright half (of the lunar month Jyaishta, as a *kṣaya-tithi*) commenced 0 h 43 m and ended 22 h 43 m after mean sunrise of Sunday, the 17th May, when the *nakṣatras* by the equal space system and according to Garga were Uttara-Phalgunī and Hasta, and by the Brahma-siddhānta Hasta and Chitrā

Of the many years for which I have calculated the date, only the year A D 1200 (the month Rishabha of which would fall in the 22nd year of the king's reign) yields an approximately correct result In that year the *tithi* of the date ended 7 h 9 m after mean sunrise of Thursday, the 25th May, which was the last day of the month of Rishabha, and on which the *nakṣatra* was Svāti, by the equal space system and according to Garga from 19 h 42 m, and by the Brahma-siddhānta from 16 h, 25 m, after mean sunrise¹ Even this result, I cannot regard as satisfactory, because, in my opinion, this Thursday, the 25th May A D. 1200, would have been described as 'the day of Chitrā'

No 22 — VAKKALERI PLATES OF KIRTIVARMAN II , SAKA-SAMVAT 679

By F KIELHORN, PH D , LL D , C I E , GOETTINGEN

These plates were first brought to public notice, about twenty years ago, by Mr L Rice, C I E , who in the *Indian Antiquary*, Vol VIII p 23 ff, gave the text and a translation of the inscription which they contain, with photolithographs prepared under Dr Fleet's supervision The plates were obtained, and are still, at Vakkalēri, the head-quarters of a *hōbal* in the Kōlār district of the Mysore state My revised text² is based on excellent impressions, furnished to me by Dr Hultzsch, for whom the original plates were kindly obtained on loan by Mr Rice

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about $9\frac{1}{4}$ " broad by from $4\frac{3}{8}$ " (in the middle) to 5" (at the two ends) high The plates have raised rims and are strung on a ring, which had been cut already before the impressions were taken The ring is about $4\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick, and has its ends secured in the base of an elliptical seal, which measures about $1\frac{1}{2}$ " by $1\frac{3}{4}$ " and bears, in relief on a countersunk surface, a standing boar which faces to the proper right — The writing is well engraved and is in an excellent state of preservation, so that almost every

¹ It is easy to prove that during the time, which is actually occupied by the tenth *tithi* of the bright half, the moon cannot possibly be in the *nakṣatra* Svāti during the month of Rishabha

² A revised text of part of the inscription was given by Dr Hultzsch, from the published photolithographs, in *South Ind Inscri* Vol I p 146 — Dr Hultzsch informs me that he cleaned the plates with diluted nitric acid before taking the fresh impressions, from which the accompanying photolithographs have been prepared under Dr Fleet's supervision

single letter may be read with absolute certainty. The characters¹ belong to the same variety of the southern alphabet which is used, e.g., in the Togarchêdu and Karnûl district plates of the Western Chalukya Vinayāditya, *Ind Ant* Vol VI pp 86 and 89, and Plates As regards individual letters, the chief point to note is that, except in the *akshara lā*, in which we have the full form of *l* of the older inscriptions, the letter *l* is everywhere denoted by the sign which in the earlier Western Chalukya inscriptions, so far as I know, is employed for the subscript *l* only.² For other test-letters, such as *kh*, *j* and *b*, the ordinary earlier types are used throughout.³ The inscription contains no sign of punctuation, nor any form of a final consonant. The size of the letters is about $\frac{3}{16}$ ".—The language of the inscription is Sanskrit, and, with the exception of a well-known verse in praise of the god Vishnu in lines 1 and 2 and three benedictive and imprecatory verses ascribed to Vyāsa, in lines 72-76, the whole is in prose. From the word *śrīmatām* in line 2 to *ājñāpajāt* in line 61 the text forms a single sentence, the construction of which is not always correct, and in which occur two forms⁴ which are contrary to the strict rules of grammar. In respect of orthography, it will suffice to draw attention to the use of the Dravidian *l* in *pālādhvaja*, ll 20, 27 and 33, and in some proper names the most important of which are *Kalabhra*, *Kērala*, *Ohōla*, and *Simhala*, and to the fact that *visarga* before sord guttural and labial letters has mostly been changed to the *jivāmūliya* and *upādhmāniya*, and has nearly always been assimilated to a following *ś* and *s*. In general, the text is remarkably free from clerical mistakes.

The inscription is one of the Western Chalukya *Mahārājādhirāja Paramēśvara Bhāṭṭāraka Kirtivarman [II]* Satyāśraya, styled *Śrīprithivīvallabha*, 'the favourite of fortune and the earth,' whose genealogy is given in lines 2-59. It records (in lines 61-69) that, when six-hundred and seventy-nine Śaka years had gone by, in the eleventh year of his reign, on the full-moon tithi of the month of Bhādrapada, while encamped at the village of Bhandāragavittage on the northern bank of the river Bhīmarathī, the king, at the request of a certain Dōsūrāja, granted the village of Sulliyūr, together with Nengiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānungal, Kīruvalli and Bālavuru, on the southern bank of the river Arāḍore, in the Pānungal-vishaya, to Mādhaveśarman, the son of Krishnaśarman and son's son of the student of the Rīg- and Yajurvedas Vishnuśarman, of the Kāmākāyana gōtra. The charter (according to lines 76 and 77) was written by the *Mahāsāmdhivigrahika* Anivārta Dhanamjaya,⁵ styled *Punyavallabha*, 'the favourite of religious merit.'

The date does not admit of verification, for Śaka-Samvat 679 expired it would correspond to the 2nd September A.D. 757. Of the localities mentioned, Bhandāragavittage, according to Dr. Fleet, must be 'Bhandār-Kawte' in the Sholāpur district—the 'Kowteh' of the map—on a stream which flows into the Sina, which again flows into the Bhīma (the Bhīmarathī of the inscription), Pānungal is the modern Hāngal in the Dhārwār district, and Bālavuru seems to be the modern Bālūr, three miles south by east of Hāngal, the other places have now disappeared.

¹ See Prof Bühler's *Indische Palaeographie*, Plate VII col xvi. The sign No 12, given there as *nka*, is really *tw*, and the sign No 19 is *iga*, not *dga*. Under No 2, the sign for *d* is omitted (see l 37 of the inscription), on the other hand, the form of *pha*, given under No 28, does not occur in the inscription.

² Compare, e.g., the subscript *l* of the *akshara lā* of the word *vallabhēna* in the last line of the Togarchêdu plates, *Ind Ant* Vol VI p 87. This sign for *l* differs from the sign for *l* which is used throughout in the Nausāri plates of the Gujarāt Chalukya Yuvarāja Śrīyāśraya Śilāditya, and very frequently in the Surat plates of the same, see *Jour Bo As Soc* Vol XVI p 2, and Plates, and *Vienna Or Congress* Arian section, p. 225, and Plates.

³ The sign for *ḍ* in *labdhod*, l 55, is open on the left (or proper right) side, see above, p 119.

⁴ *Ātmasātkṛtya* in line 14, and *hastātkṛtya* in line 43.

⁵ This, perhaps, is the Anivārta punyavallabha who wrote the Kāūchi inscription of Vikramāditya (probably II the father of Kirtivarman II), see above, Vol III p 360.

Of lines 1-59 of the inscription, which contain the genealogy of the donor, commencing with Polekêśi-vallabha (Pulikêśin I), it would be superfluous to give a translation or even an abstract of the contents. Lines 1-35 have been translated by Dr Fleet in *Ind Ant* Vol IX p 128 f,¹ and lines 36-52 by Dr Hultzsach in *South-Ind. Inscr* Vol. I p 146 f,² and every historical fact, recorded in the inscription, has been fully discussed by Dr Fleet and by Prof Bhandarkar in their accounts of the Western Chalukya dynasty

TEXT.³

First Plate.

- 1 'Svasti [i*] 5 Jayaty=âvishkrita[m] Vishnôr=vvârâham kshôbbhit-ârnavam [i*]
 dakshin-ônnata-damshtr-âgra-viśrânta-bhuvana[m]
 2 vapuś=⁶Śrīmatâ[m] sakala-bhuvana-samstûyamâna-Mânavya-sagôtrâṇām Hârīti-
 putrâ-
 3 nām sapta-lôkamâtribhis=sapta-mâtṛibhir=abhivarddhitânām Kârttikêya-parirakshana-
 prâ-
 4 pta-kalyânaparamparânâm=bhagavan-Nârâyana-prasâda-samâśrita-varâhalâm-
 5 chhançêkshana-kshana-vasîkṛit-âśêsha-mahîbhritân=Chalukyânâ[m]⁷ kulam=alamka-
 6 rishpôr=aśvamêdh-âvabhṛithasnâna-pavitrikṛita-gâtrasya śrī-Polekêś-
 7 śi-vallabha-mahârâjasya sūnuḥ=parâkram-[â*]krânta-Vanavâsy-âdi-paranripati-ma-
 8 ṇdala-pranibaddha⁹-viśuddha-kīrtti śrī-Ki(ki)rtti-varmma-prithivīvallabha-mahârâjas-
 tasya=â-
 9 tma[ja]s=samara-samsakta-sakalôttarâpathêśvara-śrī-Harshavarddhana-parâja-
 10 y-ô[p]âtta-paramêśvaraśabdas=tasya¹⁰ Satyâśraya-śrīprithivīna(va)-

Second Plate, First Side

- 11 llabha-mahârâjâdhrâja-paramêśvarasya¹¹ priya-tanayasya prajñâta-naya-
 12 sya khatga(dga)mâtra-sahâyasya Chitrakanthâbhūdhâna-pravara-tura[m]gamêṇ¹²=aikêṇ=
 aiv=ô-
 13 ¹²tsâdit-âśêsha-vij[1]gishôr=avanipatatritay-ântaritâm sva-gurô ¹⁴śrīyam=âtma-
 14 sâtṛitrya¹⁵ prabhâva-kulêśa-dalita-Pândya-Chôla-Kêrala-Kaṣabhra-prabhṛita-bhū-
 15 bhṛud-adabhra-vibhramasya¹⁶=ânanyâvanata-Kâñchīpati-makuta-chumbita-pâ-

¹ For the proper explanation of the word *trairdyja* in line 18, see now Dr Fleet in the second edition of his *Dynasties, Bombay Gazetteer*, Vol. I Part II. p 362, note 6

² Owing to my different reading, I do not take the compound *ghûrnamân-ârjyas* in line 49 as a proper name

³ From impressions supplied by Dr Hultzsach

⁴ From here down to the word *bhâḍḍarakasya* in line 35 the text is essentially the same as the text of the three Nerûr copper-plate inscriptions of Vijayâditya, published in *Ind Ant* Vol IX. p 126 ff. Some slight verbal differences will be pointed out below

⁵ Metre Ślôka (Anushtubh)

⁶ Read *vapuś* !

⁷ Two of the Nerûr plates, mentioned above, have *Chalukyânâm*

⁸ The two plates, mentioned in the preceding note, have *Pulakêśi*

⁹ This is the reading also of the cognate inscriptions, with the exception of the Haidarâbâd plates of Pulikêśin II, which have *pratisbaddha*, see *Ind Ant* Vol. VI p 73, text l 7

¹⁰ This *tasya* is out of place here and should have been omitted. The three Nerûr plates have *śabdasasya*

¹¹ Here one would have expected *śvaras=tasya*

¹² At first sight *gamêṇ* seems to be engraved, but the last *akshara* in the original really is *ga*;

¹³ The three Nerûr plates, mentioned above, have *tsâdit*-

¹⁴ Originally *śrīyam* seems to have been engraved

¹⁵ Read *sât=kṛitêd*

¹⁶ The four copper-plate inscriptions of Vinayâditya, instead of this, have an epithet which, in my opinion, is *prabhâva-kulêśa-dalita-Chôla-Pândya-Kêrala-dharanîdhara-nûyamâna-mânasîrṃgasya*; see *Ind Ant* Vol VI p 86, l 16, and p 89, l 16, Vol XIX p 150, l 11, and Vol VII. p 301, l 15 The epithet of our text occurs first in the plates of Vijayâditya, *ibid* Vol IX p 127, l 12

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Handwritten text in a script, likely Tamil, on a palm leaf. The text is arranged in horizontal lines. A circular hole is visible on the left side of the leaf, approximately one-third of the way down.

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Handwritten text in a script, likely Tamil, on a palm leaf. The text is arranged in horizontal lines. A circular hole is visible on the left side of the leaf, approximately one-third of the way down.

- 16 dāmbujasya Vikramāditya-Satyāśraya-śrīprithivīvallabha-mahā-
 17 rājādhirāja-paramēśvara-bhattāarakasya priya sūnôr¹=Bālēndusēkha-
 18 rasya Tārakārātūr=iva Daitya-balam=atusamuddhatam trairājya-Kāñchhipati-
 19 balam=avashtabhya karadikṛta-Kavēra²-Pārasika-Simhal-ādi-dvip-ādhipa-

Second Plate, Second Side

- 20 sya sakalōttarāpatha-nātha-mathan-ōpāryjit-ōryjita-pālidhvaj-ādi-samasta-
 21 pāramaiśvaryya-chinha(hna)sya³ Vinayāditya-Satyāśraya-śrīprithivī(vi)vallabha-mahārā-
 22 jādhirāja-paramēśvara-bhattāarakasya pṛy-ātmajaś=śaśava ēv=ādhyat⁴ āśēsh-ā-
 23 strasāstrō dakṣiṇāśā-vijayini pitāmahē samunmūlita-nikhila-kanta-
 24 ka-sambhatir=uttarāpatha-vijigishōr=gurōr=agrata ēv=āhava-vyāpāra-
 25 m=āccharann=aīātī-gaja-gatā-pātana-viśīryamāna-kṛpāna-
 26 dhāras=samagra-vigrah-āgrēśaras=san⁵=sāhassa-rasikah=parāmmukhīkṛta⁶-śa-
 27 trumandalō Gamgā-Yamunā-pālidhvaja-pa[da]dhakkā⁷-mahāśabda-chinha(hna)-mā-
 28 nīya-matamgaj-ādīn=pitrisāt=kurvan=paraiḥ=palāyamā[nai]r=āśādyā
 29 katham=api vidhi-vaśād=apanītō=p[ī] pratāpād=ēva viśha-

Third Plate, First Side.

- 30 yā-prakōpam=arājakam=utsārayan=Vatsarāja iv=ānapēkshut-āparasahā-
 31 yakas=tad-avagrahān=nirgatya svabhuj-āvashtambha-prasādhit-āśēsha-viśvambharah
 pra-
 32 bhur=akhamdiva(ta)-śaktitrayatvāt(ch)=chhatru-mada-bhāñjanatvād=undāratvān=
 niravadyatvā-
 33 d=yas=samastabhuvan-āśrayas=sakala-pāramaiśvaryya-vyakti-hētu-pāli-
 34 dhvaj-ādy-uj[j*]vala-prājya-rājyō Vijayāditya-Satyāśraya-śrīprithivī-
 35 va(?)vallabha-mahārājādhirāja-paramēśvara-bhattāarakasya⁸ priya-putra-
 36 s=¹⁰sakala-bhuvana-sāmrājya-lakṣmī(kshmi)-svayamvar-ābhīshēka-samay-ānanta-
 37 ra-samupajāta-mahōtsahā¹¹ ātma-vamśaja-pūrvva-nripati-chchhāy-ā-
 38 pabārinah prākṛity-amitrasya Pallavasya samūl-ōnmūla-

Third Plate, Second Side.

- 39 nāya kṛta-matir=atitvarayā Tu[m]dāka¹²-viśhayam prāpy=ābhimus(kh)-āgatan=
 Nandipōtava-

¹ The three Nerūr plates have -sūnōh pitur=ājñayd Bā^o

² The same plates have Kamēra, see Dr Fleet in *Ind Ant* Vol IX p. 127, note 24

³ Pāramaiśvaryya is formed from paramēśvara as rājapauruṣya is from rājapuruṣa

⁴ Originally 'dhīfat' was engraved

⁵ The three Nerūr plates have sat śhāsa-

⁶ Read parānmukhī^o

⁷ The akshara in brackets, which is not quite clear in the impressions, may possibly be da (but is not ta). There is the same uncertainty about the actual reading in the three Nerūr plates. Above, Vol IV p 343, l 50, the reading appears to be pada (not pāda). In the Lakṣmēśvar inscription noticed by Dr Fleet in *Ind Ant* Vol VII p 112, the reading distinctly is, in the first part, paṭadhakkā, and in the second, paṭadhakkā. Mr Kittel's *Kannada-English Dictionary* gives paṭadakke and paṭadake in the sense of 'a kettle-drum'. Above, Vol IV p 305, l 26, and elsewhere, we have pālikēṭana pratidhakkā

⁸ Read vallabha. ⁹ Here one would have expected bhattāarakas=tasya

¹⁰ From here down to the word bhattāarakasya in line 52 the text is given and translated by Dr Hultzsch in *South-Ind Inscr* Vol I p 146

¹¹ Read 'śāha

¹² In reading this word, I follow Dr Hultzsch, according to whom the Tundāka-viśaya is the Tordā-mandalam, but the reading of our text might possibly be Tumdāka-

- 40 rmm-âbhidhânam=Pallavam rana-mukhê samprabhṛitya prapalâsya(yya) katumukha-
vâdi-
41 tra-samudraghôsh-âbhidhâna-vâdya-viśēshân=¹khatvâmgadhva[m*] prabhūta-
prakhyāta-
42 hastivarân=svakurana-nikara-vikâsa-nirâkṛita-timiram=mānikya-râśi-
43 ñ=cha hastêkritya² Kalasābhavanilaya-haridamgan-âmchitakîmchiya-
44 mânâm Kâmchim=avinâśya pravīśya satatapiavṛitta-dân-ânâ(na)³ndita-dvija(ja)-
45 dîn-ânâtha-janô Narasimhapôtavarmma-nirmâpita-êlāmaya-Raja-
46 simhêśvar-âdi-dêvakula-suvarna-râśi-pratyarppan-ôpârjit-ôrjita-punyah⁴ a-
47 nivârta pratâpa-prasara-pratâpita-Pândya-Chôla-Kêrala-Kalabhra-pra-

Fourth Plate, First Side.

- 48 bhṛti-rājanyakah kshubhita-karimakara-kara-hata-dalita-śukta-mukta-muktâphala-
49 prakara-mari(rî)chi-jāla-vilasita-vêl-âkulê ghū(ghû)namân-ârnô-midhânê⁵ dakshinâ-
50 rnavê śarad-amala-śasadhara-viśada-yaśôrâśimayam jayama(sta)m̐bha.⁶
51 m=atashthipad=⁷Vikramâditya-Satyâśraya-śrîprithivîvalla-bha-mahârâjâdhîrî-
52 ja-paramêśvara-bhattârakasya⁸ priya-sûnur=bâlyê suśikshita-śastraśâstras=śatru-
53 shatva(dva)rgga-mgraha-paras=svaguna-kalâ[p]-ânandita-hridayêna pitrâ samâ-
54 rôpita-yauvarâjyah svakula-varmanah=Kâñchi-patêr=nnigrabhâya mām prîshaya i⁹
55 ty=âdêśam prârthya labdhvâ tad-anantaram=êva kṛita-prayânas=sann=abhumukham=
âga-
56 tya prakâśa-yuddham kartum=asamartham pravīśta-durggam=Pallava[m*] bhagna-
śaktum kṛitvâ
57 mattamatamgaja-mānikya-suvarna-kôtîr=âdâya pitrê samarpitavâ-

Fourth Plate, Second Side

- 58 n=êvam kramêna prâpta-sârvaabhauma-padeh=pratâp-ânurâg-âvanata-sâmanata-maku-
59 ta-mâlâ-rajah-pumja-pumjarita-chsranasarasârhañ=¹⁰Kîrttivarmma-Satyâśraya-śrî-
60 prithivîvalla-bha-mahârâjâdhîrîja-paia-mêśvara-bhattârakas=sarvân=êva-
61 m=âjñâpayati [i*] Vîditam=astu vò=smâbhur=ga(na)vasaptaty-uttara-shatchhatêshu
Śaka-varshê-
62 shv=stitêshu pravardhamâna-vijayarâjya-samvatsarê¹¹ êkâdasê vertta-
63 mânê Bhimarathi-nady-uttaratatastha-Bhandâragaviṭṭage-nâma-grâma-
64 m=adhivasati vijaya-skandhâvarê Bhâdrapada-paurṇamâsyâm śrî-Dôsîrâja-
65 vijñâpanayâ Kâmakâyana-gôtrîya Rig-yajur-vvêda-pârâga-śrî-Vishnu-
66 śarmmanah=putrâya Krishnasa[r]mmaph=putrâya Mâdhavaśarmmanê
67 Pâ[nu]ngal-vishayê Aṛadore-nadî-dakshina-tatê Tâmara-

Fifth Plate.

- 68 muge Pânungal-Kiruvallî Bâlavurn ity=êtêshâm grāmânâm madhyê Nengiyûr-
Nnandivallî-

¹ Read -viśēshau

² According to the strict rules of grammar this should have been *hastê kṛitvâ*, see Pāṇini, I 4, 77.

³ This correction may have been made already in the original

⁴ Read -punyô=niśkrîta

⁵ The reading, in my opinion, is distinctly *midhânê*, not *bidhânê*

⁶ There can be no doubt that the actual reading is *jayamam̐bha*-

⁷ Instead of the passage from *śarad* to *atishṭhîpad*, one would have expected a compound, commencing with *atishṭhîpa-śarad* and ending with *mayajayastambhê*

⁸ Here again, one would have expected *bhattâra-kalâśaya*.

⁹ Read *prîshaya*=

¹⁰ Read *śrîrâjâ*.

¹¹ Read *tsara*.

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Handwritten text in a script, likely Tamil, on a palm leaf. The text is arranged in horizontal lines. A circular hole is visible on the left side of the leaf.

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Handwritten text in a script, likely Tamil, on a palm leaf. The text is arranged in horizontal lines. A circular hole is visible on the left side of the leaf.

- 69 sahita=Sullyūr-nāma gramō dattas=ta.l=āgāmibhu=asmad-vamsyar=anyais=cha
1 qubhu=ā-
70 yur aivai vy ādinām vilasitum=achirāmsū-chañchalam=avagachchadbhir=ā-chandr-ārka-
dhai aina-
71 va-sthiti-samra-kālam yasaś=chichūshu(shu)bhis=svadatti nurvśśesham=paripālanīyam=¹
Uktañ=cha
72 bhāgavatī vēda-vyāsēna Vyāsēna [²] Bahubhū=vvasudhā bhuktā rājabbis=
Sagṛa-ī-
73 dibhūh [³] yasya yasya yada bhūmis=tasya tasya tadā [pha]³lam [⁴] Svan=
dātum
74 sumadhach-chhakyam duhkham-anyasya pālanam [⁵] dānam vā pālanam v=ētti(tu)
dānāch=chhrēyo=
75 nupālanam [⁶] Sva-dattām=para-dattām vā yō haiēta vasva(su)ndharām [⁷]
shashtim varsha sa-
76 hasāni viśthāyām jayatē kṛmīr=iti [⁸] Mahāsāndhivigrahika-śrīmad-Ani-
77 vānta Dhanamjaya-punyavallābhasya⁴ likhitam=ida[m] śāsana[m] [⁹]

No 23 — MINDIGAL INSCRIPTION OF RAJADHIRAJA;
SAKA-SAMVAT 970.

By H KRISHNA SASTRI, B A

Mindigal is a village about eleven miles north-west of Chintāmani, the head-quarters of the Chintāmani tāluks of the Kōlār district in the Mysore State. The older form of the name, Mindumgallu, occurs in line 9 of the inscription, which also states that the village belonged to the district of Koyyakore-nādu.

The subjoined record was first brought to my notice by a goldsmith of Mindigal, who sent me for examination a pencil-sketch of the writing on the stone, expecting some hidden treasure to be referred to therein. It was, however, found out to be an important inscription of the Chōla king Rājādhirāja, dated both in the Śaka era and in a year of his reign, and I was at once deputed by Dr Hultzsch to prepare inked estampages of the stone, from which I now edit the inscription. The slab on which the inscription is written measures 5' by 4' 9" and is fixed into the platform of the Sômēśvara temple in the fields to the north-east of Mindigal. At the top, to the proper right of lines 1 and 2, are engraved the figures of a cow and a calf. The characters are of the old Kanarese type and are neatly engraved between horizontal lines. The language of the inscription is throughout Kanarese, with the exception of the Tamil words *hōv*=*Irājāhēsaripadmar=āna uḍeyār* in l 3, and *yāndu* in l 4.

As regards the orthography of the inscription, I have to make the following remarks — (1) Except in the case of ā the secondary forms of long vowels do not differ from those for the corresponding short ones. (2) The *anusvāra* is represented by a small dot, which is placed at the right upper corner of the letter to which it belongs. The same symbol is used in l 1 for the cypher, as in other Kanarese and Telugu inscriptions. (3) The superscribed form of *r* does not occur in the inscription, and where such a form is required, it is indicated by the doubling of the consonant to which it was meant to be prefixed. (4) The *anusvāra* takes the place of other nasals before *ga* (ll 9 and 13), *gha* (l 5), *da* (l 5) and *pa* (l 8). (5) The *virāma* is

¹ Read 'nyam ||

² Metre of this and the following verses Ślōka (Anushtubh)

³ Instead of *pha*, *lc* or *lam* seems to have been originally engraved.

⁴ Read 'labbhōna

represented, as in modern Kanarese and Telugu, by a zigzag line attached to the *talehattu*. (6) The consonants *ra* and *ra*, *la* and *la* are used in their proper places, except in the cases of *al:vaṁ* for *al:vaṁ* (l 11) and *golamgam* for *golagam* (l 14).

In *galdeyuvam* (l 15 f) and *Bānarāśyuvan* (l 17) the accusative termination is, in strict accordance with the rules of grammar, affixed only to the last of the nouns which are the objects of the same verb, while the others remain in the nominative case combined with the copulative conjunction *um*; but in *Sāleyu[m*]* (l. 3) the accusative termination is omitted. The word *samvatsaradal* (l 1 f), which ought to stand after *muṇṇattaneya* (l. 4), has been misplaced.

The inscription records the gift of some land and of an oil-mill to the temple of Sōmēśvara at Mindumgallu by the *Dandanāyaka* Appimayya, surnamed Rājendra-Chōla-Brahmamārāya (ll 4 ff and 11 f.), who governed the Mārājavādi Seven-thousand country from his camp at Vallūru. This grant was made when a certain Barayya, surnamed Rājendra-Chōla-Pōmpalamārāya,¹ the son of Muddarasa of Muruganamale (l 7 ff), had repaired the temple of Sōmēśvara. The land granted was irrigated by two tanks,—Pallavakattu (ll. 9 and 12) and Badagana-Pōmpalakattu (l 13 f.), the first of which had been built by Barayya and the second by Appimayya.

The record is dated in the Śaka year 870, which corresponded to the current Sarvajit-samvatsara and to the thirtieth year of the reign of (the Chōla king) Rājākēśarivarman, *alias* Rājādhirājadēva, 'who took the head of the glorious Virapāndya and the Sāle of the Chēra king.' This date corresponds to A D. 1047-48² and has enabled Professor Kielhorn to calculate the dates of four other inscriptions of the same king and to show that his reign commenced between the 15th March and the 3rd December A D 1018,³ i.e. during the reign of his predecessor Rājendra-Chōla I whose reign extended from A D 1011-12 to at least A D 1033.⁴ Consequently Rājādhirāja must have been the co-regent of Rājendra-Chōla I and did not rule independently before the death of the other.⁵ The *birudas* of the chiefs Appimayya and Barayya, viz. Rājendra-Chōla-Brahmamārāya and Rājendra-Chōla-Pōmpalamārāya, were evidently acquired by them during the reign of Rājādhirāja's predecessor Rājendra-Chōla I. The conquests of Rājādhirāja are described in detail in an inscription of his 29th year at Manimangalam. One of his achievements is stated to have been that he routed the Chēra king and followed the example of his ancestor Rājārāja I in destroying the ships at Kāndalūr-Śālai.⁶ This is the incident alluded to by the *biruda* 'Sēramana Sāleyu[m*] konda,' which is given to Rājādhirāja in l 2 f of the subjoined inscription.⁷ The 'taking of the head of Virapāndya' is not mentioned in the historical introduction of the Manimangalam inscription, which refers to three other Pāndya enemies of Rājādhirāja.⁸

Of the proper names contained in this inscription the following admit of identification. The Mārājavādi Seven-thousand province (l 6), over which Appimayya ruled, is mentioned in other inscriptions as Mahārājapādi, Mārāyapādi and Mārjavāda-rājya, and Vallūru (l 6 f), the residence of Appimayya, has been identified with a village of the same name, about 8 miles north-west of Cuddapah.⁹ Muruganamale (l 7) is identical with Murugamale, a village near Chintāmaṇi. The first of the two tanks mentioned in the inscription, viz. Pallavakattu, appears to have been situated near the Sōmēśvara temple (ll 9-12). The ruins of it still exist a few yards to the east of the same temple.

¹ [On the Pōmpala family compare above, p 171, note 1 — E H.]

² Compare above Vol IV p 216.

³ See *ibid* p 218.

⁴ [This will be shown by Prof Kielhorn under the Chōla date No 34 — E H.]

⁵ *South Ind Ins* Vol III p 52.

⁶ *Sāle* is the Kanarese equivalent of Śālai, i.e. Kāndalūr-Śālai.

⁷ *South Ind Ins* Vol III p. 106. In his *Epigraphia Carnatica*, Vol IV Introduction, p 20, Mr Rice mentions Vallūru as being situated "to the north east of Mysore and described as the capital of the Rāmārajavādi Seven thousand." This name is perhaps a mistake for Mahārājavādi.

TEXT.¹

- 1 Svasti śrī [||*] Saka-varsha 970-nē yi Sabbajitu-samva-
 2 tsaradal śrīmat-Virapāndiyana taleyum Sērama-
 3 na Sāleyu[m*] konda kōv=Irājakēsaripadmar=āna² udeyāi śrī-Rājādhi-
 4 rājadēva[r*]jgge yāndu muvattanyea [!*] śīmat-[Da]ndanāyakam A-
 5 ppimayyan=appa o[!*]-kkettu-gandam gaṇḍa-Nārāyana Chōlana-siṃgham
 Rājēmdra-
 6 Chōla-Brahmamārāyar Mārājavād[!i] Ēlusāsiravan=ālutta* V[a]llū-
 7 ra bīdinal sukha-sa[m]ghāta-vinōdadim³ ālutt=ne [!*] Muruganamaleya
 8 Muddarasara magam Bairayyan=app[a] Rājēndra-Chōla-Pōmpalamārāya-
 9 r Koyyakore-nāda Mindumgallal Pallavakatt=endu hosa kereya[m]
 10 kattisi tūmban=ikkisi bhūmiyam t[!d]i⁴ Sōmēsvaradēvara dēgulava
 11 [n]hivam⁵ [sō]disi soteyan=ikkisal Appimayyan=appa Rājēndra-Chōla-
 12 Brahmamārāyar iy=ūra Sōmēsvaradēva[r*]jgge Pallavagattina tūbina
 13 modalal Chōlana-siṃgam ko[l]agadal kandugam gal[d]eyum Badagana-[Pōm]-
 14 pa[!a]ka[t]t=endu kereya katti[s!]* tūmban=ikkisi ā kereyal ai-go[!a]ngam⁶
 15 gal[d]eyum nan[dā]-divigege iy=ūra g[ā]nam ondum bha[t*]tā[ra*]rige pattu
 kolagam ga-
 16 ldeyuvam Sōmēsvaradēva[r*]jgge arasar-damma-dattiy=āge bi[tta]i [!i*] I⁷
 17 damman=alidavar kavileyum Bāna[r]āsiyuvan=al[i]da pāpakke
 18 pōpar [!i*]

TRANSLATION.

(Line 1) Hail! Prosperity! In the Śaka year 970 (*which was*) this (*current*) Sarvajit-samvatsara (*and*) the thirtieth year (*of the reign*) of king Rājakēsarivarman, *alias* the lord śrī-Rājādhirājadēva, who took the head of the glorious Virapāndya and the Sāle of Sērama (*i.e.* the Chēra king),—

(L 4) while the glorious Danḍanāyaka Appimayya, *alias* Rājēndra-Chōla-Brahmamārāya, a chief who alone makes (*his enemies*) tremble, a (*very*) Nārāyana among heroes, the lion of the Chōla (*king*), was governing the Mārājavādi Seven-thousand (*province*) (*and*) was immersed in the delight of pleasing conversations in (*his*) camp at Vallūru,—

(L 7) when Bairayya, *alias* Rājēndra-Chōla-Pōmpalamārāya, the son of Muddarasa of Muruganamale, having caused to be constructed at Mindumgallu in Koyyakore-nādu a new tank called Pallavakattu and a sluice to be built, having levelled the ground and having examined the cracks in the temple of Sōmēsvaradēva, had (*them*) plastered,— Appimayya, *alias* Rājēndra-Chōla-Brahmamārāya, gave to (*the temple of*) Sōmēsvaradēva in this village (*one*) kanduga of paddy-land, (*measured*) by the kolaga (named after) Chōlana-Siṃga,¹⁰ at the base of the sluice of the Pallavakattu (*tank*),

(L 14) and, having caused to be constructed a tank called the Northern Pōmpalakattu and a sluice to be built, (*he gave*) to (*the temple of*) Sōmēsvaradēva, as a gift for the merit of

¹ From four inked estampages² Read °varmar=³ Read -samlathā- Samghāta might be translated by 'crowd' or 'abundance,' but the phrase occurs in many other inscriptions as sukha-samlathā vinōdadim⁴ Read t[!d]i and compare with it the Tamil tirutti which, as Mr Venkayya informs me, means 'having reclaimed'⁵ Read alivam⁶ Read Brahma°⁷ Read iy=⁸ Read -go[!a]ngam⁹ Read f¹⁰ According to l 5 this was a biruda of the Danḍanāyaka Appimayya.

the king,¹ five *kolagas* of paddy-land at that tank, one oil-mill of this village for a perpetual lamp, and ten *kolagas* of paddy-land for the priest

(L 16) He who destroys this charity will incur the sin of destroying cows and (the city of) Bânarâsi²

No. 24 — DAULATPURA PLATE OF BHOJADEVA I OF MAHODAYA,
[HARSHA]-SAMVAT 100

By F. KIELHORN, PH. D., LL D., C I E., GÖTTINGEN.

This plate is said to have been found, some thirty years ago, among the ruins of an ancient temple near the village of Sivâ, the 'Sewa' of the map, about 7 miles E N E of the town of Didwâna in Jôdhpur (Mârwâd), Râjputâna, *Indian Atlas*, quarter-sheet No 33 N E, long. 74° 44' E, lat 27° 27' N. It was taken at the time to the small fortress of Daulatpurâ, about 4 miles E S E of Didwâna, but since September 1897 has been deposited in the Historical Records Office at Jôdhpur. I edit the inscription which it contains from impressions, which were kindly furnished to Dr. Hultzsch by Munsiff Debiprasad of Jôdhpur and by Dr. Fuhrer.

This is a single plate, inscribed on one side only. It is very similar to the Dighwâ Dubauli plate of Mahêndrapâla and the Bengal As Soc's plate of Vinâyakapâla, published by Dr. Fleet, with photolithographs, in *Ind. Ant.* Vol. XV p 105 ff and p 138 ff. The plate is about 1' 9½" broad by 1' 4½" high, and on to its proper right side is soldered a heavy brass seal, about 6½" broad by 9¼" high, the top of which is raised into an arched peak. The letters of the legend on the seal are in relief, and the arch contains a standing figure which is only faintly visible in the impressions. The writing on both the plate and the seal is well executed, and in an excellent state of preservation. The size of the letters on the plate is between ⅝" and ¾", and on the seal, between ⅜" and ½". The characters belong to the northern class of alphabets, and are similar to, but in some particulars³ more antique than, those of the two plates mentioned above. They include, in line 16 of the plate, numerical symbols for 100 and 10, and the numeral figure for 3.⁴ The language of the inscription is Sanskrit, and, with the exception of one verse in lines 15 and 16, the text is in prose. In respect of orthography, I may note the use of the sign for *v*, to denote *b*, the constant doubling of *t* before *r*, the employment of *n* instead of *anusvâra* in the word *ansa*, in lines 10 and 14 of the plate, the use of *parambhagavatibhaktô* in lines 4 and 6⁵ of the plate, and of *parambhagavatibhaktô* in lines 5 and 10 of the seal, for *parambhagavatibhaktô*, and the occurrence of the term *samvatsrô*,⁶ for *samvatsarah* or the ordinary *samvat*, in the date, in line 16.

The inscription is one of a Mahârâja Bhôjadêva, who, from his residence or camp of Mahôdaya, on the representation of one of the people concerned, renews here a grant which had been made by his great-grandfather, the Mahârâja Vatsarâjadêva, and continued by his grandfather, the Mahârâja Nâgabhataêva, but, in his own reign, had fallen into abeyance. The object of the grant is the village of Sivâ, in the Dêndvânaka-vishaya of the Gurjaratrâ-

¹ Viz his sovereign, the Chôla king Râjâdhirâja

² I.e. Vârânasi (Benares)

³ I refer especially to the different forms of the consonants *j* and *t*, of the subscript *u* in the *aksharas pu, yu* and *shu*, and of the medial *ś* (*as, ô, and au*)

⁴ For other northern inscriptions which exhibit both numerical symbols and numeral figures, see my *List of Northern Inscriptions* Nos 528 (which is about 78 years older than the present inscription), 541, 560, 602, 616, 657, and 665

⁵ In line 6 the engraver has actually engraved *parambhaga*

⁶ See my *List*, Nos 542 (where the actual reading also appears to be *samvatsrô*), 544, and 545

bhūmi The *dūtaka* of this 'charter, issued by Prabhāsa,' was the Yuvarāja Nāgabhaṭa, and the date is the 13th of the bright half of Phālguna of the year 100.

Date of the Daulatpura Plate.



SCALE 67

The genealogy of Bhōjadēva, which is given on both the plate and the seal, was known already from the Dighwā Dubaulī and Bengal As Soc's plates mentioned above. The Dighwā-Dubaulī plate, which is dated 55 years later, records a grant of his son Mahēndrapāla, and from the Bengal As Soc's plate we know that Mahēndrapāla's son and successor was another Bhōjadēva (or Bhōjadēva II), who in turn was succeeded by Vināyakapāla, his brother from a different mother. All the three grants were issued from the *skandhāvāra* (i.e. either a camp or royal residence¹) at Mahōdaya. As was first pointed out by Dr. F. E. Hall, Mahōdaya or Mahōdayā, according to the lexicographers,² is another name of Kanyakubjā (Kānyakubja, or Kanauj), and there is no reason now why that identification should not be accepted here. So long as only the two other grants were available, which refer to localities about 250 miles south-east and 150 miles east by north of Kanauj, it could well be doubted³ whether the government of these *Mahārājas* had extended so far west as to include Kanauj, but we now see from the present inscription that these princes held sway even over a part of the country which is more than 300 miles west of Kanauj, and for the three grants together it would be difficult to find a place of issue more favourably situated than that well-known city.

Our inscription indicates the solution of another difficulty presented by the other grants. The plate of Mahēndrapāla, in line 14, contains the half-verse *Śrīmad-Bhāka-prayuktasya śāsanasya sthir-āyatēh*, and Vināyakapāla's plate, in line 16, has the similar half-verse *Śrī-Harshēna prayuktasya śāsanasya sthir-āyatēh*. To make some sense of these incomplete sentences Dr. Fleet had to supply the words 'this is the writing of,' but now a different explanation is furnished to us. Instead of the half-verse we here, in lines 15 and 16, have the full verse *Prabhāsēna prayuktasya śāsanasya sthir-āyatēh śrīmān=Nāgabhaṭō nāmnā yuvarājō=tra dūtakah*. This verse makes it clear, that the half-verse of the other grants also is part of a customary verse, the object of which was to record, in the second half, the name of the *dūtaka*, and that, through the force of habit (and perhaps for a reason which will appear below), the half-verse was inserted even when no *dūtaka* was to be mentioned. The exact interpretation of the details of the verse solely depends on the sense of the word *prayuktasya*. In my opinion, the meaning which at once suggests itself for *śāsanam prayuj*, is, 'to employ a command for a certain purpose, to address an order to somebody, to proclaim an edict, to issue a charter,' and *Prabhāsēna prayuktam śāsanam*, therefore, could hardly be anything else than *Prabhāsasya śāsanam*, 'an order or charter of Prabhāsa,' which, in the case of the present inscription, of course would mean 'of Bhōjadēva.' In accordance with this interpretation I take the three names, Prabhāsa, Bhāka and Harsha, to be second names of the three *Mahārājas* who issued the respective grants, and I suspect that in the grants of

¹ See e.g. Halaṅyadha's *Abhidhānaratnamālā*, II 131 *skandhāvāra itī prājñāḥ rājadhāniḥ magadyatē*

² See ibid. II 132 *Kanyakubjā Mahōdayā*.

³ See *Ind. Ant.* Vol. XV p. 111

Mahēndrapāla and Vināyakapāla the by themselves meaningless half-verses, to some extent, were inserted for the very purpose of recording those second names of the donor. With the full verse of the present inscription I would compare the concluding verse of the Achyutapuram and Parlā-Kimedi plates of the Gāṅga Mahārāja Indravarman,¹ in which also the second name of that prince, Rājasimha, is mentioned, as it were incidentally, only in connection with the writing of the grants

The localities mentioned in this inscription admit of easy identification. The village of Sīvā of course is the very place near which the plate was found, and the name of the Dēndvānaka-vishaya survives in that of the town of Didwāna which is about 7 miles W S W of Sīvā. The Dēndvānaka-vishaya is stated to have been in the Gurjaratrā-bhūmi. I have not been able to trace the name *Gurjarat* in any of the published records,² but I find the term *Gurjaratrā-mandala*, denoting the same part of the country (and no doubt synonymous with *Gurjaratrā-bhūmi*), in an unpublished inscription of about the 8th century at Kālāñjar.³ That inscription speaks of a man who had gone forth from Mangalānaka, situated in the Gurjaratrā-mandala, and Mangalānaka⁴ clearly is the 'Maglona' of the map, which is only about 28 miles N N E of Didwāna

The date of the inscription, like the dates of the two cognate grants, must be referred to the Harsha era. It does not admit of verification, but, judging by the date of Mahēndrapāla's plate, it would probably correspond to the 2nd March A D. 706

The Mahārāja Bhōjadēva I of our inscription was preceded by his father, the Mahārāja Rāmabhadradēva, and succeeded by his son, the Mahārāja Mahēndrapālādēva. The same names we find again, in the same order, in the list of the later Mahārājādhirājas of Kanauj. According to the Peheṛā (Pehoa) inscription of [Harsha-]Samvat 276, No. 546 of my *List*, the Mahārājādhirāja Bhōjadēva was the successor of the Mahārājādhirāja Rāmabhadradēva; and according to the Siyadōnī inscription, *ibid* Nos 18 and 20, Bhōjadēva was succeeded by the Mahārājādhirāja Mahēndrapālādēva. This alone would go far to prove that the later Mahārājādhirājas were descendants of the earlier Mahārājas. But in addition to this, like the Mahārājas the Mahārājādhirājas also, in the Siyadōnī inscription,⁵ apparently are referred to as ruling at Mahōdayā as their capital; and so far as we can judge from the known inscriptions, the extent and situation of their respective dominions, at least from the west to the east, were about the same. On the west, we have seen above, the plate of the Mahārāja Bhōjadēva I takes us to Didwāna in Mārṇād, and on the east, the plate of his grandson, the Mahārāja Vināyakapāla, records the grant of a village near Benares. The direct distance from Didwāna to Benares is about 540 miles, and from between the two places, and not far from a straight

¹ See above, Vol. III p 129, and *Ind Ant* Vol XVI p 184. *Idam Vinayachandrena Bhānuachandrasya sununā śāsanam Rājasinhasya likhitam sva-mukh-āgāyā*

² I find *Gurjaratrā* in *Ep Ind* Vol II p 445, l. 13, corresponding, according to Prof Bühler, to the modern *Gujarat*, and, according to him, coined out of the latter, see *ibid* p 438

³ The inscription is above a statue of Śiva and Pārvatī in a cell near Nilal antha's temple. A photolithograph of it is given in *Archaeol Surv of India*, Vol. XXI Plate ix K. The following is a full transcript of the text, from Sir A. Cunningham's impressions —

[1] [Jayati*] bhuvana kārānam Svayambhur-jjayati Purandara namdanō Murārī-jjayati G1111 + ā niruddha-dhō

[2] [du]ṛita-bhay-āpaharō Haraś=cha devah || Śrīmad Gurjaratrāmandal āntāpātī-Vaṃgalanaka-vinirggata

[3] Nēmakānvaya Jīnd[u]ka-suta Dēddukēna Bhagavatyaḥ kārta-mandapikā-prasa[m]gēna tad-bhāryaya Lakshmyā pra-

[4] tishthāpitō-yam-Umāmaheśvara-pattah ||

⁴ In an inscription of [Vikrama-]Samvat 1272, which comes from Maglona itself, and of which I owe impressions to Dr Führer, the name of the place is spelt *Mamgalānala*

⁵ See *Ep Ind* Vol I p 178, l 40 of the text, where Mahōdayā is compared with Indra's town Amarāvati

line connecting them, we have, from west to east, the Rājōrgadh (in Alwar) inscription of the reign of the *Mahārājādhirāja* Vijayapāladēva, No 39 of my *List*, the Gwālior inscriptions of the reign of the *Mahārājādhirāja* Bhōjadēva, *ibid* Nos 15 and 16, the Asnī inscription of the reign of the *Mahārājādhirāja* Mahipāladēva, *ibid* No 25, and¹ the Jhūsi plate of the *Mahārājādhirāja* Trilōchanapāladēva, *ibid* No 60. Since of the reign of the *Mahārājādhirāja* Bhōjadēva we besides have an inscription at Pehevā (Pehoa) in the north, *ibid*. No 546, and another at Dēōgadh in the south, *ibid* No 14, the kingdom, in his time, in either direction may have been far more extensive than under the *Maharajas*, but that they also ruled over part of the more northern country, is shewn by the Dighwā-Dubaulī plate of Mahēndrapāla which, like the Madhuban plate of Harsha, records a grant in the Śrāvastī-bhukti, and future discoveries may shew that their rule extended farther to the north and south than we know at present.

Regarding the connection of the *Mahārājas* of Mahōdaya with any of the earlier rulers of Kanauj, and particularly concerning their relation to the great king Harsha, I am unable to give any information. I can only draw attention to the fact that the manner in which their genealogy is given in their plates, and especially the way in which each of them is described as the devotee of a particular deity, remind one of, and apparently are adopted from,² the corresponding portions of Harsha's own grants.

TEXT³*The Plate*

- 1 Ōm⁴ svasti [||*] Śrī-Mahōdaya-samāvāsīt-ānēka-nau-hasty-aśva-ratha-pattī-sampanna-skandhāvārāt-paramavaśina-
- 2 vō mahārāja-śrī Dēvasaktidēvas=tasya puttras=tatpādānudhyātaḥ śrī-Bhūyikādēvyām=utpannah parama-
- 3 māhēśvarō mahārāja-śrī-Vatsarājadēvas=tasya puttias=tatpādānudhyātaḥ śrī-Sundaridēvyām=utpannah
- 4⁵ parambhagavatībhaktō mahārāja-śrī-Nāgabhatadēvas=tasya puttras=tatpādānudhyātaḥ śrīmad-Īsatādē-
- 5 vyām=utpannah paramādityabhaktō mahārāja-śrī-Rāmaabhadradēvas=tasya puttras=tatpādānudhyātaḥ śrī-
- 6 mad-Appādēvyām=utpannah⁶ parambhāgavatībhaktō mahārāja-śrī-Bhōjadēvah⁶ || Gurjarattrā-bhūmau |⁷ Dēndvāna-
- 7 ka-vishaya-samva(mba)ddha-⁸Sivagrām-[ā*]grahārē samupagatān=sarvvān=ēva yathāsthāna-niyuktān=prativāsinaś=cha
- 8 samājñāpayati | Bhatta-Harshukēna(na) vijñāpitam | Uparīkhit-āgrabāras=sarvvāya-samēta ā-chandr-ārka-

¹ Perhaps also the Karrā inscription of the *Mahārājādhirāja* Yaśahpāla, who probably was a king of Kanauj, No 62 of my *List*.

² The same may be said of the genealogy in the Dēō Baranārka inscription of the *Mahārājādhirāja* Jivtaguptadēva II of the family of the Guptas of Magadhā, *Gupta Inscr* p 215.

³ From impressions supplied by Munsiff Debiprasad and Dr Fuhrer.

⁴ Expressed by a symbol.

⁵ Read *paramabhaga*.

⁶ Read *devō*, and omit the following sign of punctuation.

⁷ This sign of punctuation is superfluous.

⁸ This clearly is the reading of the plate, but the forms of the consonants of the four *akṣaras* *Sivagrāma* appear to be more modern than the forms of the same letters, elsewhere employed in this inscription. The difference is particularly striking in the case of the *s* and *m*, but the *gr* of *grā* also does not agree with the *gr* of the following *grahārē*, and the *v* of *vā* differs somewhat from the *v* in *v.g* the word *bhagavatī* of the preceding line. At the same time, I see nothing in the impression which could lead me to think that another name had been previously engraved.

- 9 kshiti-kālam pūrvvadatta-dēvavra(bra)hmadīya-varyjitah paramadēvapādanām
prapitāmaha-mahārāja-sri-Vatsa-
- 10 rājadēvēna mat-pitāmaha-bhatta-Vāsudēvāya śāsanēna dattō bhaktas=cha tana
ch=āsya shashtā-ānsō¹ bhatta-Vishnavē pra-
- 11 tigrāha-pattrēna dattah pitāmaha-mahārāja-sri-Nāgabhatadēvēn=ānumati-ddatta
dēva-rājyē tu tach=chhāsanam=anuma-
- 12 tis=chā vigatim=upagatē² [!*] Tad=ittham vijūpitam śāsanam=anumatim
pratigrāha-pattram bhōgan(ñ)=cha jūātvā mayā pittrōh puny-abhivri-
- 13 ddhayē Kāśyapasagōttr-Āśvalāyanava(ba)hvrichasavra(bra)hmacchāri-bhattaVāsudē-
ānvayaja-vrā(brā)hmanānām Kātyāyanasagōttr-Āśva-
- 14 lāyanava(ba)hvrichasavra(bra)hmacchāri-bhatta Vishnavanvayajavrā(brā)hmanānām=cha
prāgbhōga-kramēn=aiva yathānśam=anumodita itī viditvā
- 15 bhavadbhū=samanumantavyah prativāsibhir=apy=ājñāsravana-vidhēyair=vbhū(bbhū)tvā
sarvv-āyā ēshām samupanēyā itī || Prabhāsēna⁴ prayukta-
- 16 sya śāsanasya sthir-āyatēh | śrīmān=Nāgabhatō hāmna yuvaijō=ttra dūtakah ||
Samvatsrō⁵ 100 Phālguna-śudī 10 3⁶ niva(ba)ddham ||

The Seal

- 1 Paramavaishnavō mahārāja-sri-Dēvasakta-
- 2 dēvas=tasya putras=tatpādānudhyātah śri-Bhūyik[ā]-
- 3 dēvyām=utpannah paramamahēśvarō mahārāja-
- 4 śri-Vatsarājadēvi tasya putras=tatpādānudhyāta[h]
- 5 śri-Sundaridēvyām=utpannah ⁷parambhagavatibhaktō
- 6 mahārāja-sri-Nāgabhatadēvas=tasya putras=ta-
- 7 tpādānudhyātah śrīmad-Īsatādēvyām=utpannah para-
- 8 mādityabhaktō mahārāja-sri-Rāmabhadradēvas=ta-
- 9 sya putras=tatpādānudhyātah śrīmad-Appādēvyām=utpannah[h]
- 10 ⁷parambhagavatibhaktō mahārā[ja]-sri Bhōjadēva[h] [!*]

TRANSLATION.

(Line 1) Om. Hail !

From the royal residence,⁸ furnished with many boats, elephants, horses, chariots and foot-soldiers, which is fixed at the glorious Mahodaya.—⁹

(There was) the devout worshipper of Vishnu, the Mahārāja Dēvasaktidēva.¹⁰ Begotten on Bhūyikādēvi, his son, who meditated on his feet, (was) the devout worshipper of Mahēśvara (Śiva), the Mahārāja Vatsarājadēva. Begotten on Sundaridēvi, his son, who meditated on his feet, (was) the devout worshipper of Bhagavatī,¹¹ the Mahārāja Nāgabhatadēva. Begotten on Īsatādēvi, his son, who meditated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rāmabhadradēva. Begotten on Appādēvi, his son, who meditates on his feet, the devout worshipper of Bhagavatī, the Mahārāja Bhōjadēva, issues these commands to all appointed to the several offices and to the inhabitants, assembled at the *agrahāra*

¹ Read *-śrī*

⁴ Metre Śloka (Anushtubh)

⁶ The numbers 100 and 10 are denoted by numerical symbols, and 3 by a numeral figure

⁷ Read *paramabhāga*

⁸ The sentence is continued below, in the words 'the Mahārāja Bhōjadēva'

¹⁰ In the original the names of the Mahārājas and their wives have the word *śrī* or *śrīmat*, 'the illustrious' prefixed to them.

¹¹ *I.e.* either the goddess Durgā or Lakshmi

² Here one would have expected *it*

⁵ Read *samvatsarah*

Read *yathānśam*

⁸ Or 'from the camp' which is pitched at

village of Sīvā, which belongs to the Dēndvānaka *visaya* in the Gurjaratrā country (*bhūmi*) —

(L 8) The *Bhaṭṭa* Harshuka has apprised (us) that the above-written *agrahāra*, with every income from it excepting previous gifts to gods and Brāhman, by means of a charter was granted by our great-grandfather, the *Mahārāja* Vatsarājadēva, for as long as the moon, the sun and the earth endure, to his grandfather, the *Bhaṭṭa* Vāsudēva, and was possessed (by the latter), and that by him (the *Bhaṭṭa* Vāsudēva) the sixth part of it was given by a deed of donation to the *Bhaṭṭa* Viṣṇu, that our grandfather, the *Mahārāja* Nāgabhatadēva, signified his consent, but that, in our own reign, that charter and consent have fallen into abeyance

(L 12) Having heard, then, of that charter thus brought to our notice, of the consent, the deed of donation and the (fact of) possession, we, for the increase of the religious merit of our parents, have given permission that (the *agrahāra*), shared in exact accordance with previous possession, shall belong to the Brāhman born in the lineage of the *Bhaṭṭa* Vāsudēva, who are of the Kāśyapa *gōtra* and are students of the Āśvalāyana (*sākhā*) of the Rīgvēda, and to the Brāhman, born in the lineage of the *Bhaṭṭa* Viṣṇu, who are of the Kātyāyana *gōtra* and are students of the Āśvalāyana (*sākhā*) of the Rīgvēda. Knowing this, you should assent to it, and the inhabitants, being ready to obey our commands, should make over to these people all income (due to them).

(L 15) Of the firmly enduring charter, issued by Prabhāsa, the *dūtaka* is here the *Yunarāja*, the illustrious Nāgabhata.

Recorded on the 13th of the bright half of Phālguna of the year 100¹

No 25.—INSCRIPTIONS AT ABLUR

By J F FLEET, PH D, C I E

Ablūr is a village about two miles to the west of Kōd, the chief town of the Kōd tāluka of the Dhārwar district. Its name occurs in the ancient records in the fuller form of Abbalūr or Abbalūru, and the record E places it in the Nāgarakhanda seventy, which was a subdivision of the Banavāsi twelve-thousand province (see below). Ink-impressions of seven inscriptions were obtained for me at this village. The most important of the inscriptions is E, the record which gives the history of the revival of Śaivism in the twelfth century A D. This will be edited in full, so also F, a short record connected with it, and G, which is interesting as being a *virgal* or monumental tablet, belonging to a class of records of which not many specimens have as yet been made fully available. The other records all present points of interest but they are not important enough to repay the time and trouble that would be required to edit them in full, and it will be sufficient to give abstracts of the contents of them

A. and B.—Of the time of Vikramāditya VI— A D. 1104

These are duplicate copies, almost word for word the same, but not absolutely so, of a record at a temple of Śiva which is now known as the temple of Basavēśvara, though, as the records themselves shew, it was originally called the temple of Brahmeśvara² because it was founded by a *Gāvunḍa* or village headman named Bamma or Barma, i.e. Brahma. A is on a stone tablet outside the temple, and B is on a stone tablet inside it

¹ The text of the seal is identical with part of the text of the plate.

² *Brahmeśvara dēvara dēgula*, e.g., A line 62, and *Brahmeśvara dēvatā sthāna*, e.g., C line 27 — The founding of it is mentioned in A lines 27, 28

In A, the writing, consisting of eighty-five lines of about seventy letters each, covers an area about 4' 1" broad by 6' 5" high. It is in a state of very good preservation as far as line 70: from there it has suffered a good deal of damage, but the illegible portions can almost all be supplied from B. In B., the writing, consisting of ninety-one lines of about sixty-five letters each, covers an area about 4' 1" broad by 6' 10" high. At about one-third from the proper right side, the tablet is broken into two pieces from top to bottom, but no entire letters are destroyed along the line of fissure. In other respects, it is in a state of very good preservation, except for a few places in lines 79 to 91, where, however, the illegible passages can almost all be supplied from A.—In both cases, the sculptures at the top of the stone are, in the centre, a *liṅga*, with an officiating priest, inside a shrine, on the proper right side, towards the top, the sun, and, in the lower part, a standing figure inside a shrine, with the bull Nandi near the edge of the stone, and on the proper left side, towards the top, the moon, and, in the lower part, another standing figure inside a shrine, with a cow and calf near the edge of the stone.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and well executed throughout. The size of the letters ranges, in A. from about $\frac{1}{2}$ " to $\frac{3}{4}$ ", and in B from about $\frac{3}{8}$ " to $\frac{1}{2}$ ". The second part of the record, commencing in A line 72 and B line 77, was engraved by the *Rūvāri*¹ Honnōja or Honnōja, and the first part was engraved by the same person in conjunction with the *Rūvāri* Sōvōja. The writers or composers of the two parts were different people but, on each stone, the execution is so uniform throughout that, in each case, the whole record must have been put on the stone at one and the same time, at or soon after the second date, in A.D. 1104, which must, therefore, be considered the proper date of the record.—Except for the opening invocation of Śiva, repeated in A. line 72 f. and B line 77 f, and for the verse which follows it in the first instance, and for one imprecatory verse in A line 71 f and B line 76, the language is Kanarese; partly in verse, and partly in prose. In addition to *rūvāri*, 'an engraver,' the record gives us another word, *khandaṛinu* (A line 85, B lines 77, 90), evidently meaning 'to engrave,'² which is not found in Mr. Kittel's Kannada-English Dictionary, and *dhāli* (A line 6, B line 7) as a variant of *dāli*, 'attack, incursion, invasion,' *gāvunda* (e.g., A line 19) as a variant of *gaṇḍa*, *garuḍa*, 'a village-headman (the Marāṭhī *pāṭil*), and *bhānasu* (A line 75, B line 80) as a variant of *bānasa*, *bānasu*, 'kitchen' it also gives, in A line 6, B line 7, *kutkila*, 'a mountain,' Kittel's Dictionary includes this word, but Monier-Williams' Sanskrit Dictionary seems to give only the form *lukila*.

The whole inscription is a record of the time of the Western Chālukya king Vikramāditya VI. It is a Śaiva record. And it registers grants that were made in his twenty-sixth year, in A.D. 1101, and in his twenty-ninth year, in A.D. 1104. On the first occasion, when the *Dandanāyaka* Gōvīndarasa was ruling the districts known as the Hānūngal five-hundred, the Bāsavura hundred-and-forty, and the Nāgarakhanda seventy, he came in state to Abbalūr, and saw the temple of the god Brahmēśvara which Bammagāvunda had caused to be built there, and was pleased, and, at the request of Bammagāvunda's son Eḥagāvunda, he granted to the temple a village named Muriganahalli³ in the Nāgarakhanda seventy. On

¹ *Rūvāri* is doubtless a *tadbhava* corruption of the Sanskrit *rūpākārin*, 'a maker of images, a sculptor,' as suggested by Dr. Hultzsch, who compares *pujāri* and *pūjākārin* (above, Vol. III p. 207, note 8). Though Kittel's Dictionary does not include *rūvāri*, it gives *rūvu*, as well as *rūpu*, as a *tadbhava* corruption of *rūpa*.

² So, also, C line 52 gives *khandaṛane*, evidently in the sense of 'engraving.'

³ This name is not found now in maps, etc.—The place is mentioned again in a record of later date,—an addition at the end of an inscription of A.D. 1162 at Baḷagāmi (*P. S. O.-C. Inscriptions* No. 184, and see *Mys. Inscriptions*, p. 96),—which registers a grant of the villages of Karinele and Maruvasi and Muriganahalli and Kunderage (?) in the Nāgarakhanda *kampana*, and Chikka-Kannuge in the Hānūngal *kampana*, for the *agabhōga* of the gods Dakṣiṇa-Kēdāreśvara (of Baḷagāmi), Sōmanātha, and Brahmēśvara of Abbalūr—Chikka-Kannuge is evidently the modern 'Chikkangi' in the Hānūngal tāluka.

the second occasion, grants were made by some of the villagers to provide for the *angabhōga* and the perpetual lamp of the same temple

The record contains two dates. The details of the first date,—when the grant was made by the *Dandanāyaka* Gōvindarasa,—are Sunday, the new-moon day, when there was an eclipse of the sun, of the month Vaiśākha of the Vishu (properly called Vriṣha) *saṃvatsara*, which was the twenty-sixth year of the reign of Vikramāditya VI. This date was not recorded correctly. The given *saṃvatsara* was Śaka-Samvat 1024 current. There was, indeed, an annular eclipse of the sun, which was probably visible in Southern India, on the specified new-moon day.¹ But the *tithi* ended, by Sewell and Dikshit's Tables, at about 2 hrs 12 min after mean sunrise (for Ujjain) on Tuesday, 30th April, A.D. 1101; and it cannot be connected with the Sunday at all, as it began at about 30 min. after mean sunrise on the Monday. The details of the second date,—when the grants were made by the villagers, shortly after which time, presumably, the whole record was put on the stone,—are, Sunday, coupled with the sixth *tithi* of the bright fortnight of the month Bhādrapada of the Tārana *saṃvatsara*, which was the twenty-ninth year of the same reign. The given *saṃvatsara* was Śaka-Samvat 1027 current. And the corresponding English date is Sunday, 28th August, A.D. 1104; on which day the given *tithi* ended at about 18 hrs. 42 min.

Lines 8 to 17 of this record mention a *Dandanāyaka* Gōvindarāja, who is described as “ruling,” but without any hint as to the sphere or nature of his powers. Lines 59 to 62 mention a *Mahāsāmantādhīpati* and *Dandanāyaka* Gōvindarasa, who in A D 1101 was “ruling” the Hānūngal, Basavura, and Nāgarakhanda districts. And a third passage,—A lines 75, 76, B line 80,—mentions a *Dandanāyaka* Gōvindarasa, who in A D 1104 was administering the Banavasi province and the *vaḍḍarāvula*-duty at the command of Anantapāla, a high minister of the Western Chālukya king Vikramāditya VI, who is mentioned in many of the records of this period.

The Gōvindarāja of the first passage was the son of a certain Krishnarāja, whose pedigree is not disclosed, and of Padmalādōvī, an elder sister of Anantapāla. And he seems to be identical with the Gōvindarasa of the second passage. This is inferred, partly from the fact that it would have been unnecessary to mention him with such prominence in the first passage, and especially as “ruling,” unless more details were to be given about him further on, and partly from the description of the Gōvindarasa of the second passage as *māvanagandhāvāraṇa*, which is taken to mean “the choice elephant of his maternal uncle,”—with reference to Anantapāla, who stood in that relationship towards the Gōvindarāja of the first passage.² It

¹ See Von Oppolzer's *Canon der Finsternisse*, p 220, No 5484, and Plate 110

² *Māva* means ‘a mother's brother,’ and also ‘a wife's father.’ This record does not mention anyone, with reference to whom it could be taken in the latter sense in the case of the Gōvindarāja of the first passage. And on the other hand, it does not seem at all probable that Rānarangabhairava-Gōvindarasa (regarding whom, see further on) was either a nephew or a son-in-law of Anantapāla, no such hint is given in any of the passages mentioning him, though they describe him very fully. Moreover, the full description of the Gōvindarasa of the second passage in this record (line 59 ff) runs—*Samādhyatapamohamahāsābdmahāśādmantādhīpati mahāprachandadanda māyakan=śākhāna-vastu nāyakaṃ nija kuḷa-kuaḷaya sudhākaram guṇa-ratnākaram sukara sukavi-pika-nīlaramkāmadam kirtti lād kamdam samara samaya Shanmukham chatura-Chaturmukham dushta darppīṣṭh śākhā(dāha)t drāti-mada-nīdrānam māvana gamdhararanam nām-dāi-samasta prastati sahitam śrīmad-dandandyaḷaka Gōvindarasarū*. The *virūda* Rānarangabhairava does not occur here. And I do not find any of these epithets applied to Rānarangabhairava-Gōvindarasa, or anything bearing on them in the various descriptions of him, with the exception that in line 39 of the record of A D 1114 he is described as *samara-mukha-Shanmukha*, which may be compared with the *samara-samaya Shanmukha* of the present passage, but this is not conclusive and the *śākhāna-vastu-nāyaka* of the present passage occurs elsewhere (see page 217 below, note 6) in the case of Anantapāla, and not of Rānarangabhairava-Gōvindarasa.

may be remarked, in passing, that the allotment to the Gōvindarasa of the second passage of so high a rank as that of *Mahāsāmantādhipati*, is undoubtedly incorrect, whoever he may have been, just as much as in line 4 the record makes a mistake in describing Anantapāla as merely a *Mahāsāmanta*, instead of a *Mahāsāmantādhipati*.

The Gōvindarasa of the third passage, however,—though the special *biruda* does not occur in it,¹—being described as having a much more extensive authority, is most probably another person, to be distinguished by the full name of Ranarangabhairava-Gōvindarasa, who was apparently a paternal uncle of the Gōvindarāja of the first passage, and regarding whom we learn the following facts from records at Balagāmi and Tālgund.² He belonged to the Parāsāra gōtra, and was the son of Dāsirāja, son of Kēśirāja and Nilabbe, and of Sōvala-dēvi or Sōmāmbike (e.g., the records of A. D. 1102, line 24 f., and A.D. 1114, line 37 f.) The record of A.D. 1102 styles him (line 44) *Krishnarāj-ānuja*, “the younger brother of Krishnarāja,”—with reference, doubtless, to the Krishnarāja of the Abūr inscription; and the record of A.D. 1112 styles him (line 37) *annan=anākāra*, “the champion of his elder brother,” and *Krishnarājan=anugina-tamma*, “the affectionate (or beloved) younger brother of Krishnarāja.” The record of A.D. 1114 further describes him as *Lāṭ-ānvaya-lalāṭa-manḍala-tīlaka*, which expression, taking *lalāṭamanḍala* as meaning much the same thing as *lalāṭapaṭṭa*, we may render by “a forehead-mark of the broad forehead that was the lineage of the Lāṭas.” so, also, the record of A.D. 1102 describes Anantapāla (in line 8) as *Lāṭa-kulakumudavana-vidhukara*, “a very ray of the moon to (open) the cluster of water-lilies (flowering at night) that was the family of the Lāṭas.” evidently, both the persons traced their origin to ancestors who were natives of the Lāṭa country, and this, no doubt, accounts in part for the intermarriage and the special favour shown by Anantapāla to Ranarangabhairava-Gōvindarasa. His *biruda* of Ranarangabhairava, “a very Bhairava (Śiva) in the field of battle,” figures more or less prominently in all the records. And the record of A.D. 1114 styles him (line 40) *Tribhuvanamalladēva-vijaya-dakṣiṇa-bhujā-danḍa*, “the staff of the victorious right arm of Tribhuvanamalladēva (Vikramāditya VI)” In A.D. 1102, the *Dandanāyaka* Anantapāla, the *Mahāsāmantādhipati* who had attained the *pañchamahāśabda*,³ was “protecting, with the delight

¹ No string of titles and epithets is connected with the name of Gōvindarasa in this passage. After giving the titles of Anantapāla, the record simply says [*Anantapā*] *arasara besadim śrīmad-dandanāyakaṁ Gōvīnd-arasara Banarāse* (etc., as in a note further below)

² The records are —

Of A.D. 1102,	P. S. O. C. Inscr.	No. 168,	Mys. Inscr.	p. 78.
Of A.D. 1103,		No. 171,		p. 139.
Of A.D. 1107,		No. 218,		p. 199.
Of A.D. 1112,		No. 172,		p. 82.
Of A.D. 1114,		No. 176,		p. 176.

³ The term *pañchamahāśabda*, meaning literally “five great sounds,” denotes the sounds of five musical instruments, the use of which was allowed, as a special mark of distinction, to persons of high rank and authority. The epithet *samadhigatapañchamahāśabda* is found most commonly in connection with the names of great feudatories and high officials; the instances in which it occurs among the epithets of paramount sovereigns, are but few. I have given a general note on the term in my *Gupta Inscriptions*, p. 296; in the course of which I have quoted a paper in *Ind. Ant.* Vol. XII, p. 95 f. which tells us that the Lingāyat *Piśākachintāmaṇi* enumerates the five instruments as being the *śringa* or horn, the *tammata* or tambour, the *tanḍha* or conch shell, the *dhāt* or kettle drum, and the *jayagantā* or gong. And an inscription of A.D. 1032 at Suttūra in Mysore (*Ep. Ca. n.* Vol. III, N. 164, I quote, however, from an ink impression) enumerates them as the *tva*[i], *dadda*, *khandike*, *jayaganta*, and *kāle*, and provides an allotment to the god Śāna Śvaram-udēyar for playing these musical instruments, and performing the worship of the god, three times a day. — For the *kāle*, which is the same as the *śringa*, see a note further below. The word *dadda* may perhaps stand for *daddasa*, which is explained in Kittel’s Dictionary as ‘the drum of a Pomba.’ The *tva* and *khandike* remain to be identified. The former of them was the special musical instrument of the Rāshtrakuta kings of Mālikhēḍ and of the Rājta chieftains of Saundatti. — For the special instruments of some other great families, reference may be made to my *Dyn. Kan. Dist.* p. 327, and note 7. — The custom of kings being heralded in public by musical instruments is mentioned by the Chinese pilgrim Hsien Tsang, in connection with Śilāditya-Harshavardhana of Kanauj, he tells us (*Life, Beal’s translation*,

of an agreeable or friendly interchange of communications (*with his paramount sovereign*),¹ the two-six-hundred (i.e. the Belvola three-hundred and the Pungere three-hundred), the Banavase twelve-thousand, and the *vaddarāvula* and *perjunga* duties, and his subordinate,² the *Dandanāyaka* Banarangabhairava-Gōvindarasa, holding office by the favour of Anantapāla,³ was "protecting, with the delight of an agreeable or friendly interchange of communications (*with Anantapāla*)," the *vaddarāvula* of the *melvatte*,⁴ the *eradam-bilkode*, and the *perjunga*. In A.D. 1103, Anantapāla, with the same two titles and also those of *Mahāpradhāna* and *Bhānasaveragade*, was "protecting, etc," the Belvola three-hundred, the Pungere three-hundred, the Banavase twelve-thousand, and the *pannāya*-duty of the *saptārdhalakṣhe* or seven-and-a-half-lākh country,⁵ and the *Dandanāyaka* Banarangabhairava-Gōvindarāja, who had obtained the administration of the Vanavāsi twelve-thousand through his favour,⁶ was "protecting, etc," the Banavase twelve-thousand, the *vaddarāvula*, and the *achchupannāya* of

⁷ and had, under himself, a *Samdhivigrahādāhikṛita* or minister for peace and war named *Īśvarayyanāyaka*. In A.D. 1107, the *Mahāpradhāna*, *Bhānasumanevergade*, and *Dandanāyaka* Anantapāla⁸ was "happily governing"⁹ the two-six-hundred (i.e. the Belvola and Pungere districts) and the Banavāsi twelve-thousand, and his subordinate, the *Dandanāyaka* Banarangabhairava-Gōvindarāja, who had attained good fortune by his favour,¹⁰ was "protecting, etc," the Banavāsi twelve-thousand, the *vaddarāvula*, the *perjunga*, and the *eradam-bilkode*,¹¹ and this record mentions, as a subordinate of him,

p 173) that, "as Śilādityarāja marched, he was always accompanied by several hundred persons with golden drums, who beat one stroke for every step taken, they called these the 'music pace drums' Śilāditya alone used this method,—other kings were not permitted to adopt it."

¹ *Sukha-samkathā vinōdadim pratipāṭisuttam* ire, see *Dyn Kan Distrs* p 428, note 4

² *Tat piddapadm āpāṭi*

³ *Anantapāla prasād āsādī adhikāra lakṣmī vilāsa*

⁴ The meaning seems to be that he was administering the collection and expenditure of that portion of the *vaddarāvula* which was levied on, or was allotted to, an object called the *melvatte* or *mēlvatte*. The genitive *melvatteya* may qualify also the *eradam bilkode* and the *perjunga*. Kittel's Dictionary gives *mēlvatte*, "an awning" (in which *vatta* is for *patta*, and *pattē* occurs as another form of *patta*), and *mēlvatte* (which might easily occur in the form of also *mēlvotte*), "superior, fine cloth." But the *vatte* may equally well stand for *batte*, "a road," and *mēlvatte* may indicate the levy of the duty, or the three duties, on the principal high roads compare *mēlv durga*, "a high, superior fort," and *mēlv-panktī*, "the best or principal row."

⁵ I.e. of the whole of the Western Chālukya dominions, see *Dyn Kan Distrs* p 341, note 2.

⁶ *Tat-prasādā daddita Vanavāsi-dōddatasaṁsār adhikāra lakṣmī vibhāsa*

⁷ The rendering in *Mys Inscr* p 140, and note, would read *chhatra choḥḥāyeya chappannad=achchupannāyamam*, and would translate "the *pannāya*-dues of the fifty-six (i.e. merchants) within the shadow of his umbrella (i.e. within his jurisdiction)." The word *chhatra choḥḥāyeya* is quite distinct, and seems to qualify the *achchupannāya* here in the way in which *melvatteya* qualifies the *vaddarāvula* in another passage (see note 4 above). The next *akṣhara* is not legible with any certainty in the photograph, and there may be an *akṣhara* between the *ppa* and the *ma*. If the reading really is *choppanad*, or more likely *chhappanad*, it does not at any rate mean "fifty-six merchants" there might, in that case, be possibly a reference to the *chappanna* or *chhappanna-dēla*, "the fifty six countries,"—in the sense of "all the world," or rather "all the territory entrusted to him," this also, however, does not seem satisfactory. I cannot at present find any other passage, helping to elucidate this one.—The *achchupannāya* variety of the *pannāya* is mentioned again in a record of A.D. 1108, at Dāvāngere (*P S and O C Inscr* No 137, *Mys Inscr* p 17), in line 15, where the rendering in *Mys Inscr* wrongly finds the title "lord over *Achchupa Nāyaka*." That record tells us that the *Achchupannāyadādāhikāyaka* or "superintendent of the *achchupannāya*" Barmarasa,—who had been appointed to the office of *Mahāmātya*, entrusted with all the duties of government, by the command of the *Mahādamanādhīpati*, *Mahāpradhāna*, *Bhānasaveragade*, and *Dandanāyaka* Anantapāla,—was then "governing, with punishment of the wicked and protection of the good," the *pannāya* of the Nalambavādi thirty-two thousand.

⁸ Among his epithets here, there occurs the phrase *asthāna vastu-nāyaka*, meaning something like "director of all arrangements for public *darbārs*," which is included among the epithets of the Gōvindarasa of the second passage in the Ablūr inscription (see page 215 above, note 2).

Sukhadin=āṣuttam iral

¹⁰ *Anantapāla-prasādā samāsādīta prāpta lakṣmī-nāyaka*

¹¹ The original seems to have here *bilkōde*, with the vowel *o* in the second syllable. But, from the other records, the vowel *o* appears to give the correct form of the word.

a certain Trivalibhatta, of the Vatsa *gôtra*,—described as the *mayâduna*, i.e. sister's husband, or wife's brother, of the *Danḍanâyaka* Gôvindarasa,—who was holding office as *Pergade*¹ of the *mahâvadda*-village of Tâmagundûr (Tâlgund). The record of A.D. 1112 introduces a new official superior of Banarangabhairava-Gôvindarâja it tells us that, under Vikramâditya VI., the Pândya *Mahâmandalêśvara* Tribhuvanamalla-Kâmarasa, "the lord of Gôkarna the best of towns,"—who belonged to the line of the Pândya rulers of Sisungah, the capital of the Haive division of the Konkan,—was "ruling with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*)," that Anantapâla gave him the Vanavâsi country,² that, on receipt of it, he made appointments, and that, by appointment from him, Banarangabhairava-Gôvinda, mentioned further on in the record as the *Danḍâdhîśvara* Gôvinda, was "protecting" the Banavase country³ The record of A.D. 1114 does not make any reference to the Pândya prince: it speaks of Anantapâla as a feudatory of Vikramâditya VI, but, evidently with reference to past events only, as, i.e. the record of A.D. 1112, it does not couple any titles with his name, it speaks of the *Danḍâdhîpa* Gôvinda as a *râjahansa* or flamingo dwelling on the water-lilies that were his feet, and it describes him more fully as the *Mahâsâmantâdhipati* who had attained the *pañchamahâśabda*,⁴ he who was a very Banarangabhairava, the *Mahâpradhâna*, the *Manevergade*, the *Danḍanâyaka* Gôvindamasya, who was "governing" the Banavase twelve-thousand, the Sântalige thousand, the two-six-hundred (i.e. the Belvola and Purige districts), and the *caḍḍarâvuḷa* and *pannâya* duties By this time, then, Banarangabhairava-Gôvindarasa had been promoted to most of the high offices that had been held by his patron Anantapâla.⁵

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When the *Danḍanâyaka* Gôvindarasa made his grant in A.D. 1101, as mentioned in line 59 ff of the record, he laved the feet of a Śaiva teacher or priest named Sômêśvara, who is introduced to us in a passage commencing in line 51, which runs thus —

Śrîmad-Abbalûr-Êcha-gâvumdana gurugal śrî-Sômêśvara-pamdita-dêvar-ajja-gurugala
tanah-prabhâvam=emt-emdode || Dhareg⁶=eseva Sa(śa)kti-parashege karam=agrany=enipa
Parvvat-âvaliyolu Mûvara-kôneya-samtatig-âbharanam Kêdârasakti-yatipati negaldam ||
A Kêdâra-yatimdrana⁷ loka-prastuna⁸ śishyan=atyamaḷa-guṇ-ānikam nirmmaḷa⁹-charitam

¹ The original has *perggatana*, which must be a mistake (unless it is found to be an authorised abbreviation) for *perggadetana*

² Anantapâla seems, from this, to have been retiring from office about that time

³ The original runs—*Banarangabhairavam* * * * * * *pâḍisuttam* i.e. *Banavaseyam* *Malapara jûju* *suddhâ-nirmmala-parama yatah-prabhâva-nidhi* Gôvindam The rendering in *Mys Inscri* p 85, and note, would find,—instead of *suddhâ*, 'nectar, ambrosia,' with which the fame of Gôvinda is compared,—the Marâṭhi word *suddhâ*, 'together with, along with, besides,' in its modern Kanarese corrupt form *sudd*, and would translate "was protecting *Banavase* and the *Malapara jûju* (?) also" The word *jûju*, 'gambling,' seems to be used here, to suit the convenience of the composer of the verse, instead of *jûjugâra*, 'a gambler' The idea evidently is, that Gôvinda cut off the heads of the Malapas and used them as dice And a Kanarese ballad somewhat similarly describes a Governor of Bombay as proposing to cut off the heads of Holkar and Scindia and play the game of juggling balls with them before the Peshwa Bâjirao

⁴ It is in this passage that Banarangabhairava-Gôvindarâja is described as *samara mukha* *Shanmukha* (see page 215 above, note 2).

⁵ We have a later date for Banarangabhairava-Gôvindarasa in A.D. 1117-18, quoted by me (*Dyn. Kan Distri* p 451) from a record which is not accessible to me at present.

⁶ Metre, Kanda, and in the next two verses—The first verse occurs in line 19 f of an earlier record, of A.D. 1094, at Balagâmi (see page 220 below, note 3), with, in essential points, only the difference of *muni* *pati* for *yati* *pati* The whole passage from the words *Dhareg=eseva* to *Naiyâgik-âgrêśaram*, occurs in lines 31 to 38 of the Balagâmi inscription of A.D. 1102 (see the same note), and it is from that record that I take the various readings given in the footnotes.

⁷ I., *muni* *drana*

⁸ Read *prastutane*.

⁹ V l., *yatah* *paddhâ*

Śrīkaṁtham vibudha-chūtavana-kalakāṁtham || Hara¹-pādāmbhōjadolu chittaman=eśeva mukhāmbhōjadoḷu² Bhāratī-saumdaramam³ chāritradolu nirmalateyan=akhil-āms⁴-āntadoḷu Śakra-dik-kumjara-bhāsvat-kittiyam bāppure⁵ nilisidan=udyaḍ-gun-augham munimdr-ābharapam Śrīkaṁtha-dēvam budha-jana⁶-tīlakam tarkka-vidyā-samudram || Ā mahānubhāvana śiṣhyane doreyan=emdodo⁷ || Kelabar⁸=ttarkka-viśāradar=kkelabar=āpt-ālūpa-sambōdhakar=kkelabar=nnātaka-kōvīdar=kkelabar=ol-gabbamgalam ballavar=k k e l a b a r = byā(vyā)karana-jūar=imt-īntumam ball⁹-amnar=ill=ellamam sale Sōmēśvara-sūri ballan=anagham Naiyyā(yā)yik-āgrēśva(sa)ram || Akalamk-āmbrajujāta¹⁰-Chaitra-samayam Lōkāyat-āmbhōdhi-śītakaram sāmkyha-dīśā¹¹-dīśāradaṁ mīmāms-āmgana-kambu-kamtha-kanan-mauktika-bhūṣaṇam Sugata-nirējāta-chamdāmēu tārkkika-Sōmēśvara-sūri pempu-vadedam Naiyyāyik-āgrēśva(sa)ram ||,¹²— namely, “To describe the efficacy of the penances of the grandfather-preceptor of the holy Sōmēśvarapanditadēva who was the preceptor of Echagāvunda of the famous Abbalūr — In the line named Parvatāvali, which was esteemed to be greatly (i.e. undoubtedly) the leading (*division*) of the sect, celebrated in the world, named Śaktiparśhe, there became famous the eminent ascetic Kēdāraśakti, an ornament to the succession named Mūvarakōneyasamtatī.¹³ Of that great ascetic Kēdāra, the disciple, praised indeed throughout the world, was Śrīkantha, abounding in extremely pure virtues, of spotless behaviour, a very cuckoo (or ring-dove) in the grove of mango-trees that are learned men Amidst great applause, Śrīkanthadēva, abounding in great virtue, an ornament of great saints, a forehead-ornament of learned people, a very ocean of the science of logic, firmly fixed his thoughts on the water-lilies that are the feet of the god Hara (Śiva), and made the beauty of the goddess of eloquence abide in the charming water-lily that was his month, and maintained purity in all his behaviour, and established to the ends of all the points of the compass a brilliant fame like that of (Airāvata) the elephant of (*the east which is*) the quarter of Indra. To give an idea of the disciple of that great man — Some people are learned in logic, and some can impart the knowledge of well-chosen speech, some are acquainted with the dramas, and some are conversant with good poetry, and some know grammar there are none (*others*) who know all of these, but the learned Sōmēśvara, indeed, the sinless one, the leader of the Naiyyāyikas, knows them all A very season of Chaitra (*i.e.* a very month of spring) to (*develop the fruit of*) the mango-tree that is Akalanka,¹⁴— a very cool-rayed moon

¹ Metre, Mahāragdhara.² Read mukhāmbhōjadoḷu³ V l, sundariyam⁴ Read dī⁵ V l, chittarade nilisidam sad-gun dya(dhya)m⁶ V l, kuja⁷ B, line 61, has the same, except that it gives śiṣhyane The record of A D 1102 has, similarly, śiṣhyane doreyan=endade. Read śiṣhyana dorey=ent emdode, or ent-endade⁸ Metre, Matībhaṅgikrīḍita, and in the next verse In the record of A.D 1102 these two verses are transposed, this one comes after the other⁹ V l, bāpp-intu vīvaṁbhārd tīladoḷ ballavar=āi=ēnalke negaḷdam vidy dīdhi Sōmēśvaram¹⁰ V l, dmbraṁkṛtja Read, in either case, āmra, for dmbra¹¹ V l, dharā¹² In the Ablūr record there follows one more verse about Sōmēśvara but it does not present anything of interest; and it is not included in the Balagāmi record of A D 1102¹³ I have not found anything yet to explain the meaning of this name *Mūvara* must be the genitive of *mūvaru*, ‘three persons,’ unless it can be connected with *mā*, = *mudū*, ‘advanced age’ For *kōneya*, of which *kōneya* is the genitive, the dictionary only gives the meanings of ‘a pitcher, an inner apartment or chamber, a room.’¹⁴ It seems impossible to avoid taking the word *akalanka* as a proper name, to render it by simply “stainless people,” seems to give a very inadequate meaning to the text At the same time, we do not yet know of any Śaiva writer named Akalanka, and Sōmēśvara can hardly have given encouragement to the writings of the Jain Akalanka, even in the department of *tarka* or logic with which the name of that Akalanka is sometimes specially connected (e.g. in line 45 of a Jain record of A D 1077 at Balagāmi, *P S O C Inscr* No 163, *Mys Inscr* p 129) — The next three epithets, also, are puzzling From line 65 of the Ablūr inscription, we learn that Sōmēśvara was a follower of Lakulīśa, and (see page 227 below) Lakulīśa was an opponent of the Lōkāvatās, Mīmāṁsakas, and Sāṁkhya. — There are, perhaps, some hidden second meanings, which I have failed to see *Kujāta*, for instance, may mean ‘base-born,’ as well as ‘tree,’ but the alternative reading *maḷja* is opposed to that.

to (*bring to full tide*) the ocean that is the *Lôkâyatâs*,— a very guardian elephant of that quarter of the regions which is the *Sâmkhya*-doctrine,— a very pearl-ornament glittering on the white throat of the woman who is the *Mīmāṃsâ*,— a very hot-rayed sun to (*close*) the water-lilies (*blooming at night*) that are the Buddhists,— the logician, the learned *Sômêśvara*, the leader of the *Naiyâyikas*, attained greatness." And a further passage, in lines 63 to 66, describes him, in rhyming epithets, as— Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushthâna-japa-samâdhi-śīla-sampamna vibudha-jana-prasamna nyâya-śâstra-vistṛi(ṣṭṛi)ta-sarôjavana-divâkara Vaiśeṣhika-vârddhi-varddhana-sa(śa)rat-sudhâkara sâmkhya-âgama-pravîna-mâniky-âbharana guru-charana-sarasîruha-shatocharana śabda-śâstra-sahakâra-vana-vasanta prajñ-ôday-ôdbuddha-Lâkula-siddhânta nirupam-ôpanyâsa-dêvanadi-pravâha nija-datta-mamtra-prasâda-samvarddhita-śishya-samdôha sâhitya-vidyâ-mahâ-nadi-pravâha-nimnagâdhîvara bhakti-pravâha-paritushta-Paramêśvara niravadya-nirmala-tapô-gun-aikânlaya kirtti-kaumudî-mudita-mêdinî-valaya nâm-âdi-samasta-prasasti-sahita,— namely, "he who is possessed of the glory of such names as he who is endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, the observance of silence, the muttering of prayers, deep contemplation, and good character, and who is gracious to learned men; he who is a very sun to (*open*) the great cluster of water-lilies (*blooming in the daytime*) that is the *Nyâyasâstra*, and who is a very autumn-moon to bring to full tide the ocean of the *Vaiśeṣhikas*, he who is a very ruby-ornament of those who are versed in the *Sâmkhyâgama*, and who is a very bee on the water-lilies that are the feet of his teacher, he who is a very spring to the grove of mango-trees that is the *Śabdaśâstra*, and who has given new life to¹ the *Lâkulasiddhânta*² by the development of his wisdom, he who is a very stream of the river of the gods in unequalled reasoning, and who has made the assembly of his disciples to prosper by the favour of the counsel given by him; he who is a very ocean to (*receive*) the stream of the great river that is the *Sâhityavidyâ*, and who has quite satisfied the god *Paramêśvara* (*Śiva*) with the unbroken flow of his devotion, he who is the sole abode of the virtue of blameless and spotless penance, and who has delighted the whole circuit of the earth with the moonlight that is his fame "

We gather a good deal of information about the *Mûvarakôṇeyasamta* from various records at *Baḷagâmi*³ And, in the first place, we find that it was connected with the sect of the *Kâḷamukhas*, which is already fairly well known We learn this from the record of A D. 1112, which says (line 49)—Parvvat-âmnâyada Mûvara-kôṇeya-santânada Śakti-parisheyol=negalte-wadedu śishya-châtaka-varshâkâla-mukhar=enisida Kâlamukharol,— "among

¹ *Lst* "has awakened"

² Regarding *Lakula*, the founder of the tenets that were classed under the general head of *Lâkulasiddhânta*, see page 226 ff below Several references to him and his writings will be quoted from the *Baḷagâmi* records. And mention is made of the *Lâkulâgama* in line 21 of the *Bijâpur* inscription of A D 1074 (*Ind Ant* Vol. X. p 128).

³ The principal ones,— of which the first was edited by me, *Ind Ant* Vol V p 342, at a time when the purport of the verse *Dhareg=eseva*, etc, could not be guessed, and the others all deserve, for various reasons, to be properly dealt with in full,— are —

Of A D 1094, P 8 O-O Inscr	No 165, Mys Inscr	p 73
Of A D 1102,	No 168;	p 78
Of A D 1112;	No 172;	p 82.
Of A D 1129,	No 178,	p 87
Of A D 1139,	No 179;	p 134.
Of A D 1149,	No 180;	p 87
Of A D 1155 56,	No 181;	p 100
Of A D 1162;	No 184;	p 92
Of A D 1168,	No 185,	p 109.
Of A D 1192;	No. 200,	p 103.
Of A D. 1215	No 201,	p 72.

the Kālamukhas,¹ who, having attained fame in the Śaktiparīṣhe of the Mūvarakōneyasamtāna of the Parvatāmnāya, had caused themselves to be spoken of as the very burst of the rainy season for the *chātaka*-birds that are disciples,"—and then goes on to place among these "Kālamukhas" Kēdārāsakti, his son Śrīkantha, and Śrīkantha's son Sōmēśvara. This passage would, indeed, seem to identify the Kālamukhas with the Mūvarakōneyasamtatī. But this appears not quite consistent with the fact that the college (*sthāna*) of the Kālamukhas of the ancient Balligāve was the temple of Pañchalīnga,² whereas the college of the Mūvarakōneyasamtatī was a different building. And it seems probable that what the passage really means, is, that the founder of the Mūvarakōneyasamtatī was a member of the Kālamukha sect who established some particular school, the tenets of which differed in some respects from the general doctrine of the Kālamukhas. The verse *Dhareg=eseva, etc.*, seems to name, as the order of development, first the Śaktiparīṣhe,³ then the Parvatāvalī, and then the Mūvarakōneyasamtatī. On the other hand, the prose passage, just quoted, indicates first the Parvatāvalī, then the Mūvarakōneyasamtatī, and then the Śaktiparīṣhe. The verse used in the record of A D 1129 (see page 223 below), and in some subsequent records, does not mention the Śaktiparīṣhe, and indicates first the Parvatāvalī and then the Mūvarakōneyasamtatī. And the record of A D 1192 mentions only the Parvatāvalī.

The members of the Mūvarakōneyasamtatī were the hereditary priests of the temple of the god Śiva in the form of Dakṣiṇa-Kēdārēśvara, "the Kēdārēśvara of the South,"⁴ which, as we learn from line 57 of the record of A D 1112, was on the *ḍri* or raised bank of a tank called Tāvaregere and Tāvareyakere, "the tank of water-lilies," which was in the southern part of the lands of Balligāve. They had also the temple of Śiva in the form of Nagārēśvara or Nakharēśvara,⁵ which, again,—as we are told in line 26 of the record of A D 1094,—was at the Tāvaregere tank. And, from A D 1139 onwards (see page 224 f below), they had also a temple of Śiva in the form of Kusuvēśvara, which was then built in connection with the temple of Dakṣiṇa-Kēdārēśvara. Their maṭha or college is sometimes spoken of as the Kēdāramatha and the Kēdārasthāna. But its actual name was, in Kanarese, Kōḍiyamatha, which appears in a Sanskrit passage as Kōṭimatha.⁶ From line 60 f of a record of

¹ In every other passage known to me, this name is spelt with the long *ā* in the second syllable. The short *a* is used here probably only in connection with the play on the meaning of the components, or supposed components, of the name. The word *kālamukha* appears to denote 'a kind of monkey,' and also to be another name of the *kālaguru* or black *aguru* tree.

² See page 227 below, and note 1.

³ It may be mentioned, incidentally, that another record at Baḷagāmi, of A D. 1098 (see page 223 below, note 2), discloses, in line 34, the name of another *parīṣhad* at the ancient Balligāve, viz the Śāleyaparīṣhe.

⁴ Dakṣiṇa Kēdārēśvara was an image established at Balligāve as the southern representative of Śiva as worshipped at Kēdārnāth in the north, a famous temple and place of pilgrimage in the Garhwāl district, North-West Provinces, situated, according to Thornton's *Gazetteer*, in lat 30° 44', long 79° 5', in the Himālayas, and standing 11,755 feet above the level of the sea.—From the titlings of the transcriptions, in Sir Walter Elliot's *Carnataka-Dēsa Inscriptions*, of some of the records mentioned in note 3 on page 220 above, it appears that the temple of Dakṣiṇa Kēdārēśvara is now known as the temple of Basavanna.

⁵ The name appears as Nakharēśvara in the record of A D. 1094. Elsewhere, it is usually written Nagārēśvara, which, no doubt, was the real correct form. Its name is explained in a passage in line 46 ff. of the record of A D. 1129, which runs,—*Balligāveyo|dākṣiṇa-dik-taṣa-nikāṣavarthi mandita pundarika-shand-ḍpndtam=umf=all, nagara-janamgaḷ-ḍgyisid=aganya-punya-punjame Śiva bhāvanav-dd-ante Nagārēśvaram=emai pēsar vadeḍu sogayisuttam irppude*,—"at Balligāve, close to the southern boundary, there is an ornamental garden [*ḍpndta* seems to be used here for *spandanā*] full of water lilies; and there there stands, in all its beauty, the temple named Nagārēśvara, the veritable abode of Śiva, (as embodiment) indeed (of) all the incalculable religious merit amassed by the people of the town."

⁶ This, which seems to be only a Sanskritised form, is taken from line 19 of the record of A D 1215. In the photographs of some of the records, the vowel of the first syllable might be taken to be *ā*, instead of *o*. But the name appears very distinctly,—Kōḍiyamatha,—in line 61 of the record of A D. 1158 (see page 223 below, note 1).

A D. 1158,¹ which speaks of "Vāmaśaktipanditadēva, the *Āchārya* of the Kōḍiyamāṭha of the *Hergaḍe* Vennamarasa of that place (Balligāve)," it seems to have been built for the members of the line by the said Venpamarasa. And it would appear that it was named the Kōḍiyamāṭha because, probably, it stood somewhere near the *lōḍi* or outlet of the Tāvaregeṇṇē tank. That the Kōḍiyamāṭha was the *maṭha* of the Mūvarakōṇeyasamtati, we learn explicitly from the record of A D 1162, which mentions, as belonging to "the succession of the family of the *Gurus* of the Kōḍiyamāṭha," two persons, Gautama and the Vāmaśakti mentioned above, who, as will be seen, were disciple-descendants of Kēdāraśakti. And the same record further gives (line 27 ff) the following rather singular description of the *maṭha*,—*Dakṣiṇa-Kēdāra-sthānamum Śiva-lmga-pūjā-pulaka-sasya-sarasa-kēdāra-sthānamum naishtika-brahmacharyya-Śiva-muniṇ-ānushthāna nishthuta-sthānamum sāmga Rig-Yajus-Sām-Ātharva-chaturvēda-svādhyāya-sthānamum Kaumāra-Pāṇiniya-Śākatāyana-Śabdānusāsan-ādi-byā(vyā)karaṇa-byā(vyā)khyāna-sthānamum nyāya-vaiśeṣika-mīmāṃsā-sāṃkhya-bauddha(ddd)-ādi-shaḍu-darsana-byā(vyā)khyāna-sthānamum Lākulasiddhā(ddd)mta-Pātanjala-ādi-yōgaśāstra-byā(vyā)khyāna-sthānamum ashtādaśapurāṇa-dharmmaśāstra-sakala-kābya(vya)-nātaka-nāṭik-ādi-vividha-vidyā-sthānamum dīn-ānātha-pamgva-amdha-badhura-kathaka-gāyaka-vādaka-vāmaśika-nartaka-vatālika-nagna-bhagna-kshapanak-aikadamdi-tridamdi-hamsa-paramahams-ādi-nānā-dēsa-bhikṣukajan-ānvāryy-[ā*]mnadāna-sthānamum nān-ānātha-rōḍḍjana-rōdha-bhaishajya-sthānamum sakala-bhūt-ābhaya-pradāna-sthānamum=āgi Kōḍiyamathav-irppudu,—namely, "there is the Kōḍiyamāṭha, which has become the abode of the god Kēdāra of the South,—a very field charming with a crop which is the standing erect of the hairs of the body that is induced by doing worship to the *linga* of Śiva,—a place devoted to the observances of Śaiva saints² leading perpetually the life of celibate religious students,—a place for the quiet study of the four Vēdas, the *Rich Yajus*, *Sāman*, and *Atharvan*, together with their auxiliary works,—a place where commentaries are composed on the *Kaumāra*, *Pāṇiniya*, *Śākatāyana*, *Śabdānusāsa*, and other grammatical works,—a place where commentaries are composed on the six systems of philosophy, namely the *Nyāya*, *Vaiśeṣika*, *Mīmāṃsā*, *Sāṃkhya*, *Bauddha*, etc.³—a place where commentaries are composed on the *Lākulasiddhānta*, and the *Pātanjala* and other *Yōgaśāstras*,—a place for (*studying*) the eighteen *Purāṇas*, the law-books, and all the poetical compositions, the dramas, the light comedies, and the other various kinds of learning,—a place where food is always given to the poor, the helpless, the lame, the blind, and the deaf, and to professional story-tellers singers, musicians, bards, players, and minstrels whose duty it is to awaken their masters with music and songs, and to the naked and the crippled, and to (*Jain and Buddhist*) mendicants, to (*Brāhman*) mendicants who carry a single staff and also those who carry a triple staff, to *hamsa* and *paramahansa* ascetics, and to all other beggars from many countries,—a place where many helpless sick people are harboured and treated,—a place of assurance of safety for all living creatures."*

The founder of the Mūvarakōṇeyasamtati appears to have been Kēdāraśakti; at any rate, we have obtained no earlier name at present. For him, we have as yet no date.

The son and chief disciple of Kēdāraśakti, and evidently his successor as head of the *maṭha*, was Śrīkantha. The record of A D 1094 names him as his chief disciple (line 21), and the record of A.D 1112 names him as his son (line 50). In the record of A.D 1094, after the verse *Dhareg=seva*, etc., there is used (line 21 f), to describe Śrīkantha, a verse which we can now render more correctly, as follows,—⁴ *munipan=agra-śishyar śrīmat Śrīkantha-*

¹ P 6 O-C Inscr No 183, Mys Inscr p 152

² The *Śiva-muniṇ* of the text seems to stand for *Śaiva-muniṇ*

³ The usual enumeration of the six systems seems to be *Nyāya*, *Vaiśeṣika*, *Pūrva-Mīmāṃsā*, *Uttara-Mīmāṃsā*, *Sāṃkhya*, and *Yōga*. This passage speaks of six systems, but names only five. The inclusion of the *Bauddha* or Buddhist system is rather peculiar.

⁴ Metre, Kanda

pamditar=vvasudhevo]=mn=ê mâ[t]o Lâkulîsar=ttâm=ene Sarvvajña-kalpar=esedar=alumba[m],—"the chief disciple of that great saint was the holy Śrīkanthapandita, who, being but little inferior (in knowledge) to the Omniscient one, shone out excessively in the world just as if,—what more could be said?,—he was Lâkulîsa¹ himself" For Śrīkantha, again, we have as yet no date.²

The son and disciple, and evidently the successor, of Śrīkantha was Sômesvara. The record of A D 1094 names him as his disciple (line 22), and the record of A D 1112 names him as his son (line 52). In A D 1094,³ he was the *Āchārya* of the god Nakharêsvara, and his feet were then laved by the assembly of the *Paṭṭanasvāmin* and other representatives of the people of the town, on the occasion of making a grant to that god. In A D 1101, as we learn from the Ablūr inscription A., he was at Ablūr, and his feet were laved by the *Danḍanāyaka* Gôvindarasa, on the occasion of making a grant to the god Brahmêsvara of that village. The record of A.D. 1102 describes him (line 49) as the *Āchārya* of the *sthāna* of the god Dakshina-Kêdârâsvara, and tells us that his feet were then laved by the *Dandānāyaka* Ranarangabhairava-Gôvindarasa, in making a grant to that god. And in A D 1112 his feet were laved by the Pāpdyā *Mahāmaṇḍaleśvara* Tribhuvanamalla-Kāmadêvarasa, when another grant was made to the same god.⁴ This last record describes Sômesvara, in line 34, as the *Ārādhyā* or family-priest of Kāmadêvarasa.

The record of A D 1129 opens the account of these teachers with a new verse, which runs (line 58 f)—Mûvara⁵-koneya-samtati-dêvabra(vra)tan=eseva Parvvat-âvaliyol=tân=âvribhha(bbha)visidan=amala-yaśô-vibhu Kêdârâsakti-pandita-dêva[m*],—"in the famous Parvatâvali there was born Kêdârâsaktipanditadêva himself, the lord of pure fame, a devotee of the gods in the Mûvarakôneyasamtati." It mentions Śrīkantha as the disciple of Kêdârâsakti, and Sômesvarāryya as the disciple of Śrīkantha. After Sômesvara there came, it tells us, his younger brother Vidyâbharana. But he, it says, did not care for any occupation except the steady pursuit of knowledge, and so he transferred all the business affairs of the *maṭha* to his own chief disciple Vâmasakti. In A.D. 1129, however, when the grant registered in this record was made,—namely, the allotment of a village for the repairs and other purposes of the *maṭha*,—it was Vidyâbharana who was summoned (line 69), and whose feet were laved, by the Western Châlukya king Sômesvara III, who had then come south to make a state progress through his dominions and was encamped at Hullunyatîrtha⁶. Vidyâbharana's name was afterwards expanded into Vâdividyâbharana, by which appellation he is mentioned in the Ablūr inscription O, and line 44 of the Balagâmi record of A D 1149.

As far as dates go, the next name is that of Jñânâsakti, who is mentioned as a disciple of Vâdividyâbharana in the Ablūr inscription O. This record gives dates for him in A.D. 1130 and 1144. In A D 1130 his feet were laved by the *Nâlprabhu* Barmagâvunda, when the latter made his grant to the god Brahmêsvara of Abbalūr. In this record there is used a

¹ The vowel in the first syllable of this name is properly the short *a*. It was lengthened here to suit the metre.

² A record of A D 1098 (*P S O-C Inscriptions* No 167, *Mys Inscriptions* p 107) mentions (line 31 f) "Śrīkanthapanditadêva, the *Āchārya* of the temple of Pañchalînga." But he must have been a different person, if only because the date there given for him is later than the date of Sômesvara, the son and disciple of the Śrīkantha who was the son and disciple of Kêdârâsakti.

³ Mr Rice (*Mys Inscriptions* Introd. p 90, note) would allot to him an earlier date, in A.D. 1071, from another record at Balagâmi (*P S O-C Inscriptions* No 160, *Mys Inscriptions* p 164). But the person there mentioned (lines 26, 29 f) was a different person, namely Sômesvarapandita, *Sthānapati* of the god Mallikāmôdêsvara, and a disciple of Chandrabhûshana-pandita.

⁴ This record was composed by Mallikārjunārya or Mallikārjunabhadda, who describes himself as a servant (*kṛtṛ*) of Sômesvara. In it, he three times (lines 34, 60, 64) speaks of Sômesvara as *adarsata-mahādāya*, which may or may not mean anything more than simply "a master, a leader, of learned people."

⁵ Metre, Kanda.

⁶ *Dig-vijaya-geyya=endu dakshin dhammukha=aga bandu Hullunyat-tirithadol=bidam bitfu*

variation of the verse given in the record of A D 1129, and the whole passage (line 36 ff) runs — *Mūvara-kōneya-santati-dōvābha*(vr)ṭar-*eseva Parvat-āvaliyol-tām-āvīrbhūha*(rb bha)-*viśdar-amala-yaśō-vibhava-vinūta*=*arebar-āchāryyarkkal* || Va || *Avat=olage* || *Svasti Yama-niyama-svadhya-dīyāna-dhāraṇa-mō* (mau)*nānushthāna-japa-samādhi śīla sampānnarum* | *vibudha-jana-prasannarum* | *śrīmad-Vēdividyabharana-pamditā-dēvara śishyarnm=appa śrīmadu-Jñānasakti-pamditā-dēvara kalam karchchi, etc* There does not appear to be any mention of this Jñānasakti in the records at Balagāmi

We take up the line again from the record of A D 1129. The arrangement of this document is rather unusual. The ordinary part of it,—ending with the date and the details of the grant,—comes to a close in line 72. But the benedictive and imprecatory passages which would usually stand next, do not commence till line 76. And there intervenes a parenthetical passage, which is now to be considered. As already stated, this record says, in lines 62 to 64, that Vidyābharana transferred all the business affairs of the *maṭha* to “his own chief disciple Vāmaśakti;” the words in the original are,—*Enisid=ā Vidyabharanam vidyā-bharana-vyāsamgav=allad=itara-vyāsamgaman=ollade mītha-vyāsamgamam nī āgrā-śishyanum gurukula-samuddharana-vāma-śaktiyum=enisida Vamaśakti-munisvaranol=nīyōjisd-āgale* and this prose passage introduces a verse which says that he directed Vāmaśakti to “protect” the *maṭha*, i.e. to manage it. But the opening verse of the record invokes the protection of the god Kēdārēśvara for Gautama, who is described in it as having received the *ādhipatya* of the Kēdāramatha by the favour of the command of Vidyābharana. And the parenthetical passage, which intervenes between the donative portion and the benedictive and imprecatory passages, commences by telling us that Vidyābharana transferred the office of head of the *maṭha* to “his own chief disciple Gautama;” here, the text runs (lines 72, 73), in verse, with a prose connection,—*Ā¹ Vidyābharanam vidyā-vividha-vinōda-yōga-saukhya[m] sthiti-[bha]mg-āvāhar=end=adan=ēhisi bhūvinuta-nī-āgrā [śish]y[a]-Gau[tama-muniyol* || *Math]-ādhipatyamam nīyōjisd-āgale* There is nothing in the record that explains why Gautama, as well as Vāmaśakti is called the chief disciple of Vidyābharana, and why Vidyābharana “censured” or came to regret the happiness of having devoted himself to the various delights of learning because it had proved “destructive of stability,” and on that account, appointed Gautama to the office of *Maṭhapati*. And it is not at all intelligible why,—after a verse in lines 73, 74, which runs on in construction with the words *nīyōjisd-āgale*, and says that, just as saints before him, like brilliant lamps, had lit up the *maṭha*, so Gautama lit it up, like a very pure gem that serves as a lamp,—the parenthetical passage ends with a verse (lines 74 to 76) which makes no mention at all of Vidyābharana, and says that the fortunes of the *maṭha* were nourished by Somēśvara, and then by Vāmaśakti, and then by Gautama.² But, evidently, when he entrusted the management of the affairs of the *maṭha* to Vāmaśakti in order that he himself might devote his whole time to study, Vidyābharana retained the actual office of *Mathapati* in his own hands. And it seems clear that the record, though registering a grant made in A.D. 1129, was not really drawn up till some time after that date. In the interval, something or other must have occurred,—not disclosed in the record,—which prevented the eventual succession, that was doubtless intended, of Vāmaśakti as *Mathapati*, and led to the substitution of Gautama as being the next senior disciple.

The Vāmaśakti who is mentioned in the record of A D 1129, does not figure in any other of the records. But, for Gautama we have subsequent dates in A D 1139 and 1149, and he is mentioned in also some of the later records. The record of A D 1139 speaks of him as

¹ Metre, Kanda. The *akṣaras* in square brackets are illegible in the photograph, and are supplied from the transcription in Sir Walter Elliot's *Carnataka-Desa Inscriptions*. There can be no doubt, however, about the correctness of them.

² This verse, however, prevents our assuming that Vidyābharana's chief disciple had two names,—Vāmaśakti and Gautama.

Gautamārya and Gautamadēva, the *Āchārya* of the Kōḍiyamātha, and tells us that two sculptors named Bāvana and Rāvana, in order to do away with, i.e. to make amends for, some fault committed by their guild, founded a temple of the god Kusuvēśvara, in connection with the temple of Kēdārēśvara, and gave it to, Gautama, and that, along with some other grants, Gautama himself allotted, for the purposes of this temple of Kusuvēśvara, sixty *kammas* of rice-fields in the *hakkalēśaya*-land belonging to himself in the open plain on the east of the culturable land of the god Nārasimha. The record of A.D. 1149 speaks of him as Gautamārya and Gautamaṇḍitadēva, the *Āchārya* of the Kēdārasthāna, and the disciple of Vādividyābharanapanditadēva, and tells us that his feet were then laved by the *Śāntara Mahāmandalēśvara* Tribhuvanamalla-Jagaddēvarasa and his son Bammarasa, who had come to Balligāve, on the occasion of granting to the god Dakshina-Kēdārēśvara a village in the *Sāntalige* thousand.

The successor of Gautama was his son and disciple Vāmasakti,—the second of that name. He is mentioned first in a record which belongs to the end of A.D. 1155 or the beginning of A.D. 1156, according to the way in which we interpret the date, which is not recorded correctly. This record does not mention any members of the line previous to Gautama. It introduces him with another adaptation of the verse that is elsewhere found first in the record of A.D. 1129, here (line 35 f) it runs,—*Mūvara-kōṇēya-santati-dēvavratana-esava Parvva-āvaliyol tāt=āvirbbhavisidan-amala-yaśō-vibhava-vinūtan=enipa Gautama-munipa[n*]*. The next verse tells us that Gautama's son was Vāmasaktipanditadēva. And the donative passage describes Vāmasakti as the *Āchārya* of the *sthāna* of the god Dakshina-Kēdārēśvara, and tells us that his feet were laved by the *Mahāpradhāna* and *Dandānāyaka* Māyidēvarasa, the *Hergade* of the *raddarāvula* and *hejrunha* duties of the Banavase twelve-thousand, on the occasion of making a grant to that god. A record of A.D. 1158¹ mentions him in lines 60, 61 as the *Āchārya* of "the Kōḍiyamātha of the *Hergade* Vennamarasa,"—in line 72, as the *Ārādhyā* or family-priest of the *Mahāpradhāna* and *Dandānāyaka* Kēsimayya, Kēsrāja or Kēśavadēva,—in line 74, as the son of Gautamamuni,—and in line 75, as the *Rājaguru* or royal preceptor; and it tells us that his feet were then laved by Kēsimayya. The record of A.D. 1182 describes him in line 40 as the disciple of Gautamāchārya, and tells us that then, on the occasion of making a grant to the god Dakshina-Kēdārēśvara, his feet were laved by the *Kalachūrya* *Mahāmandalēśvara* Bijjala, who was encamped at Balligāve in the course of a state progress undertaken with a view to secure the possession of the southern provinces². The record of A.D. 1168 mentions him again as the *Āchārya* of the *sthāna* of Dakshina-Kēdārēśvara, as the *Rājaguru*, and as "the beloved disciple of Gautamadēva," and describes him (line 33 ff) as "a very Pāṇini in grammar, a very Bhūṣhanāchārya in political science or moral philosophy, a very Bharata in knowledge of dramatic representation and the other *Bharatasāstras*, a very Subandhu in poetical composition, a very Lakulīśvara in establishing conclusive arguments, and a very Skanda on the earth at the feet of Śiva,"³ and tells us that his feet were then laved by the *Mahāsāmanta*, *Sēnādibāhattaranyōgādhiśthāyaka*, *Mahāpradhāna*, *Sarvādhikārin* and *Mahāpasāyita*, the *Dandānāyaka* Bolikeya-Kēsimayya, in making a grant to the god Dakshina-Kēdārēśvara. A record of A.D. 1171⁴ mentions him again as the *Rājaguru* Vāmasaktidēva. A record of A.D. 1179⁵ speaks of him as "the beloved son of Gautama," and as the *Rājaguru* and *Āchārya* of the *sthāna* of the god Kēdārēśvara, and tells us that his feet were then laved by the *Kalachūrya*

¹ P S O-C Inscrs No 183, *Mys Inscrs* p 152

² *Dakshina-dig bhāgamam sādhisal=emdu Bijjala-maharajam byayam geydu Balligāveyoḷa bīdam biṭtu*

³ The same verse, with certain variations, occurs in line 24 ff of a record of A.D. 1179 (see note 6 below), but there we have the name of the poet Māgha instead of that of Subandhu, and the name of Lakulīśvara appears in the form of Nakulīśvara (regarding which, see note 2 on page 226 below)

⁴ P S O-C, Inscrs No 188, *Mys Inscrs* p 174.

⁵ P S O C Inscrs No 189, *Mys Inscrs* p 76

king Sankama, who had come to the south, the best of all countries, with all his ministers, on a pleasure-trip,¹ and also by the *Mahāmanḍalēśvara*s Tailahadēva and Eṇaharasa, who added to the grant made by Sankama a grant by themselves because the *Gurus* of the *sthāna* were their own family-preceptors, and an addition to this record registers the fact that in A.D. 1186 Vāmasakti himself granted some land to the masons Bisandōja, Bāvōja, and Singōja, being pleased with them for building a *maṇḍapa* of the god Kēdāra. And finally, we have a later date for him from the record of A.D. 1192, which mentions him again as the *Rājaguru*, the son of Gautama of the *Parvatāvali*, and tells us that his feet were then laved by the *Mahāpradhāna*, *Sarvādhikārin*, and *Mahāpasāyita*, the *Danḍanāyaka* Eṇeyanna, in making a grant, on behalf of his sovereign lord the Hoysala king Vīra-Ballāla II, to the god Dakṣiṇa-Kēdarēśvara.

After this, there were another Śrīkantha and a third Vāmasakti; and with them our knowledge of the line comes to an end for the present. We take their names from the record of A.D. 1215. This record contains, in line 19 f., the following verse, in connection with the temple of Dakṣiṇa-Kēdarēśvara which is mentioned just before it,—*Upāsate Virūpākṣham tatra Kōti-matha-sthitaḥ Vāmasaktir-yyathā pūrvvam-upamanyur-mmahā-tapāh*,—"there they worship the god Virūpākṣha, as formerly did the zealous Vāmasakti, abiding in the Kōtimatha, and practising severe penances." The reference here may be to either the first or the second Vāmasakti. The record goes on to mention, in lines 20, 21, "Vāmasaktidēva, the disciple of the *Āchārya Śrīkanṭhadēva*." It speaks of him in line 24 as the *Sthānāchārya*. And it tells us that then, in A.D. 1215, his feet were laved, at the *sankādhikāra* or office for the collection of customs of the *Banavāse nāḍi*, by a certain Hemmayyanāyaka, an official of the *Mahāpradhāna*, *Sarvādhikārin* and *Mahāparamaviśvāsīn* Māyidēvapandita.

In the mention of the *Lakṣasiddhānta* in line 65 of this record at Ablūr, and in certain allusions in some of the *Baḷagāmi* records quoted above, reference is made to the doctrine of a Śaiva teacher named Lakṣa, Lakulīśa, Lakulīśvara, and Nakulīśa,² the founder of the school of the *Lakulīśa-Pāsupatas*, regarding whom some information may conveniently be put together here. The *Cintra prasasti*, which was composed in the period A.D. 1274 to 1296,—(edited by Dr. Bühler, *Ep. Ind.* Vol. I. p. 271),—claims that he was an incarnation of the god Śiva. It mentions, in connection with him, a place named Kārōhana, in the Lāta country,—which Dr. Bühler has identified with the modern Kārvān, about seven miles towards the west from Dabhōl in the Baroda State,³—where four branches of his school were established by four of his pupils named Kuśika, Gārgya, Kaurusha, and Maitrēya. And Dr. Bühler understood it to imply that Kārōhana-Kārvān was his birthplace. Now, however, in the light of the facts that I shall adduce further on, it seems clear that the words used in the original, *samētya Kārōhanam-adhyuvāsa*,—meaning, literally, as translated by Dr. Bühler, "he came to and dwelt at Kārōhana,"—are not to be interpreted as implying that it was at Kārōhana that the god became incarnate, but mean that Lakulīśa came from some other part of the country and settled there. Dr. Bühler has told us that the doctrines of the *Lakulīśa-Pāsupatas* are explained in Śāyapa's *Sarvadarśanasamgraha*. But, he added, "nothing is known regarding their history." And it is interesting, therefore, to be able to fix, from the southern records, the period when the founder of the school lived.

¹ *Samasta-pradhānar sahitān viśvādāim dakṣiṇa-dēśavarakke vāṇḍu*

² For this form of the name, see Dr. Bühler's remarks (in his paper referred to in the next sentence), p. 274 and note 10. He has there told us that *Nakulīśa* is the form that is commonly used in Sanskrit literature, and he has expressed the opinion that the older form is *Lakulīśa*, which he explained as "a compound of *lakulīśa*, *śa* *lakulīśa*, and *śa*, 'the lord wearing the staff,' i.e. the *khatvāṅga*." We find the form *Nakulīśvara* in the *Baḷagāmi* inscription of A.D. 1179 (see page 225 above, note 3).

³ Kārvān, being on the north of the Narmadā, is outside the original Lāta country, but within the limits to which, on the north, that country was extended about the middle of the eighth century A.D. (see *Dyn. Kan. Dist.* p. 309 ff.)

The most important record is an inscription at Balagâmi of A.D. 1035, of the time of the Western Châlukya king Jayasîmha II (*P. S. O.-C. Inscr.* No 155, and see *Mys. Inscr.* p 146). It registers grants that were made in that year for the purposes of "the temple of the god Pañchalinga, founded by the Pândavas, which was the college of the Kâlâmukha Brâhman students of Balligâve, the capital of the Banavase twelve-thousand"¹ And it states (line 11 ff.) that the grants were made,— samasta-tarkh-âdi-sâstra-pârâvâra-pâragam vâdi-Rudram vâdibha-mastaka-nakhi-âsphâla(ta)na-kisôra-kêsari vâdi-mah-âraṇya-davadahanam dushtavâdi-nishthura-patishttha-sâiddûlam Baudh-âbdi-badavâmukham Mimâmsaka-dhâtiridhara-vajram Lôkâyata mahâ-taru-vidâraṇa-krakacham sâmkhy-âhîmdra-rumdra-Vainatâyam²=advaitavâdi-bhûja-kuthâran=Akalanka-tripura-dahana-Tripêtram Vâdigharatta-disâpattam Mâdhavabhatta-gharattam Jñânânanda-mada-bhamjana[m] Viśvâna[m]dâ-pralay-ogr-ânalâna=Abhayachandra-kâlânalam Vâdibhasi[m]ha-sarabham Vâdirâja-mukhamudra[m] Nayanamdi-disâpattam Naiyâyika-sa[m]rakshan-aika-daksham sva-paksha-pôshana-para-paksha-dûshana-patutara-Virimcham vâgvadhû-mandanana-âsthâna-Padmâsanam vivêka-Nârâyanam gamaka-Mahêśvaran-upanyâs-âmarâpagâ-pravâham vyâkhyâna-kêḷi-la[m]pata-manôhara-sarasîruha-bhrîngan=avadâta-kirtti-dhvaṇan=amalâna-charitram dvishâ-darppishtha-pandita-gala-K[â]la-pâsâṁ vâdi-Digambara-dhûmakêṭuv=âdi ru[m]dra-guṇa-nâm-âmkitar=appa śîmal-Lakuliśvara-pandîtarge,—namely "to the holy Lakuliśvarapandita, who was distinguished by names, of great virtue, such as³ he who has penetrated to the very end of both the further and the nearer shores of (*the ocean that is*) the tarka and other *śâstras*, he who is a very Rudra (Śiva) among disputants, he who is a young lion in tearing open with his claws the heads of the elephants that are (*hostile*) disputants, he who is a jungle-fire to the great forest of (*hostile*) disputants, he who is a cruel and very crafty tiger to those who dispute unfairly, he who is a submarine fire in the ocean of the Buddhists, he who is a thunderbolt to the mountains that are the Mimâmsakas, he who is a saw to cleave asunder the great trees that are the Lôkâyatas; he who is a great Vainatêya (Garuda) to the large serpent that is the *Sâmkhya*-doctrine, he who is an axe to the trees that are those who propound the *Advaita*-philosophy, he who is a very Trinêtra (Śiva) to burn the three cities in the shape of Akalanka,⁴ he who has utterly confuted⁵ Vâdigharatta,⁶ he who is the grindstone of Mâdhavabhata, he who has broken the pride of Jñânânanda, he who is a fierce fire of

¹ The text here (line 18 ff) runs— (*śîmal-Lakuliśvara-pandîtarge*) Banavase pannirchokhâdvada rājādhanî Balligaveya Kâlâmukha-brâhmachârî-sthânam Pândava-pratishtheya Pañchalinga-dîvara dēgûlada khanda sphuṣṭitâ mâtakam, etc.— It is this same record which gives the tradition about the Pândavas establishing the five lingas at Balagâmi, in a verse (line 2 ff) which says that, in order to acquire the means for (a celebration of) the rājāsîya sacrifice that should astound the world, the five Pândavas went (somewhere or other), and, having there collected wealth and tribute, turned back, and came to Balligâve, and set up these five lingas. The complete reading of the verse cannot be made out from the photograph, and no help is to be derived from the transcription in *Carn.-Désa Inscr.* Vol I p 59: but the end of it runs— *Ppâṇḍavar- Bballigavece vand-ayavarum=aydu lingaman=vaṁ samsthâpanam-mâddîdar*

² Read *Vainatêyan*

³ The word that is used here, *rundra*, occurs twice in this passage. For a note on the origin of it, from *rudra*, see *Ind Ant* Vol XI p 273. Some other passages in which it has been met with, are, *Ind Ant* Vol IV p 204, text line 7, Vol VI p 24, text line 1, Vol X p 252, text line 27, and Vol XVIII p 38, text line 8. Kittel's Dictionary includes it, with the meaning of 'large, great,' and says that it is the word which, instead of *vadra*, appears in the Mysore *Amarakôśa*.

⁴ It is not necessary that the persons mentioned in this passage should have been actual contemporaries of Lakuliśa. And Akalanka is, doubtless, the well known Digambara Jain teacher and author who flourished about the beginning of the eighth century A.D. (see *Dyn Kan Distr.* p 407, and *Ep Ind* Vol III p 186 f.)

⁵ *Disâpatta*. The word has been met with before, e.g. *Jour Bo Br R As Soc* Vol XII p 35, text line 16, [and above, Vol IV p 270 and note 2]. Kittel's Dictionary gives it,—with the single *f*, *disâpata*,—as a Sanskrit word meaning 'causing (his enemies) to be scattered in all directions,' and, as such, we may derive it from *disâ*, 'region, direction,' and *pata*, which is to be traced to the root *pat*, 'to split, cleave, tear, etc.'

This is evidently the *virada*, used instead of the proper name, of some well known leader of some other sect or religion. So, also, Vâdibhasmha, which occurs further on.

destruction to Viśvānanda,¹ he who is a world-destroying fire to Abhayachandra,² he who is a *sarabha* to (the lion that is) Vādibhasimha,³ he who has silenced Vādirāja,⁴ he who has utterly confuted Nayanandi, he who is supremely clever in protecting the Naiyāyika, he who is a very Vīrīcha (Brahman) in being most expert in supporting his own adherents and refuting the adherents of his adversaries, he who is the ornament of the goddess of eloquence, he who is a very Padmāsana (Brahman) in *darbūr*, he who is a very Nāṭyana (Vishnu), in discrimination; he who is a very Mahēśvara (Śiva) in making things clear, he who is a very stream of the river of the gods in reasoning, he who is a very bee on the charming water-lilies which are those who are lustfully addicted to the sport of commentating, he who has the banner of pure fame, he who is of spotless behaviour; he who is a very noose of Death to the throats of hostile pandits puffed up with pride, he who is a fiery portent in (the sky that is the array of) the disputant Digambaras." These grandiloquent terms plainly describe, no ordinary priest of a temple, but someone of great note, who was a recognised leader among the Śaivas. And we need not hesitate about identifying the Lakuliśvarapandita of this record with the Lakuliśa of the Cintra *prasasti*, who, therefore, was alive in A.D. 1035 and was then at Balagāmi.

An earlier date for him is furnished by an inscription at Mēlpādi near Tiruvallam in the North Arcot district.⁵ This record is dated in the ninth year of the Chōla king Parakēśavarma-Rājēndrachōladēva I, i.e. in A.D. 1019 or 1020.⁶ It registers the fact that certain shepherds of that village pledged themselves to supply ghee for a lamp in the Arūjīśvara Śaiva temple. And the declaration was made before the Pājāri Lakuliśvarapandita, of the *maṭha* of the god Mahādēva connected with the temple. Here, we need not assume that mention is made of simply some namesake of the great Śaiva teacher, or that the *maṭha* at Mēlpādi was a branch of an establishment previously founded in Gujarāt, we may safely identify the Lakuliśvarapandita of this record of A.D. 1019-20 with the person of the same name of the Balagāmi inscription of A.D. 1035. And it would seem, therefore, that Lakuliśa commenced his career at Mēlpādi in North Arcot, and laid there the foundations of the reputation and influence that he subsequently acquired,—that from there he went to Balagāmi in Mysore, and attached himself to one of the great Śaiva establishments at that place,—and that it was towards the end of his career that he proceeded to Gujarāt and then, settling at Kārvān, founded the school of Pāśnpatas which carried on the memory of him for so long a time.

ABSTRACT OF CONTENTS

The record opens with the usual verse *Namas=tunga-śiraś-chūmbi, etc.* in praise of the god Śiva under the name of Sambhu, followed by another which runs—*Gurijā-sringār-ēṇḍūh*

¹ If the name here were Vidyānanda, we could identify the person. The second *alshara*, however, is distinctly *śud*.

² This name occurs in a record of A.D. 1398 (*Inscrs. at Śrav-Bel* No 105), but apparently cannot be referred to a period early enough for the person there mentioned to be the one who is spoken of in this passage.

³ This *śirūda* occurs in the case of a Jain teacher named Ajitasēna (above, Vol. III p. 188), who, however, may have been of later date. It also occurs in the spurious Tanjore grant, purporting to be dated A.D. 248, (*Ind. Ant.* Vol. VIII p. 212), which says that the fictitious Western Ganga Harivarman conferred it on Vādimadagajēndra — A *sarabha* is a fabulous animal, supposed to have eight legs and to inhabit the snowy mountains, which is represented as stronger than a lion.

⁴ This is probably the Jain Vādirāja who is mentioned in the Śravana-Belgoja epitaph of Mallishēna (above, Vol. III p. 187). For another mention of apparently the same person, see Mr. Rice's *Karnāṭaka tabdānuśāsanam*, Introd. p. 21. — For the word *mukhamudram*, Prof. Kielhorn tells me that *mukhamudra* occurs in the *Nāṣhadhīyacharita*, V. 120, where the commentator has rendered it by *maura*, 'silence'.

⁵ *South-Ind. Inscrs.* Vol. III p. 27. I am able to quote it through Dr. Hultzsch's kindness in sending me advanced proofs.

⁶ See page 206 above, note 4.

⁷ From the ink-impressions. A transcription of B is given in Sir Walter Elliot's *Carn-Désa Inscrs.* Vol. I p. 389, A is not included in that collection. — In my abstract, the lines mentioned in brackets are those of A.

*pravarttayaty=am̐taram̐ manō-vārd̐dhīm̐ sura-danuj-ārād̐hyasya cha yasya stavah=pātu mām̐*¹ It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhāṣṭāraka*, the glory of the family of *Ātyāśraya*, the ornament of the *Chālukyas*, the glorious *Tribhuvanamalladēva* (*Vikramāditya VI*) (line 3) And it then mentions his feudatory,² the *Mahāsāmanta* who had attained the *pañchamahāsabha*, the *Dandanāyaka* *Anantapāla* (l 4),³ who in the north subdued the seven *Mālava* countries⁴ up to the *Himālaya* mountains, and in the south drove all the kings of the *dakṣiṇāsā* or *Dekkan* into the ocean (l 5), and thus became famous among the leaders of the forces of the emperor, at the command of the *Chālukya* emperor,⁵ he led an invasion, and gave the seven *Mālavas* to the flames, up to the *Himālaya* mountains (l 6)

The elder sister of the thus famous *Dandanāyaka* *Anantapāla* was *Padmaladēvī* (l 7) She became the wife of *Krishnarāja* or *Krishna* (l 8) And to them there were born *Lakshmana* and *Gōvīndarāja* (l 8) They had two younger brothers, named *Mallidēva* and *Ganapati* (l 9) And all four of them attained the rank and office of *Dandanāyaka* There follow here two verses in praise of the *Dandanāyaka* *Lakshmidhara* (l 9) or *Lakshma* (l 11), and six in praise of *Gōvīndarāja* (l 11), otherwise called the *Dandādhipa* *Gōvīnda* (l 13) And then we are told that, while the famous *Gōvīndarāja* was ruling (l 17) ⁶—

There was a certain person named *Mudda* (l 17), a resident of *Abbalūr*, who was possessed of such unequalled virtues that he was looked upon as the very father and mother and friend of the *Banavase* twelve-thousand⁷ He belonged to the *Madanda* or *Madanda* family (l 18)⁸ To him and his wife *Bhāganabbe*, there were born *Bamma* (l 19) and *Erahagāvunda* the former of them is also mentioned as *Bammagāvunda* (l 22) and *Bammadēva* (l 23), and he is described as having the management of the *hejjunka*, *vaddarāvula*, and *bilkode*-duties of the *nād* or district (in which *Abbalūr* was situated) (l 24) Four verses follow in praise of his virtues and liberality, one of which tells us that he, a very *Dilipa* in generosity, a very *Champāpati* (*Karna*) in truthfulness, a very tree of paradise for the benefit of other people, caused to be made, in such a fashion that *Abbalūr* (l 28) became famous, a temple,⁹ in respect of which people said that it was the mountain *Kailāsa*, the home of *Īśvara* (*Śiva*),— that it had all the grandeur of

except where otherwise specified, towards the end of the record, where passages illegible in A have to be supplied from B In many respects, B is more easy to read than A, but I have quoted the lines of A, because this copy is outside the temple and would probably be more easy of access to anyone who might wish to examine the original

¹ The last *pāda* is imperfect, and B, which reads *yasya stavah=pātmdm*, does not help to supply the deficiency This verse is omitted in the transcription in *Carn-Dēsa Inscr*

² *Tat pādapadm-ōpajyati*.

³ The original, in both copies, has *mahāsāmanta=ādī prachanda dandandāyakan* This is unquestionably a mistake for *mahāsāmanta=ādī mahāprachandadandandāyakan*, see the description of *Anantapāla* in all the records quoted on page 216 f above

⁴ *Sapta-Mālava*, and *ḥṣum Mālava* in line 6 The seven *Mālavas* (*Mālavam-ḥṣum*) are mentioned again in line 16 of an inscription of A D 1019 at *Balagāmi* (*P S O-C Inscr* No 154, *Mys Inscr* p 148, in my published version of it, *Ind Ant* Vol V p. 15, we have to read *Mālavam ḥṣumam*, not *Mālava mḥṣumam*), and in line 12 of a record of A D 1054 at the same place (*P S O-C Inscr* No 158, *Mys Inscr* p 121), this latter passage mentions also the seven *Konkans* (see *Dyn Kan Distrs* p 282, note 5), and the seven *Male* countries.

⁵ *Chālukya chakri*.

⁶ *Am̐t=ālam negaṭte vaded=arasu geyye*. No hint is given as to the sphere or nature of his powers

⁷ Here, in metre, and in prose in line 61, the name is spelt with the short *a* in the third syllable It occurs with the long *a*, *Banavāse*, in prose, in A line 76, but the corresponding passage in B, line 80, gives the short *a*,— *Banavase*

⁸ A, line 18, has here, clearly, *Madamda*, but *Madamda* equally clearly in lines 41, 49, 77 B, line 22, seems to have *Madamda* here (with the dental *a* in both syllables), but it has *Madamda* clearly in lines 48, 56, 81 In A line 30 and B line 35, it cannot be said whether the *a* in either syllable is dental or lingual.

⁹ Namely, the temple of *Brahmēśvara*, at which the record is

the golden mountain (Mēru), the abode of Achyuta (Vishnu),¹—and that it looked like the mountain of dawn, for the rising of the sun. Then there comes a string of epithets in prose, in the course of which he is mentioned as having acquired the excellent favour of the god Brahmēśvara (l 30). And then we are introduced to his wife, Suganabbe (l 31). To them there were born two sons,—Ēchi (l 33), Ēcha (l 34), Ēchama (l 41), or Ēchagāvunda (l 51), and Muttiga (l 33) or Mutta (l 45). Seventeen verses follow, in praise of the virtues and prowess of the two brothers. Then the record reverts (l 48) to the elder brother, Ēchagāvunda, whom it mentions as a bee on the succulent water-lilies that are the seat of the god Hara (Śiva) (l 49),²—as the moon of the water-lily that was the Madanda family,—as a very Vatsarāja with restive horses,³—and as being also called “the lion of his father” (l 50).⁴ His Guru or religious preceptor was Sōmēśvarapanditadēva (l 51), the disciple of Śrīkantba (l 52), who was the disciple of Kēdārisali, who was the *ajya guru*, lit. ‘grandfather-preceptor,’ of Sōmēśvarapanditadēva (l 51), and as an ornament of the succession of teachers called the Mūvarakōnoyasahtatī (l 52).

While the Mahāsāmantādhipati⁵ who had attained the *pañcama mahāśabala* (l 53),—the choice elephant of his uncle (l 60),⁶—the *Dandānāyaka* Govindarasa (l 61), was ruling the Hānumgal five-hundred, and the Bāsavura hundred-and-forty which was a *karipana* included in the Banavase twelve-thousand, and the Nāgarakhanda seventy,⁷ punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his official superiors*) (l 62),⁸ he came in state to Abbalūr,⁹ and saw the temple of the god Brahmēśvara which Bammagarūpa had caused to be made, and was pleased. And, Ēchagāvunda (l 63) preferred a request, on the strength of which he (Govindarasa) laved the feet of Sōmēśvarapanditadēva (l 67), and made libations of water, and, at the time of the vyatipāta and an eclipse of the sun on Sunday the new-moon day of the month Vaiśākha of the Vishu samvatsara, which was the twenty-sixth of the years of the glorious Chālukya Vikrama (l 69),¹⁰ he gave, as a gift to the god Paramēśvara,¹¹ the village of Muriganahalli, a town that was included in the Nāgarakhanda seventy (l 67),¹² for the *angabhōga* of the god Brahmēśvara of Abbalūr (ll 67, 68), and for the frankincense and the oblation, and for the repairs of whatever might become broken, torn, or worn-out, and for the provision of food for ascetics and for boys who were desirous of being taught,¹³ as a *sarvanamasya*-grant, free from all imposts.

After two verses (one in Kanarese, and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, we are told that the record was written (i.e., apparently,

¹ The original has, in both versions, *hirmmy ddrī*, which can only be a mistake for *haim ddrī*. As *haima* means, according to its derivation, either ‘wintry’ or ‘golden,’ we might take *haim ddrī* as equivalent to either *haimādrī*, ‘the snowy mountain, Himālaya,’ or *hēmdrī*, ‘the golden mountain, Mēru.’ But Achyuta is a distinctive name of Vishnu. And the explanation seems to be that his paradise, Vaikunṭha, is placed, according to some authorities, on the eastern peak of mount Mēru.

² *Hara charana sarasa sarasruha madhukara*.

³ *Sū(tū)kaḷa-haya Vatsarājya*, see page 236 below, note 1.

⁴ *Ayyana sṛngam*.

⁵ This title, however, must be a mistake, as remarked on page 216 above.

⁶ *Māvana gamdha vdranam*.

⁷ The words *Banavase pammirchchāśirada baḷiya kaṁpanam* are probably intended to qualify *Adgara-khamdava* *elpattumam*, as well as *Bāsavura nūpa-nḍivattumam*.

⁸ *Sukha saṁkathā vinōdādāmd-arasa geyyutt irddu*.

⁹ *Abbalūrimge byayam geydu*.

¹⁰ *Śrīmach Chāluk[y*]a Vikrama varḷa(rsha)da 26neya Pisu(sha) sa[m*]vatsarada Vaiśākha-amdse Adityavādra vyatpāta sūryyagrahanad-amdu*.

¹¹ *Paramēśva(śva)ra dattiy=āgi ditta datti*.

¹² *Nāgarakhanda-elpattara baḷiya bāda Muriganahalliyān*.

¹³ *Tapōdhanara vidyārthi-mānigal-ādhara dānakkam*.

composed) by the facile poet Charāja or Acharāja (B l. 77) and the born poet Mallidēva (l 72)¹ The *Rūvāri* Sōvōja (B l 77) and the *Pāvāri* Honnōja² engraved it³

The record then repeats the verse *Namas-tunga-siras chumbi, etc* It then proceeds to refer itself again to the reign of Tribhuvanamalladēva-(Vikramāditya VI) (l 74) While, — by the command of his feudatory,⁴ the *Mahāsāmantādhipati* who had attained the *pañchamahāśabda* (l 75), the *Mahāpradhāna*, the *Dhānasūc[rgade]* or chief of the kitchen, [the *Dandanāyaka* Anantapā]larasa (B l 80),— the *Dandanāyaka* Gōvindarasa (B l 80) was [administering] the *Banavāse* twelve-thousand (l 76) and the *vadda āvulu*-duty, punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications,⁵—

And while he who was the moon of the cluster of water-lilies that was the Madanda family (l 77), he who was a *paramamūhēśvara* or most devout worshipper of the god Mahēśvara (Śiva) (l 78), he who had attained the excellent favour of the god Brahmēśvara (B l 83), he who was the lion of his father (l 79),⁶ namely Ēchaga[ṇunda], the *Prabhu* of Abbalūr (l 79), was [governing the *nāḍ* or district] ⁷—

Māl (?)gāṇa-Dāsaya (B l 84), and his younger brother Masaneva (l 79, 80), and Hārava-Singana-Birana, and Reveya-Gāleya, and Malejanāyaka, and Jōgisetti-Gona .

., and Tippana, (B l 85), and Kēsiyana, and Nūlamgēriya-Mārana, and Ābutte,—these ten persons (l 81), on Sunday, (coupled with) the sixth tithi of the bright fortnight of the month Bhādrapada of the Tārana samvatsara, which was the twenty-ninth of the years of the Chālukya Vikrama (l 81),⁸ having given gold to the *Prabhu* Ēchagāṇunda for the worship of the shrine (B l 86),—they, and the three-hundred (*Mahājanas*) acquired

. . . ⁹ And Māli Chuttaya (l 82), and Maydāna, and Jakkajagētana (B l 87), and Sunnada-Birana,—these four persons joined with the ten (mentioned above), and gave gold, and acquired¹⁰ And all of these, headed by Mottakāra-Holeyana (B l 88), allotted, for the *angabhōga* and the oil of the perpetual lamp of the god Brahmēśvara (l 83), the turmeric of (B l 88), and the turmeric of, and the and one *pana* per annum on each ladder (?),¹¹ (as a grant to continue) as long as the moon and sun should last

The *Sēnabōva* Mādiyanna (B l 90) and Chattiyyenna wrote (i.e. apparently, composed) this¹² The *Rūvāri* Honnōja engraved it¹³

¹ *Sukara kavī*=appa Charajanum (or °app=Acharajanum) sahaja-kavi Mallidevanuri baradaru. In line 55 of the Balagani inscription of A D 1102 (see page 26 above, note 2) mention is made of an *asu kavī* named Nitalaksha

² In B line 90, this name appears with the ligature n,—Honnōja

³ *Khamdarisidaru* Compare *khandasane*, 'engraving,' in C line 52, [and above, Vol III p 198, line 3]

⁴ *Tai padapadm opayini*

⁵ *Banavase pannirechhāsiramumam vaddarāvuḷadu sumkamumam dushṣa nigraha sishta pratipālanam-geydu su[kha samkathā vinodadimdarasu] geyyuttire*—As regards the word Banavāse, see page 229 above, note 7

⁶ *Ayyana simga*

⁷ Both the copies fail here B l 84 shows the *aksharas du geyyuttire* In A the whole is illegible

⁸ Chālukya Vikrama varṣa(śha)da 29nēya Tārana samvatsarada Bhādrapada sudhḍha (read *śuddha*) 6 *Adityav[āradamdu]*

⁹ *Bhōjangu*(B has *bhōjaga*)*tanamumam ubhaya sa nyamurum*, meaning not known—Kittel's Dictionary gives *ubhaya sāmya* in the sense of 'the similarity of two things' But here *sāmya* probably stands for *sāmya*, 'ownership'

¹⁰ *Ubhaya-sāmya*, again, meaning not known

¹¹ *Koylāśid arisiramumam bhōjagad-arisiramumam dlabhagamumam varshakk=eniyal=onae pana mumam*

¹² *Baranaru*

¹³ *Khamdarisida*

C.—Of the time of Perma-Jagadēkamalla II.—A.D. 1144.

This inscription, also, is at the temple which is now known as the temple of Basavēśvara, but was originally called the temple of Brahmēśvara — The writing, consisting of fifty-two lines of about fifty letters each, covers an area about 2' 11" broad by 4' 8½" high, and is in a state of perfect preservation almost throughout.—The sculptures at the top of the stone are, in the centre, a *linga*, with an officiating priest, inside a shrine, on the proper right side, the bull Nandi, with the sun above it, and on the proper left, a cow and calf, with the moon above them — The characters are Kanarese, of the period to which the record refers itself, and they are almost exceptionally well formed and engraved. The size of the letters ranges from ½" to 1" — Except for the opening invocation of Śiva and one imprecatory verse in line 45, the language is Kanarese, partly in verse, and partly in prose. The record gives us a word, *khandarane* (line 52), evidently meaning 'engraving,' which is not to be found in dictionaries.¹ And, as variants, it gives *gaunda* (e.g. line 7) and *gavunda* (e.g. line 10), as farther forms of *gauḍa*, *gavuda*,² *nāl* (in *nālprabhu*, lines 21, 51), as another form of *nāl*, = *nāḍ*, 'district',³ and *hāl* (line 33), as another form of *hāl*, 'ruin, desolation, a waste' (i.e. land left uncultivated). In respect of metrical license, we may note that in line 8 *Jakkave* is written for *Jakkavve*, and in line 29 *eppat-okkalum* is written for *eppatt-okkalum*, simply to suit the metre.

The inscription is a record of the time of the Western Chālukya king Perma-Jagadēkamalla II. It is a Śaiva record. And it registers grants that were made, both in the reign of that king and on a previous occasion, to the temple of the god Brahmēśvara. The later grant was made by a *Dandanāyaka* named Mallabhāvarasa, who was administering the *vaddarāvula* and *hejjunka* taxes under the *Dandanāyaka* Yôgēśvaradēvarasa who was in charge of the Banavāse twelve-thousand province; and it consisted of an oil-mill and a tax, for the maintenance of the perpetual lamp of the god. The earlier grant was made by a certain Bammagaunda or Barmagaunda,⁴ the *Nālprabhu* or official in charge of the local district, and the chief item of it was an area of land, as much as his horse was able to go round, ridden at full speed.

The record contains two dates. The details of the first date,—when the grant was made by Bammagaunda,—are Monday, the new-moon day, when there was an eclipse of the sun, of the month Māgha of the Saṃvatsara, which was the fourth year of the Western Chālukya king Bhūlōkamalla-Sōmēśvara III. The given *saṃvatsara* was Śaka-Samvat 1052 current. And the corresponding English date is Monday, 10th February, A.D. 1130. On this day, the *tithi* ended at about 2 hrs 29 min after mean sunrise (for Ujjain), but there was no eclipse. The full details of the second date,—when the grant was made by the *Dandanāyaka* Mallabhāvarasa, shortly after which time, presumably, the whole record was put on the stone,—are Sunday, coupled with the fifth *tithi* of the bright fortnight of the month Kārttika of the Raktākshin *saṃvatsara*, which was the seventh year of (Perma)-Jagadēkamalla II (the son and successor of Sōmēśvara III). This date was not recorded correctly. The given *saṃvatsara* was Ś-S 1067 current. And the given *tithi* ended at about 10 hrs 50 min after mean sunrise (for Ujjain) on Tuesday, 3rd October, A.D. 1144, and cannot be connected with the Sunday at all.

¹ So, also, A and B have given us the verb *khandarissu*, 'to engrave'.

² The further variant *gāvunda* (e.g. line 21) has already been noted under A and B.

³ Kittel's Dictionary includes *nāl* as a form of *nāḍ*, but not *nāl*. It does not include the word *nālprabhu* (which occurs in other ancient records also), but it does give the equivalent *nāḍodeya*, which it explains as 'the chief of a country, or of a district'.

⁴ This Bammagaunda was a son of Ēchagaunda (lines 8, 9), and consequently he was a grandson of the first Bammagāvunda, the founder of the temple of Brahmēśvara,—Ēchagaunda being mentioned in A line 33, as a son of the first Bammagāvunda.

ABSTRACT OF CONTENTS.¹

The record opens with the usual verse *Namas=tunga-siraś-chumbi, etc.*, in praise of the god Śiva under the name of Śambhu. It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja, Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Bhūlōkamalladēva*-(Sōmēśvara III.) (line 3). And it then says that, while he was reigning, there was a certain Bammagaunda (l. 7), Bammagavunda (l. 8), or Barmagavunda (l. 10),— son of Ēchagaunda and Jakkavve (ll 8, 9),— who was an angry bee on the water-lilies that are the feet of the god Hara (Śiva),² and whose wife was Bhāgale (l. 20)

One day, while the *Nālprabhu* Bammagāvunda (l. 21) was enjoying the pleasure of a talk about religion, the *Sēnabōva* or accountant Boppa (l. 22), Boppa (l. 24), or Boppimayya (l. 25),— himself, also, a bee on the water-lilies that are the feet of the god Hara,³— faced him, and reminded him that religion is one's aid, one's ornament, and one's treasure, and that therefore it is a man's duty to accumulate good works, that so it was that the shrine of the god Brahmēśvara at Abbalūr (ll. 26, 27) had come along under the protection of Barmagāvunda's grandfather and father, that his ancestors and himself owed all their success to granting allotments to the shrine, and that the seventy husbandmen (l. 29),⁴— born in the lineage of the *Seṭṭiguttas* of the place, and themselves always playing the part of angry bees on the water-lilies that are the feet of the god Ahindrabhūshana (Śiva),⁵— had lifted high the religion of Śiva, by concurring in all the religious proposals that he had made.

On this representation (l. 30), Bammagāvunda, inflamed more than ever with a desire for union with the passionate woman that is devotion to the god Śiva, immediately mounted a very tall horse, and promised that, as far as his horse should run at the top of its speed, so far he would give land to the god Brahmēśvara.⁶ And so, having made his horse run (l. 33), and having laved the feet of Jñānasaktipanditadēva (l. 38), the disciple of Vādividyābharanapanditadēva of the Mūvarakōneyasamtatā, with libations of water, at the time of the vyatipāta on Monday, when there was an eclipse of the sun, the new-moon day of the month Māgha of the Saumya samvatsara, which was the fourth of the years of the glorious Bhūlōka[malla*] (l. 39),⁷ for the oblation and the perpetual lamp of the god, and to provide food for ascetics, and for the repairs of whatever might become broken, torn, or worn-out (l. 40), he gave, free from all imposts, eight *mattars* of rice-land in the open field⁸ called Hanneya-hāl (l. 33), and six *mattars*,⁹ and fifteen *mattars*,¹⁰ and a betel-nut plantation of one thousand trees below the large tank, and sites for twenty houses in that part of the town which belonged to the gods¹¹

¹ From the ink impression. A transcription is given in *Carn.-Désa Inscr.* Vol I p 690

² *Hara charana kamaṣa yuga madavat śatucharanam*

³ *Hara charaṇa kamaṣa bhṛṅgam*

⁴ *Eppatt okkalum*. Other records mention bodies of "sixty husbandmen" and "fifty husbandmen." And the *Postal Directory of the Madras Circle* places villages called Aivattokkalu, lit "the fifty husbandmen," in the Padinālkūṭ tāluka of Coorg and the Uppinangadi tāluka of South Kanara

⁵ *Ahīndrabhūṣaṇa ḍṭṭu (ṭṭhu)lla-paḍ-āmbuḷ-ḍamada-madhūbra(v, a)ṭar*

⁶ *Embudum Bamma gḍoundam Śiva-dharmma kathā-īravana-manī-karnnapūranam Śiva-dharmma kath-āmr(mṛ)ṭa rasa varsha-bahāṭṭa puṭaka sasya sarasa kḥḍḍranam=ḍgṛ Śiva-bhakti bhḍmīnt samāgamana-rāgam kay ganme tat-kehanadō=uttunga turangam drūda(dha)n=ḍgṛ mat-turanga=elli varac=atī-javadim parivud=alli varam īrti Brahmēśvara dēvārge bhūmīyam neṭṭane kottappen=emḍu pratijñ drūda(dha)n=ḍgṛ*

⁷ *Śrīmad Bhūlōka[malla*] varshada āneya Saumya-samvatsarada Māghad=amāḍṣya sūryya grahana Sōmavdra vyatipād=andū*

⁸ *Bayal.*

⁹ *Hāṭṭigūṭadanenneganumam*, meaning not known

¹⁰ *Berddaleyumam*, meaning not known

¹¹ *Dēvara purad=ōḷag=irppattu maneya neḷḷānamumam.*

After a mandate, in prose, to preserve the grant thus made, and two verses (one in Kanarese and one in Sanskrit) about the merit of preserving and the sin of confiscating religious grants, the record proceeds (l 45) —

On Sunday, (coupled with) the fifth tithi of the bright fortnight of the month Kārttika of the Raktākshin samvatsara, which was the seventh of the years of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhāttāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious *Pratāpachakravartin* Jagadēkamalla (II) (l 47),¹ while the *Dandanāyaka* Yōgēśvaradevarasa was ruling the Banavāse twelve-thousand, punishing the wicked and protecting the good with the pleasure of an agreeable or friendly interchange of communications (*with his paramount sovereign*),² Mallibhāvarasa (l 49) the *Dandanāyaka* of the *vaddarāvula* and *hejjunka* taxes, came in state to Abbalūr,³ and saw the grants that had been made to the temple of the god Brahmeśvara, and was pleased, and allotted, for the oil of the perpetual lamp of the god, one oil-mill and the *olalu-dere* tax on one shop, free from all imposts

The *Nālprabhu* Bammagāvunda (l 51) and the great saint Jñānaśaktidēva⁴ shall preserve (*these grants*) The writing (i.e., apparently, the composition)⁵ is that of the born poet,⁶ the *Upadhyaṃya* Mahadēvabhatta, and of Malliyana, the nephew of the *Senabōva* Boppimayya, the engraving⁷ is that of Sātōja, the son of Lālāra-Chandōja

D — Of the time of Taila III — About A.D. 1158

This inscription is on a stone tablet in a field, Survey No 137 — The writing, consisting of forty lines of about forty letters each,⁸ covers an area about 2' 1" broad by 2' 11" high. It is in a state of very good preservation as far as the end of line 13. From that point onwards, it has suffered more or less damage. But all the historical information that I quote from it, can be made out without any doubt. And it is only from line 28 that the record becomes undecipherable — The sculptures at the top of the stone are, in the centre, a *linga*, on the proper right side, a squatting figure, facing full-front, with the sun above it, and perhaps a water-pot beyond it, and on the proper left, a cow and calf, with the moon above them. — The characters are well-formed Kanarese characters, of the period to which the record refers itself. The size of the letters ranges from $\frac{3}{8}$ " to $\frac{3}{2}$ " — Except for the opening Sanskrit verse in praise of Śiva, the language is Kanarese, throughout all the legible portion, partly in verse, and partly in prose. Lines 10 and 12, 13, give the word *turaya*, as a corruption of *turaga*, 'a horse,' which is not yet shewn in dictionaries.

The inscription is a record of the time of the Western Chālukya king Taila III. It mentions also his feudatory, the *Mahāsāmantādhipati*, *Kariturayapatṭasāhan*, or groom of the head-trappings of elephants and horses,⁹ and Manevergade, the *Dandanāyaka* Mahadēvarasa.

¹ *Śrīmatu pratāpachakravartin Jagadēkamalla varshada 7naya Raktākshī-samvatsarada Kārttika su(śu)*
⁵ *Ādityavārad-amdu*

² *Duṣṭa nigraha śiṣṭa-pratīpḍāram geydu suḥa-samkathā-vinōdadim rājyam-geyyutiam-ire*

³ *Śrīmatu vaddarāvula hejjunkada dandanāyakam Mallibhāva arasaru Abbalūrṃge bijayam geydu*

⁴ The first component of this name is here written *gyāna*

⁵ *Barapa*

⁶ *Sahaja kavī*

⁷ *Khandaṇṇa*

⁸ With perhaps originally some more, now broken away and lost, below the extant portion

⁹ *Kar* is, of course, the Sanskrit *kar*, 'elephant.' *Turaya* is evidently a corruption of the Sanskrit *turaga*, 'horse,' and is, in fact, explained as such by the occurrence, in line 30 of the Śilāhāra grant of A.D. 1058 (*Cave-Temple Inscriptions*, No 10 of the brochures of the Archaeological Survey of Western India, p 102), of its Sanskrit form in the epithet *turaga-Rēvanta*, which appears as *turaya-Rēvanta* in line 10 of the present record. *Paṭṭa* is given in Kittel's Dictionary as meaning, among other things, 'the frontlet, or fillet with a golden tablet,'

who was ruling the Banavāse twelve-thousand province and the Huligere three-hundred district; and a subordinate of the latter, the *Danḍanāyaka* Māyidēva¹ And it further mentions a *Mahāmanḍalésvara* named Sōvidēvarasa, belonging to some branch of the Kādamba family, who had the hereditary title of "supreme lord of Bāndhavapura, the best of towns,"² and the epithet of "he who has attained the excellent favour of the god Pranamēśvara"³

That part of the record which contained the donative passages and the date, is either illegible or broken away and lost But, from the fact that Mahadēvarasa is here described as a feudatory of Taila III himself, as also in the record of A.D. 1152,⁴ whereas in the Balagāmi inscription of A D 1155⁵ he is described as a *Danḍanāyaka* of Bijjala, we may refer the present record to about A.D. 1153.

ABSTRACT OF CONTENTS⁶

The record opens with the usual verse *Namas=tunga-śiraś-chumbi, etc*, in praise of the god Śiva under the name of Śambhu It then refers itself to the reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, *Paramēśvara*, and *Paramabhaṭṭāraka*, the glory of the family of Satyāśraya, the ornament of the Chālukyas, the glorious Trailōkyamalladēva-(Taila III.) (line 3) And it then proceeds to say that the Chōluka (l 4) came against him in war, but had to unwilingly pay tribute to him, that, in the other direction, the king of Mālava (l 5) was frightened and fled away to refuge, and the Gūrjara saved himself only by giving even more than the Chōla had given (l 6), and that all other kings had to acknowledge the sway of the emperor Nūrmadi-Tailapa (III.) (ll 6, 7)

While he, the *Pratāpachakravartin* (l 8), bearing the burden of the whole earth, was reigning with the delight of an agreeable or friendly interchange of communications (*with his feudatories*),⁷—and while his feudatory,⁸ the *Mahāśmantādhipati*, who had attained the

which is tied to the head of a king's favourite horse or elephant' And the same dictionary gives *sahani*, *śhani*, and *śhaniga*, in the sense of 'groom,' and *śhana*, in the sense of 'the act of tending and training horses,' and, under *sahani*, quotes the Malayālam *chēni*: [Compare p 103 above, and note 6]—The same official title, with the same use of *turaya* for *turaga*, occurs again in a record of A D 1152 (see the next note)

¹ These two persons are mentioned together in other records also — (1) An inscription of A D 1155 56 at Balagāmi in Mysore (*P S O-C Insers* No 181, and see *Mys Insers* p 100) The construction of this record is — *Trailōkyamalladēvara vijaya-rājyam* (lines 3, 4) * * * * * *mahāmandalēśvaram Bijjanadēvarasaru* (ll. 10, 11) * * * * * *tan-mahāprachanda-damḍandayakar* (ll. 11, 12) * * * * * *Mahadēvarasah* (l. 13) * * * * * *tan mahāpradhānam* (l 16) * * * * * *Māyidēvarasan* (l 20) This describes Māyidēvarasa as a *Mahāpradhāna* of Mahadēvarasa, and the latter as a *Dandandayaka* of Bijjala, during the reign of Taila III (2) An inscription of A D 1152 which is said to be at a temple of Siddhappa at Pura in the Kōḍḍ tāluka, Dhārwar district (*Carn-Dēsa Insers* Vol II p 1 but there does not seem to be a village named Pur or Pura anywhere in the Dhārwar district, perhaps Puradakeri, in the Kōḍ tāluka, is intended) This describes Mahadēvarasa as a feudatory of Taila III himself, and as a *Mahāśmantādhipati*, *Karṇatraya-paṭṭasāhani*, *Śenādhipati*, and *Dandandayaka*, enjoying the Huligere three-hundred and the Banavāse twelve-thousand, with the pleasure of an agreeable or friendly interchange of communications, and it describes Māyidēvarasa as a *Mahāśmantādhipati* and *Dandandayaka* subordinate to Mahadēvarasa, and as enjoying the *hejjunka* and *vaddarāvula* taxes

² *Bāndhava-puravar-adhīvara* The reading is very distinct — The place is not otherwise known. Can it be the modern 'Bandhole,' in the Kṛṣṇarājapēṭ tāluka, Mysore district?

³ It might be expected, I think, that the name would be Pranamēśvara. But the consonant in the third syllable is distinctly *m*, not *v*

⁴, ⁵ See note 1 above

⁶ From the ink-impression. This record is not in the *Carn-Dēsa Insers*

⁷ *Sukha-samkathā-vimōdadān rājyam-geyuttam-iro.*

⁸ *Tat pādapaḍm-ōpajiv*

pañchamahāśubda (l. 9, 10), a very Rêvanta with horses,¹ the choice elephant of his father (l. 12),² the *Karaturayapattasāhani*, *Manevergaḍe*, and *Dandanāyaka Mahadēvarasa* (l. 13),³ was ruling the Banavāse twelve-thousand and the Huligere three-hundred, punishing the wicked and protecting the good, with the delight of an agreeable or friendly interchange of communications (*with his paramount sovereign*) (l. 14),⁴ — the feudatory of the latter⁵ was the *Dandādhīka Māyidēva* (l. 16).

While *Māyidēva* (l. 21), having acquired [(the *chrgs* of) the *vaḍdarāvula* and *hejjunka* taxes]⁶ of the Banavāse twelve-thousand, was protecting the people and was happily ruling or administering (*those taxes*) 7—

The record then (l. 22) introduces the *Mahāmandalēśvara Sôvidēvarasa* (l. 26), who is described as the supreme lord of *Bāndhavapura*, the best of towns (l. 23),—the sun of the

¹ *Turaya-Rêvantam*, line 10 For *turaya*, = *turaga*, 'horse,' see page 234 above, note 9.—The same epithet *turaya-Rêvanta* occurs in line 11 f of an inscription at Balagâmi (*P S O C Inscr* No 171, and see *Mys Inscr* p 189, where Mr Rice's translation, confusing *turaya* with *turiya*, gives "a fourth Rêvanta"), and the Sanskrit form *turaga Rêvanta* has already been quoted from a Śilāhāra grant of A D 1058 (see page 234 above, note 9) And it is explained by such expressions as *hayārdhā-praudha rēkhā-Rêvanta*, "a very Rêvanta, a perfect *rēkhā* among those who are mounted on horses" (*P S O C Inscr* No 31, line 7, and see *Mys Inscr* p 232, "a Rêvanta among skilled horsemen," see also *id* p 325, "a *Rēkhā-Rêvanta* in riding the most unmanageable horses"), and by a long compound in line 47 f. of an inscription at Harihar (*P S O C Inscr* No 125) which runs *grahana-nrgata-prêrana-lagna stâ(sthâ)pan ôllakita sâdi sū[chanu ?] sū(sū)kâla sapti-sa m ku[a grâhita pamchadhara-prapamcha-samcharana chaturatara surēkhā-Rêvantam*, and is not altogether intelligible at present — I am indebted to Prof Kielhorn for the information that Rêvanta was a son of Sûrya, begotten by Sûrya, who had taken the form of a horse, on Gandhyâ in the shape of a mare, and for a verse in the *Mārkaṇḍeyapurâna*, LXXVIII verse 24, which, after telling how Sûrya and Gandhyâ produced the two Asvins, says, in seeking to explain the name of Rêvanta, — *Rêvasô-nâ cha Rêvantah khadgt charmt tanutra dhrik aśv ârdhah samudbhûto bāna tîna-samanvitah*, "and, when the seed came to an end, there was produced Rêvanta, armed with a sword, clad in leather, wearing armour, mounted on a horse, and equipped with arrows and a quiver" And in explanation of the terms *rēkhā* and *surēkhā*, for which it is rather difficult to find a suitable English expression in such combinations, — (*rēkhā* means literally 'a line, streak, row, series, the first or prime meridian'), — he has given me a passage which speaks of *tam kshiti talâ vara-kâmīntam sarvânga sundaratnyâ pratham aśka rēkhām*, "her, who by the beauty of her body is the first and sole *rēkhā* of the handsome women on the face of the earth," i.e. "the most beautiful woman of all" For some other instances of the same use of the word *rēkhā*, see page 187 above, note 7 — Another name mentioned with horses in the same way, to form a similar epithet, is that of Vatsarāja, e.g. *haya-Vatsarajam*, "a very Vatsarāja with horses (*Jour Ro Br R As Soc* Vol X p 204, text line 8), and *vishama haya Vatsarāja[um]*, "a very Vatsarāja with troublesome or vicious horses," in line 12 of an inscription at Talgund (*P S O C Inscr* No 218, *Mys Inscr*, p 200, gives "like Vatsa to poison"), and *sū(sū)kâla-haya Vatsarajam*, "a very Vatsarāja with restive horses" (A above, line 49) And the two names occur together in line 23 f of the Śilāhāra grant of A D 1058, already quoted above, which describes Mārasimha as *Revantō Vatsarājō vara-turaga chay-ârdhā-rēkhā vîsuddhau*, "a very Rêvanta, and a very Vatsarāja, in the exact determination of who might be the most eminent among those who are mounted on troops of excellent horses" Rêvanta was the chief of the Guhyakas, and, therefore, is apparently not to be identified with Vatsarāja

² *Ayyana gamdhā-odranam*

³ The original has *dandanāyakam megam Mahadēvarasaru Banavāse, etc.*, — perhaps implying that he had a father of the same name, — compare the description of Brahma, the general who re-established the Western Chalukya sovereignty for Sômesvara IV, as the *kumāra Bannayya* (e.g. E below, lines 69, 70, and in other records also), in order to distinguish him from his grandfather of the same name

⁴ *Dushta nigraha-bishta-pratipālanadim sukha samkathā vinôdadim-darasa-geyuttam ire*

⁵ *Tat-pādapadam ôpavito*

⁶ These words, though quite illegible here, may be safely supplied from lines 26 ff of the Balagâmi inscription of A D 1155 56 (see page 235 above, note 1), which run — *Ennida mahāpradhanam Banavase-pannirchchhāsirada vaddarāvula-hejjuml ada herygade dandanāyakam Māyidēvarasar rājadhāni Balligrāmeya nlevidino[sukhaam=irdd=ondu ditasam* — So also the inscription of A D 1152, which is said to be at Pura in the Kôd taluka, Dhārwar district (see the same note), describes him as the *Mahāśmantadhipati* and *Dandanāyaka Māyidēvarasa*, who was enjoying (*anubhavisuttam*) the *hejjunka* and *vaddarāvula* taxes

⁷ *Banavase pannirchchhāsirada [vaddarāvulamum hejjumkamumam] padedu prajeyam pratipā[is, sukhadu=arasa-geyuttam=ire*

water-lily that is the Kādamba family,¹— the champion of his father (l. 25),²— he who had attained the excellent favour of the god Pranamésvara,³— who was ruling the Nāgarakhanda seventy (l. 26) and , punishing the wicked and protecting the good, with the pleasure of an agreeable or friendly interchange of communications (with his official superiors) (l. 27).⁴ But after this, from near the end of line 27, the remainder is hopelessly illegible.

E.— Of about A.D. 1200.

This inscription is on a stone tablet standing against the wall, or perhaps built into the wall, on the right of the god inside a temple of Śiva under the name of Sōmanātha, which appears to be the temple the foundation of which is recorded in the inscription.— The writing covers an area about 3' 7½" broad by 6' 1" high. It is in a state of good preservation almost throughout.— The sculptures at the top of the stone are, in the centre, a *linga*, with a standing priest; on the proper right, the bull Nandi, with the sun above it, and on the proper left, a cow and calf, with the moon above them.— The characters are Kanarese, of the period to which, from the internal evidence, the record is to be referred. The size of the letters is somewhat irregular, ranging from about ⅙" in the *n* of *janā*, line 15, to nearly 1" in the *sh* of *manushya*, line 24. The characters are mostly well formed and well engraved. But in many places they are difficult to read, because the execution is indifferent and imperfect, owing to sometimes the tops of the letters, and sometimes other parts of them, not being completed in the engraving, though marks in the ink-impression shew that they were sketched on the stone and were partially cut by the engraver. Some pointed instances of this are as follows.— In line 8, *nishada-himavanta* reads at first sight *gishada-bāvavana*, the *hi*, which may always be easily confused with *bā*, being badly formed, and the side-strokes which would turn *gi* into *ni* and *va* into *ma*, and the whole of the subscript *t*, having not been filled in by the engraver, though the ink-impression shews that they were more or less outlined on the stone, in line 9, the tops of the second, third, fifth, and seventh *aksharas* are similarly imperfect in *sama-mahimā-kāṇḍaram*, and the *riti* at the end of the line was left almost altogether unformed, in line 12, there are two instances in *prakaṭṭah*, in which the *k* reads at first sight as *r*, and another, in *sukēṣṭiyu*, in which the superscript vowel, as well as the top of the *k*, was left unformed, and in line 48, if the name of the Jain temple were not known from other sources, it would probably have been read *āṇḍeṇṇya*, instead of *āneseṇṇya*. Many other similar instances might be pointed out, but the preceding ones seem sufficient. Whether these faults are due to pure carelessness on the part of the engraver, or to his coming unexpectedly on very hard places in the stone, it is difficult to say from simply the ink-impression. The characters include the *upadhmanīya* in *puhpālī*, for *pushpālī*, line 2. The lingual *d* is usually expressed by its distinct sign, which appears very clearly in *maṇḍana*, line 7, but in a few places we have the ordinary *d*. The dental *dh* is formed properly enough in *svardhuni*, line 9, but in some other places it is hardly to be distinguished from *v*, e.g. in *dhāmam*, line 2, and *dhārā*, line 61. There is a somewhat rare mediæval form of *y* in *anvayadoḥu*, line 62. we have clear instances of the corresponding forms of *m* and *v* in *maṇḍi*, line 44, and *nūḍevu*, line 39, and the *m* is carried back to A.D. 804 by the Kanarese grant of Gōvinda III (*Ind Ant* Vol XI p. 125, see *para-dattam=bā*, line 14). The *virāma* is represented by its own proper sign in *puradol*, line 13, and in *śrīman*, line 84, and by the same mark, but imperfectly formed, in *dūṛal*, line 50. elsewhere, however, it is represented by the vowel *u*, and there are pointed instances of this in *bharanu*, line 26, *urūḷuḡ*, line 41, *aluki*, line 41-42, *śrīmaḍu*, line 60, and *ētānu*, line 98. The *anusvāra* is written, sometimes, in the usual fashion, above the top line of writing, and frequently so faintly that it does not show in the lithograph, and sometimes, in a larger form, between the lines of writing, the word *kāṇḍaram*, line 9, illustrates both methods of forming

¹ Kādamba kuṣa kamaḷa mārttandam

² Ayyan=amkalḍram

³ See page 235 above, note 3

⁴ Dushṭa nīgraha śiṣṭa pratipḍānadim sukha-samkathā-vinōḍadim rāgyam-gsyuttan ire

A D 1168 to 1181 in records which connect him with the government of the Banavāsi twelve-thousand and other districts¹ Before them, mention is made of the Western Chālukya king Sômēśvara IV (A D 1183 and 1189), and before him, of the Kalachurya prince Bijjala (A D 1145, and 1156 to 1167) A short passage at the end, evidently added at a somewhat later date, mentions a Kādamba prince Mallidēva,² and recorded some grant which he, also, made to the same temple

The interest and importance of the record centre in the fact that it discloses the name of the person, Ēkāntada-Rāmayya, who towards the close of the twelfth century A D brought about a revival of the worship of Śiva, or a fresh impetus to the Śaiva faith with elaborated and improved rites and practices, which eventually culminated in the establishment of a new sect of Śivabhaktas or worshippers of Śiva, called technically Vira-Śaivas, i.e. "brave, fierce or strict Śaivas, Śaiva champions," and popularly Lingāyats or Lingawants, i.e. "those who have the *linga* or phallic emblem" The Lingāyats—(using the appellation by which all average members of the sect would describe themselves)—are outwardly distinguished from the ordinary Śaivas by the practice of carrying about with them a miniature *linga*, usually in a silver box-suspended from the neck and hanging about the waist And the chief characteristics of their faith and practices are, adoration of the *linga* and of Śiva's bull Nandi, hostility to Brāhmins, disbelief in the transmigration of the soul, contempt for child-marriage, and approval and habitual practice of the remarriage of widows They are found chiefly in the Kanarese country, then vernacular is Kanarese, and it is due almost entirely to them that this beautiful, highly polished, and powerful language has been preserved, in later times, amidst the constant inroads of Marāṭhās from the north They now constitute about thirty-five per cent of the total Hindū population in the Belgaum, Bijāpur, and Dhārwar districts³ In Mysore and the Kōlhāpur State, they number about ten per cent of the Hindū population And they are also found, but in smaller proportions, in the districts of Poona, Shōlāpur, Sātārā, and North Kanara Elsewhere, they are constantly met with, but as the result of the migration of isolated families, mostly in connection with trade and manufactures In the Bijāpur and Dhārwar districts, and possibly in the neighbouring parts of the Nizām's Dominions and Mysore, the sect appears to be still steadily gaining ground And an interesting internal movement was observable in 1891, when large numbers of the members of it claimed to have themselves entered in the census returns under the designation of Vira-Śaivas, in preference to that of Lingāyats, with which they had been content on previous similar occasions.

According to the tradition of the Lingāyats themselves, as embodied in their principal sacred writings, the *Basavapurāna* and *Channabasavapurāna*,⁴ the events which led up to the establishment of the new sect were as follows —

To a certain Mādūāja and his wife Madalāmbikā, pious Śaivas of the Brāhman caste, and residents of a place named Bāgewādī which is usually supposed to be the subdivisional town of

¹ *Dyn Kan Distrs* pp 485, 487, 489

² Probably identical with the Mallikārjuna or Mallidēva, for whom we have dates ranging from A D 1215 16 to 1252 (*Dyn Kan Distrs* p 564)

³ For detailed accounts of them in these districts, with their doctrines, customs, *etc*, and their divisions into Pure, Affiliated, and Half-Lingayats, see the *Gazetteer of the Bombay Presidency*, Vol XXI Belgaum, pp 149 to 151, Vol XXII Dhārwar, pp 102 to 116, and Vol XXIII Bijāpur, pp 219 to 230 — For a more general account, see an "Essay on the Creed, Customs, and Literature of the Jangams," by Mr C P Brown, in the *Madras Jour of Lit and Science*, Vol XI pp 143 to 177

⁴ Abstract translations of these two works by the Rev G Wurth have been published in the *Jour Bo Br E As Soc* Vol VIII pp 65 to 97 and 98 to 221, from which I quote — In a verse quoted by Mr Kittel in his *Śābdamanidarpana*, Introd p 26, we are told that the *Basavapurāna* was finished on Srāvana kṛṣṇa 10, Thursday, of the Saumya samvatsara, Śaka-Samvat 1291 (expired) The given *tithi*, however, ended, not on a Thursday, but on Sunday, 29th July, A D 1369 — The *Channabasavapurāna* appears to have been written in Ś-S 1507 (expired), = A D 1585 86 (*Jour Bo Br E As Soc* Vol. VIII p 221)

that name in the Bijâpur district, there was born a son, who, being an incarnation of Śiva's bull Nandi, sent to earth to revive the declining Śaiva rites, was named Basava¹. When the usual time of investiture had arrived, Basava, then eight years of age, having meanwhile acquired much knowledge of the Śaiva scriptures, refused to be invested with the sacred Brâhmanical thread, declaring himself a special worshipper of Śiva, and stating that he had come to destroy the distinctions of caste. This refusal, with his singular wisdom and piety, attracted the favourable notice of his uncle Baladêva, 'prime minister'² of (the Kalachurya king) Bijjala, who had come to be present at the ceremony, and Baladêva gave him his daughter Gangâdêvi or Gangâmbâ in marriage³. The Brâhmins, however, began to persecute Basava, on account of the novel practices propounded by him. And he consequently left his native town, and went to a village named 'Kappadi,' where he spent his early years receiving instruction there from the god Śiva, in the form of the local god Samgamêsvara⁴.

Meanwhile, his uncle Baladêva died. At the advice of the deceased minister's relatives, Bijjala decided on securing the services of Basava, whose ability and virtues had now become publicly known. After some demur, Basava accepted the office, having the hope that the influence attached to it would help him in propagating his peculiar tenets. And, accompanied by his elder sister Nâgalâmbikâ, he proceeded from 'Kappadi' to Kalyâna, where he was welcomed with deference by the king, and was installed as prime minister, commander-in-chief, and treasurer,—second in power to only the king himself,⁵ and the king, in order to bind him as closely as possible to himself, gave him his younger sister Nîlallochanâ to wife⁶.

Somewhere about this time from Basava's unmarried elder sister Nâgalâmbikâ, who was an incarnation of the intelligence of the goddess Pârvatî, there was born, by the working of the spirit of Śiva, a son, who was an incarnation of Śiva's son Shanmukha or Kârttikêya, the god of war⁷. Because, the *Channabasavapurâna* says, he was more beautiful than Basava in many respects, he was named Channâbasava, i.e. "the beautiful Basava"⁸. And he seems to be depicted as playing a more important part than even Basava himself in the propagation of the tenets of the new sect, for, Basava is represented as receiving from him instruction on important points connected with it⁹.

The two *Purânas* are occupied, for the most part, with doctrinal expositions, recitals of mythology, praises of previous Śaiva saints, and accounts of miracles worked by Basava. And it is only quite at the end of each of them, that we come again on any matter that purports to be historical. They assert, however, that, with the influence that his official position gave the uncle, Basava and his nephew propagated with great energy and activity their doctrines, which included the persecution and extermination of all persons,—and especially the Jains,—whose creed differed from that of the Lingâyats¹⁰. Coupled with the lavish expenditure incurred by Basava, from the public coffers, on the support of the Jangams or Lingâyat priests, the proceedings aroused in Bijjala, who was of the Jain faith,¹¹ feelings of uneasiness and distrust, which are said to have been fanned from time to time by a rival minister named Mañchanna, in spite of the latter being himself, in secret, a Vîra-Śaiva¹². And at length an event occurred, which ended in the assassination of Bijjala and the death of Basava.

¹ *Loc cit* p. 67 — The word *basava* is treated as a corruption of the Sanskrit *crishabha*, 'a bull,' in its special designation of Nandi, the bull on which Śiva rides — From Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p. 305, it would appear that some versions of the *Basavapurâna* substitute, for Bâgewâdi, Ingleshwar, which is a village in the same neighbourhood.

² The *Mackenzie Collection*, however, gives the technical official title *Dandandiyâla* or 'leader of the forces,' which would not necessarily denote a prime minister.

³ *Loc cit* p. 67

⁴ *Loc cit* p. 68

⁵ *Loc cit* p. 69

⁶ *Loc cit* p. 70

⁷ *Loc cit* pp. 118, 119, 120.

⁸ *Loc cit* p. 123

⁹ *Loc cit* p. 125

¹⁰ *Loc cit* p. 71

¹¹ *Loc cit* p. 78.

¹² *Loc cit* pp. 78, 88, 128

At Kalyāna, there were two specially pious Lingāyats, named 'Halleyaga' and 'Madhuveyya,' whom Bijjala, in mere wantonness, caused to be blinded. Thereupon, says the *Basavapurāna*,¹ Basava,— himself leaving Kalyāna for a place named 'Samgamēśvara,'²—deputed one of his followers, Jagaddēva, to slay the king. And Jagaddēva, with two unnamed friends, succeeded in making his way into the palace and accomplishing his errand,—stabbing the king even in the midst of his court. Civil war ensued. And, the news coming to Basava as he was journeying, he hastened on his way, and, reaching 'Kudali-Samgamēśvara,' was there absorbed into the god,³ while Channabasava fled to Ulvi, in North Kanara, where he found refuge in a cave.

The *Ohannabasavapurāna* gives a somewhat different account.⁴ It places first the death of Basava, who, it says, was absorbed in Samgamēśvara in the month Phālguna, falling in A.D. 785, of the Raktākshin *samvatsara*, Śaka-Samvat 707 (current),⁵ and the only reason that it assigns, is, that news had reached Basava that a certain Prabhu, who was an incarnation of Śiva,⁶ had left Kalyāna, and had been absorbed into Śiva in a plantain-tree at Śiśaṭa,—leaving it to be inferred that Basava simply followed an example set to him by Prabhu. On the death of Basava, Bijjala appointed Channabasava to the office that had been held by his uncle. After this, the king caused the pious 'Halleya' and 'Madhuveya' to be tied to a rope and dragged about the ground till they died. In revenge for this, Bijjala was slain by two torch-bearers, named Jagaddēva and Bommana. Then Channabasava, who had meantime sent away many Lingāyats to Ulvi under the pretext of celebrating a feast in honour of the god Jangamēśvara, gathered together his horses and men, and left Kalyāna to follow and join them. The "son-in-law" of Bijjala started in pursuit. And a battle ensued, in which the pursuers were destroyed, and the king was taken captive. At the advice of Nāgalāmbikā, however, Channabasava restored the slain army to life, and, having impressed upon the king that he should not persecute the Lingāyats, as his predecessor had done, but should walk in righteousness, he anointed him, and sent him back to govern his country.⁷

¹ *Loc cit* pp 96, 97

² Meaning, apparently, the 'Kudali Samgamēśvara' which is mentioned further on.

³ According to Sir Walter Elliot (*Jour R. As Soc.*, F. S., Vol. IV p. 22, note, and *Madras Jour. of Lit. and Science*, Vol. VII p. 214, note), the place of Basava's absorption is said to be Sangam, in the Hungund taluka, Bijapur district, at the junction of the Kṛṣṇā and the Malparbhā, where, he added, a depression in the *linga* at the temple of Samgamēśvara is still pointed out as the exact spot into which Basava entered. I am not prepared to deny the correctness of these statements. Still, as regards the true identification of the place, the prefix 'Kudali' seems to me to point rather to the historically much more important (see, e.g., *Dyn. Kan. Distrs.* p. 445, note 1) Kūḍal Sangam, at the junction of the Kṛṣṇā and the Tungabhadra.

⁴ *Loc cit* pp 219, 220. This part of the narrative is put as a prophecy in the mouth of Channabasava.

⁵ *I.e.*, according to the southern luni solar system of the cycle, by which the calculation would be made backwards from the time when the *Purāna* was written.—The *Channabasavannakālayāna* (Wilson's *Descriptive Catalogue of the Mackenzie Collection*, pp 312, 313,) gives the month Phālguna of Śaka Samvat 696, equivalent as a current year, to A.D. 778-74, as the date of the absorption of Basava.

⁶ See also *loc cit* pp 71, 72.

⁷ The *Purāna* ends with various other prophecies, not connected with the present subject, to the effect that the king, thus anointed, should reign for sixty years from the death of Basava, that then, at a time when the Hoysala kingdom was flourishing, the Turks,— (the original probably has Turushkas),— led by the giant Pītāmbara, born among them by the blessing of Śiva, should come and vanquish Bijjala, destroy Kalyāna, kill cattle in the temple of Śiva, erect a mosque there, and build the town of Kalburgi, that the kings of Ānegundi should build the town of Vijayanagara, near Hampi, that Pītāmbara and his house should reign over the land for seven hundred and seventy years, that then there should arise a king named Vasantarāya, who would drive the Turks out of the country and restore Kalyāna, that, all the Śaiva saints coming to life again, Channabasava should become the prime minister of this king, and Basava the commander of his forces, and that thus the Lingāyat religion should be re-established and greatly increased.—These "prophecies" are, of course, nothing but confused reminiscences of intervening history up to the time when this *Purāna* was written (A.D. 1585-86, see page 239—above, note 4).

The Jain account, as given in the *Bijjalārāyacharitra*,¹ puts things very differently. Basava's influence with the king is attributed to the fact that he had a very beautiful sister, whom the king took as a concubine. And the end of Bijjala and Basava is related thus — Bijjala had marched against and subdued the Kōlhāpur chief, i.e. the Śilāhāra Mahā-mandalēśvara, who must have committed some act of rebellion. During a halt on the way back to Kalyāna, a Jangam arrived, sent by Basava, and disguised as a Jain, and presented the king with a poisoned fruit, the mere smell of which caused his death. He had time, however, before dying, to tell his son 'Immadī-Bijjala,' i.e. "the second Bijjala,"² that it was Basava who had sent the fruit, and to enjoin him to put Basava to death. Immadī-Bijjala accordingly ordered that Basava should be apprehended, and that all the Jangams, wherever seized, should be executed. And, on hearing this, Basava threw himself into a well, and died, while his wife 'Nīlāmbā'³ poisoned herself. Channabasava, however, after Immadī-Bijjala's resentment was allayed, presented his uncle's treasures to the king, and was admitted to favour and to a ministerial office at court.⁴

Such are the traditional accounts. There are, however, no apparent reasons for attributing either to the Lingāyat *Purānas*, of which even the earlier one was written two centuries after the events which it purports to record, or to the Jain poem, any greater historical accuracy than other Hindū works of the same class have been found to possess. And, on the contrary, there are fair grounds for questioning the correctness of the narratives given by them. The Lingāyat and Jain accounts differ very markedly, and to a far greater extent than can be accounted for on simply the supposition of a representation of true facts from different sectarian points of view. In respect of the circumstances immediately attending the deaths of Bijjala and Basava, even the Lingāyat *Purānas* are not at all in accordance with each other. The *Channabasava-purāna* allots to these events the absurd date of A.D. 785, which is too early by close upon four centuries. Even the Jain poem appears to place them,⁵ not only twelve years before the time, in A.D. 1167, when Bijjala, still alive, abdicated in favour of his eldest son, but also even before the time, in A.D. 1156, marked by the introduction of a reckoning of his own, when Bijjala commenced his independent career. And whereas, if Basava and Channabasava really held the high office that is allotted to them by tradition, we ought to have found by this time a clear mention of them somewhere or other in the mass of epigraphic records that has now come under observation, no allusion of any kind, applicable to either of them, has been obtained, except in the Managōli inscription of A.D. 1161 (above, page 9). That record gives us the names of Basava and Mādirāja, both of which appear in the *Basava-purāna*, in connection with the foundation and endowment of a *linga*-temple, evidently of some considerable size and repute, at Managōli in the neighbourhood of Bāgewādi, the alleged residence of Mādirāja and birthplace of Basava, and, in doing so, it really seems to give us the original of the traditional Basava who figures in the Lingāyat *Purānas* and the Jain book. And, in disclosing the facts that the parents of Basava were, not Mādirāja and Madalāmbikā, but Chandirāja of the Kāśyapa *gōtra* and Chandrāmbikā, and that Mādirāja belonged to altogether a different family, namely the Harīta *gōtra*, it furnishes further grounds for questioning the correctness of the Lingāyat tradition, which, indeed, seems but little better than a legend.

¹ Loc cit p 97, and Wilson's *Descriptive Catalogue of the Mackenzie Collection*, p 320

² This doubtless denotes Sōvidēva. But there is no epigraphic evidence for calling him Immadī-Bijja's

³ A wife of Basava named Nīlāmbikā, daughter of one of Bijjala's ministers, is mentioned, from "another report," in *Jour Bo Br R As Soc* Vol VIII p 70

⁴ Sir Walter Elliot has said that Basava's sister, who became the king's mistress, was named Padmāvatī, that it was at Ulvi that Basava drowned himself, and that these events occurred, according to the Jain poem, in Kalivoga Samvat 4255 (expired), = Śaka Samvat 1077 (current), = A.D. 1154-55. But I have not been able to find the authority for these statements

⁵ See the preceding note

For the full story that is told in the record now published, reference may be made to the translation, page 252 below, a great deal of it cannot be materially abridged, without detracting from its interest and merits. We have to make allowance for the supernatural agency, the divine birth of the hero as an incarnation of Virabhadra the attendant of Śiva, and the miracle of his cutting off his own head and having it restored to him by his god,—all of which, narrated apparently while the subject of the story was still alive, or at any rate very shortly after his death, illustrates how quickly, in India, real historical events may come to be overlaid with what is purely imaginary and mythical. But, if that is done, the narrative is reasonable and plain, and has the clear ring of truth in it. It shews us the real person to whom the movement was due, and the way in which he started it. And it amounts to this —

To a Śaiva Brahman named Purushōttamabhatta, who belonged to the Śrīvatsa gōtra and was an inhabitant of a town named Alande in the Kuntala country,¹ there was born a son named Rāma, who became an ardent devotee of Śiva, and, by the intensity and exclusiveness of his worship of that god, acquired the name of Ēkāntada-Rāmayya.² He visited various Śaiva places of pilgrimage. And eventually he came to Huligere (Lakshmeshwar), where there was a temple of Śiva under the name of "the Sōmanātha of the South,"³ and then to Ablūr, where, in addition to the place being plainly a stronghold of Jainism, there was, as we learn from the other records (pages 213, 232, above), an evidently important and influential Śaiva establishment at the temple of Brahmēśvara. At Ablūr, he got into controversy with the Jains, who, led by one of the village-headmen named Sankagaunda, sought to interrupt and put a stop to his devotions. Some wager was made, the terms of it being recorded in writing on a palmyra-leaf, on the result of which the Jains staked their god and their faith. Ēkāntada-Rāmayya won the wager.⁴ And then, as the Jains refused to do what they had pledged themselves to do, namely to destroy their Jina and set up a Śiva instead of it, he himself, in spite of their guards, their horses, their chieftains, and the troops that they sent against him, overturned the Jina and laid waste the

¹ This place may be safely identified with the modern Aland or Alande, the chief town of a tāluka of the same name, in the Nizam's Dominions,—the 'Allund' of the Indian Atlas, sheet No 57, lat 17° 33', long 76° 38'. At the temple of Śivara at Nimbargi in the Kalburgi tāluka, twelve miles south of Aland or Alande, there is an inscription with dates in A D 1047 and 1098 (*Caran-Desa Insers* Vol I p 92), and the passage of A D 1047 speaks of "the country of Alande in the country of Kuntala." It registers the grant of a village named Gudiya-dēvatige in the Gonkanād district of the Alande thousand. This particular village cannot be identified with any certainty, it may be 'Goody,' four miles on the south-east of Nimbargi, or it may be 'Goody,' nine miles on the south west of Nimbargi. But the Alande thousand is evidently the country round Aland or Alande and Nimbargi. From the entry in the Indian Atlas, the modern name would seem to be Aland. In the titlings, however, of some inscriptions at the neighbouring village of Ruddawādi, it is given as Alande in Sir Walter Elliot's collection.

² For the explanation of the prefix to his name, see lines 28, 29 of the text.

³ The temple still exists.—There is another mention of Sōmanātha of Parikara (i.e. Huligere) in an inscription of A D 1096 at Balagāmi (*P S and O C Insers* No 166, line 31 f.), which says that it was through the excellent favour of the god Sōmēśvara of the city of Parikaranagara that his son Sōmēśvara or Sōvidēva was born to Sarvadēva, a *Dandandiyaka* of the Western Chālukya king Vikramāditya VI.—It is worth noting that the form of the name in this record is Parikara,—not Pulikara, as given by Mr Rice (*Mys Insers* p 172), and as it occurs elsewhere. The second *akshara* is rather indistinct in the photograph but it is recognisable as *ra*, and the *prāsa* or alliteration requires that the consonant should be *r*.

⁴ The record asserts that he cut off his own head, and laid it at the feet of his image of Śiva, which had been brought out of the temple for the purpose of the ordeal, and that, after seven days, it was restored to him by his god, safe and sound, without a scar. And the exact spot on which, according to tradition, this was done, is marked by the next record, F, page 260 below.—The story of his cutting off his head is mentioned in the *Channabasava purāna* (*Jour Bo Br R As Soc* Vol VIII p 198) but the controversy, in the course of which it is said to have been done, is there attributed to a Jain having entered a Śaiva temple without removing his shoes, and the occurrence is located at Kalyāna, where, it is said, Rāmayya had gone in order to see Biggala, whose fame had spread in all directions. The same passage makes Rāmayya quote, in his address to the Jain, an instance of a previous saint, Mahākāla, having performed the same feat at a village named 'Jambur,' and also attributes a reputation of the feat to a subsequent saint, 'Bauhadeva,' who heard the story of Rāmayya.

shrine, and, as is gathered from subsequent passages, built for his own god, under the name of Vīra-Somanātha, at Ablūr, a temple "as large," the record says, "as a mountain." The Jains then went and complained to Bijjala, who became much enraged, and sent for Ēkāntada-Ramayya, and questioned him as to why he had committed so gross an outrage on the Jains. Thereupon Ēkāntada-Rāmayya produced the writing on the palmyra-leaf, and asked Bijjala to deposit it in his treasury, and offered that, if the Jains would wager their eight hundred temples, including the Ānesejjejabasadi,¹ he would repeat the feat, whatever it may have really been, that he had already accomplished.² Wishing to see the spectacle, Bijjala called all the learned men of the Jain temples together, and bade them wager their shrines, repeating the conditions on a palmyra-leaf. The Jains, however, would not face the test again, saying that they had come to complain of the injury that had already been done to them, and not to wager and lose any more of their gods. So Bijjala, laughing at them, dismissed them with the advice that thenceforth they should live peaceably with their neighbours, and gave Ēkāntada-Rāmayya, in public assembly, a *jayapattra* or certificate of success. Also, pleased with the unsurpassed daring with which Ēkāntada-Rāmayya had displayed his devotion to Śiva, he laved Rāmayya's feet, and granted to the temple of Vīra-Sōmanātha a village named Gōgāve,³ to the south of Malugunda in the Sattalige seventy in the Banavāsī twelve-thousand. Subsequently, the record says, when the Western Chālukya king Sōmēśvara IV and his commander-in-chief Brahma were at Śeloyahalliyakoppa,⁴ a public assembly was held, in which recital was made of the merits of ancient and recent Śaiva saints. The story of Ēkāntada-Rāmayya being told, Sōmēśvara IV wrote a letter summoning him into his own presence at his palace, and laved his feet, and granted to the same temple the village of Ablūr itself in the Nāgarakhanda seventy in the Banavāsī twelve-thousand. And finally, the Mahāmandalēśvara Kāmadēva went and saw the temple, heard all the story, summoned Ēkāntada-Rāmayya to Hāngal, and there laved his feet and granted to the temple a village named Mallavallī, on the north of Jōgēsara near Mundagōd in the Hosanād seventy in the Pānumgal five-hundred.⁵

In this account, there is nothing inconsistent with the possibility of others being concerned in the matter and helping the movement on,—for instance, the Basava or Basavarasayya of the Kāśyapa *gōtrā*, of the Managōlī inscription of A D 1161, who was a contemporary of Ēkāntada-Ramayya, and in whom we may find the original of the Basava of the *Lingāyat Purānas*. And very possibly the Lingāyat or Vīra-Śaiva sect was actually established, in somewhat later times, by a person named Channabasava. In fact, as regards the first point, though the worship of Śiva languished in some parts of the country, it had by no means died out, and on some other occasion we may go into the history of the Kālāmukha sect, of the various other Śaiva establishments at Balagāmi, of the five-hundred *Svāmins* of Aihole, of the adherents of the Vīra-Baṇāṇṇu doctrine, and of other religious bodies, scattered about all over the Kanarese country, from whom the movement must have received encouragement and support,

¹ This was a celebrated Jain temple at Lakshmōdhvar. It is mentioned in also the Guḍigere Jain inscription of A D 1076, which says (*Ind. Ant.* Vol. XVIII p. 39, line 20 f) that it was founded 'in former times,' at Purigere, by Kunkamanahādēvi, the younger sister of "the Chālukyachakravartin Vijayādityavallabha," which name seems to be used to denote the Western Chalukya king Vijayāditya (A D 696 to 733-34).

² The record asserts that, on this occasion, he undertook that, after cutting off his own head, he would even allow his opponents to burn it, and still would recover it.

³ This is the modern 'Gogaw' of the Indian Atlas, sheet No. 42, seventeen miles S S E $\frac{1}{2}$ S from Ablūr, in the Shikārpur taluka, Shimoga district, Mysore. Malugunda apparently does not now exist.

⁴ This place cannot now be found in maps, etc., unless it may be identified with 'Sheloli,' near Gārgōṭi, in the Bhūdhargad subdivision of the Kōlhāpur State. The word *koppa*, with which the name ends and which occurs frequently in village names in the Kanarese country, means 'a small village.'

⁵ Mundagōd still exists, under the same name, in the Yellapur taluka of the North Kanara district about a ten miles to the north by east from Hāngal. And Mallavallī is Malwallī, three miles to the south-west from Mundagōd. Hosanād and Jōgēsara (which was perhaps a temple) cannot be traced.

quite as much as from the Śaiva establishment at the temple of Bruhmēśvara at Ablūr itself. But the present record indicates a crisis in the history of Śaivism, when it was specially exposed to danger from the attacks of the Jains, and, apparently, of some still existing Buddhist influences¹. It shews plainly that Ēkāntada-Rāmayya was the person who came most prominently to the rescue of the waning worship. And, as it describes Bijjala as simply a *Mahāmandalēśvara* at the time when, after settling the quarrel between Ēkāntada-Rāmayya and the Jains of Ablūr, he made his grant to the new temple of Vira-Sōmanātha which Rāmayya founded there, it places the exploits of Rāmayya shortly before A.D. 1162, in which year Bijjala completed his usurpation of the sovereignty by assuming the paramount titles

TEXT.²

- 1 Om³ [||*] Namas⁴=tumga-śiraś⁵-chumbi-chandra-chāmara-chāravē trailōkya-nagar-
ārambha-mūla-stambhāya Śambhavē || Śīmad⁶-Gangā-taramg-ō-
- 2 chechalita-jala-kana-śrēṇi-puṣp-āli-śōbhā-dhāmam chamchaj-jatā-pallavam=amṛi(mṛi)ta-
kar-ōdyat-phalam bāhu-śākha-rāmam Gauri-lat-ā-
- 3 limgitam=amara-nutam Śambhu-kalpadrav=ādham Rāmaṅg=ig=atthiyim vāchchhita⁷-
phala-chayamam samtat-ōtsahadimdan || Śrikantham Rāmadēvamg=
anuppa(pa)ma-
- 4 ma⁸himamg=ige sampattanedumnanā⁹ nūkaṅk-āṇika-mauli-piākṛa-maṇi-gana-
śrēṇi-śōṇ-āmsa-jāla-byakurna-āghri¹⁰-dvay-āl a m k r i (k r i) t a n = a m a r a - v a r a m
sitaśailē[m*]dra-
- 5 kany-ālōk-āmsu-śrī-nivāsam sakala-gana-vṛi(vṛi)tam Vīra¹¹-Sōmēśan-īśam ||
Chalad¹²-ugra-grāha-vaktra-chchu(chyu)ta-timī-nīkar-ātachchha-puchchh-āgīa-g h ā t-
ākulit ām-
- 6 bhah-kumbhī-yūthā-prakara-sajaḷa-phūtkāra-bast-ābhri(bhra)-mālā-militam sutt-
ippo(rppu)d=udyan-maṇi-gana-kirana-sphara-mukt āmsu velāchala-malam
- 7 bhū-ramā-maṇḍana-vipula-katīdēśa-mudram samudram || Va¹³ || Ant=anēka-
jalachara-nivā[sa*]mum sam[u*]ttumga-laharī-nivāsamum=enisi sogayisava

¹ Three records at Kanheri in the Thāna district, of the time of the Rāshṭralūta king Amoghavarsha I (A.D. 814-15 to 877-78), shew that Buddhism was then still a living religion, favoured by the authorities, in Western India (*Ind Ant* Vol XIII p 134 ff., and see *Dyn Kan Distrs* p 404, Nos 3, 4 and p 406, No 8). The Dambal inscription of A.D. 1095, of the time of the Western Chālukya king Vikramāditya VI, records grants made to *vihāras* of Buddha and Ārya-Tarādēvi at that town, in the Dhārwar district (*Ind Ant* Vol X p 185, and see *Dyn Kan Distrs* p 454). An inscription of A.D. 1098 at Balagāmi in Mysore mentions Nāgyaka, the *śāśā*, or attendant or house servant of the Baṇḍhalaṅga or Buddhist establishment at that town (*P S O C Inscr* No 167, lines 34, 35, and see *Mys Inscr* p 109). And an inscription of A.D. 1129 at the same place mentions that Baṇḍhalaṅga again, and tells us that it was one of the five *maḥas* of Balagāmi, the others being establishments of Vaiṣṇavas, Śaivas, worshippers of Brahman, and Jains (*P S O C Inscr* No 178, line 44, and see *Mys Inscr* p 90).

² From the ink-impression. A transcription is given in *Carn-Dēsa Inscr* Vol II p 121.

³ Represented by an ornate symbol. Less ornate symbols are used in lines 61, 81, 99, and plain symbols in lines 80, 90, 98, 101.

⁴ Metre, Ślōka (Anushtubh).

⁵ Read *śiraś*.

⁶ Metre, Sragdharā, and in the next verse.

⁷ Read *vamchhita*.

⁸ This *akṣhara*, *ma*, was perhaps at first omitted, and then inserted in the margin before the beginning of the line. But there are various places in this record, at which the lines begin rather irregularly.

⁹ Read *sampattan=endum* — From the *ma* of *Rāmadēvamg*, as far as the *dum*, the existing text has been written over something else which cannot be made out. The original passage ended with *nanā*, and these two *akṣharas* were left uncanceled.

¹⁰ Read *vyākṛita-dmghri*.

¹¹ In the first *akṣhara*, *mī* was engraved and then was corrected into *nī*.

¹² Metre, Mahāragdharā.

¹³ *I.e.*, *vachanam*.

- 8 lavana-samudradim parivri(vri)tav=âda Jambûdvîpadî temkalu Nîla-Nîshada(dha)-
Himavanta-parvvatamgalolav=alli || Vri¹ || Esegum² pûrvv-âpar-âmbhônidhi-
mi[ti]-
- 9 vitat-âyâmadim siddha-kanyâ-visar-ânamg-ôru-kêli-śrama-śama-mahimâ-kamdaram
svardhunî-vâh-prasar-ôpakshunna-nânâ-[naga-ni]-
- 10 kara-galad-gandaśail-âli-mâlâ-visaram prasphâra-śitadyuti-ruchi-nichaya-bhrâjitam
[ś]itaśailam || Va |(II) Â Himagi[rî]ndrada dakshina-pârśva-va[rtti]-
- 11 y=att=ippa Bhâratavarshadolû Kumtala-dêśav=embud=adhika-śôbhe-vett=esevud=
alli || Ka³ || Sogayipud⁴=Alandey=embudu nagaram cheluv=esedu
nâdev(y)=Ama-
- 12 râvatigam migil=enisi vibudha-janadimd=aganita-dhana-dhânya-jala-samri(mri)-
ddhiyin=emdu || Matta || Prakatitak=Amarâvatîyolu Suk[ê]siyu[m] Mamju-
ghôsheyum tâm=irbbar=sa-
- 13 kala-vadhû-tatîy=ellam su-kêsiyar=mmamju-ghôsheyar=ttat-puradol || Vri || Adu⁵
nânâvidha-gandhasâli-vanadim savvattukedyâna⁶-namdanadim pûrnna(1nna)-
tatâka-kûpa-
- 14 sarasî-samudhadim⁷ sâras-ônmada-bhri(bhri)mgi-pika-kôka-kêki-śuka-samgh-ânika-
śâkunta-nâdadin=ettam ganikâ-vinôda-kri(kri)ta-vinâ-nâdadim d = e p p a g u m⁸ |(II)
Va |(II) Ant=aparimîta-kê-
- 15 dâra-bhûmiyum⁹=apâra-jalâśray-âbhîrâmamum bahu-jan-âkîrnna(rnna)mum=amêya-
ganikâ-nivâsamum=aganita-vanigjan-âśrayamum=enisi śôbhâ-nivâsam=âge ||
- 16 Vri || Avataris¹⁰-irddan=alli rajat-âchaladim Girijâ-samêtam=utsavadole Sôma-
nâthan=akhil-âmara-mô(mau)li-vinaddha-ratna-sambhava-k[1*]rana-prabhâ- p a t a l a -
pumja-parâga-padâ[bja]n=artthiyumd=a-
- 17 vanata-bhâktik-âbhîmata-siddhi-phal-ôdaya-kalpabhûruham || Ka || Â¹¹ Sôma-
nâtha-pura-samvâsitarolu brahmapurigalol=pî(vî)prarol=â Byâ(vyâ)sa-Śuka-Vâma-
dêva-Parâśara-Kapil-âdi-sadri(dri)śan=o-
- 18 rbban=negaldam || Ka || Śrîvatsa-gôtran=urbbi(rvvi)dêva-nutam nikhîla-vêda-
vêdânga-vidam pâvana-charitra-guna-sadbhâvam Purushôttamam dpî(dvî)j-
ôttaman=enipam || Kam || Â viprana satî Sitâdêvigav=â [Sa]tya-
- 19 tapana-satigam guna-sadbhâvade Padmâmbike sale pâvana-sucharitre pati-hita-
bra(vra)tey=enipal || Â dampatigal=pala-kâlav=anapatyar=âg-irdd=omdu devasam
n=âputrasya lôkô=stî yemba vêda-vâkyama[m*] ti-
- 20 [idu] || Ka |(II) Putr-ârtthav-âgî satya-pavitri-âcharanam negalda Purushô-
ttaman=âpat-[t*]rânan=Îsan=emdu kalatr-ânvitan=âgî Śambhuvam pûjisidan ||
Va [11*] Amnegam=itta divija-danuja-vri(vri)mda-vandita-p[â]dâravimda-
- 21 [n=appa] Mahêsvaram Kavilâsa¹²-parbba(rvva)tada ramya-bhûmiyolu Kêśava-
Vâsav-Âbhabhavar=ôlagisal=asamkhyâta-gana-parivri(vri)tan=Umâ-sahitam v[o*]dd-
ôlagadolû sukha-samkathâ-
- 22 vinôdadimdam=ire Nâradan=emba gan-êśvaran=int-emda || Vri || Ôhila¹³
Dâsi(sa) Chemna Sîryâla Halâyudha Bânan=Udbhatar=dêhadol=omdu bamda
Malayêśvara Kêśavarâjar=âdiy=â gûhi-
- 23 ka-saukhyamam bisut=asamkhyâ-ganam nijav=âda bhakti-sad-gêhadol=ill=iralu
samayam=utkatav=âduvu(du) Jaina-Bau[d]dharola(1) || Embudum Mahêsvaram
dara-hasita-vadanâravim-

¹ Read *cri*, *e*, *critam*² Metre, Kanda, and in the next verse³ Read *sandohadim*⁴ Metre, Champakamâlâ⁵ Read *Ka*, *âda*⁶ Metre, Mahâśvagdhara⁷ Metre, Mattêbhavikrîdita.⁸ Read *oppugum*⁹ Metre, Kanda, and in the next three verses.¹⁰ Metre, Utpalamâlîkâ.¹¹ *I e*, *kanda*¹² Read *sarvo artituk ôdyâna*¹³ Read *bhûmiyum*

- 24 dan=agi Virabhadranam nīm manushya-lōkadolu nūm=amśadol=orbvi(rbba)nam
puttisi para-samayagalam niyāmis=embudum Virabhadranam Purushō-
- 25 ttama-bhattargge svapnadol=tāpasa rūpadim bamdu putram para-samaya-
niyamakam nūmago puttugum=e[m*]du mattamm¹=imt=emda || Ślōka ||
Jaina²-mārggeshu yē yā-
- 26 tā bahavō dakṣiṇāpathē tē dūshitā bhavanu sarvvē Rāmēna tava sūnūnā ||
Va || Endu va(pa)rama-prasādam-mādi pōpudum Purushōttama-bhattaru
- 27 kri(kri)t-ārtthar=āgi samtasam-battu maganam padedu jātakam-ādi-kriyegalam
mādi dēvat-ōd[d*]śādīm Rāman=e[m*]du pesaran=ittar=Ātanum tanna
dibya(vya)-janm-ānurūpam-ā-
- 28 ge Śiva-yōga-yuktan=āgi nispiha-vri(vri)ttiyim chariyisuttum || Kamda ||
Ēkāgra³-bhakti-yōgadīn=ēkākiy=enalke samdu Śivanam pirid=app=ēkāntadol=
ārādhi-
- 29 siy=Ēkāmntada⁴-Rāman=emba pesara[m*] padadam || Vri || Satatam⁵ samdu
Śiv-āgam-ōkta-vivīdha-kṣhōtramgalolu Sāmbhav-āyatan-Ēnēka-nadi-nada-prakaradolu
Gauri(r)var-āghrīdpa-
- 30 y⁶-āśrita-vāk-kāya-manō-nugam chariyisuttum bamdu kaṇḍam sur-ārchohitanam
Dakṣiṇa-Sōmanāthanen=agh-augha-trāsiyam prītiyim || Va || Antu bamd=
anavara-
- 31 ta-vinamad-amara-vara-mauli-manī-karana-mam⁷jari-ramji t-ā mghriyugman=a ppa
Huligeroya Sōmanāthanen=ārādhisuttam-ippudum=ā paramēśara⁸ pratyā-
kshav-āgi ||
- 32 Atra ślōka-dvayam || Abbalūru⁹-vara-grāmam gatvā Rāma mam=ājñe(jña)yā [I*]
tatra vāsam kuru svastham yaja mām bhakti-yōgatah || Jainai[h*] saha
vivādam cha śamkām hitvā ku-
- 33 rushy=atha | sva-sirō=pi panam kri(kri)tvā putra tvam vijayī bhava ||
Emdu Sōmanātha-dēvar=besesīdad=Ēkāntada-Rāmayyan=Abbalūra Brahmē-
śvara-sthānūdalū¹⁰ nispi(spri)ha-vri(vri)ttiyimdam=ra || Ka || (II)
- 34 Yu(u)līd¹¹=addi-bamdu Jainar=palar=snt=ā Samka-gaunda-schitam piridum
chaladim kaivārīsidar=ttolagade Jina daiven=endu Śiva-samūdhīyolu || Va ||
Adam kēld=Ēkāmntada-Rāmayyan-
- 35 n¹²=ati-krudhdha(ddha)n=āgi Śiva-samūdhīyol=anya-dēvatā-stavanam mādul-āgad=
emdad=ada(da)m mānade nudiy[u*]tt-iral=imt=emdam || Vri || Jagamam¹³
māduvan=āvan=āvan=adan=ā-
- 36 pat-kā[la]dol=kāvan=im mige lōpam tanag=āgo samhārisal=āvam dakṣhan=ā
Sāmbhu sarvva-gan=īrdd-ante gata-prabhāva-vibhavam samsāradolu biddu
damdngadolū bardvu(rddu) tapak[k*]je sārddu
- 37 sukhamam pordd-irppanum dēvanē || Ka || Haran¹⁴=ant-ir=ivan=ā nūm=
aruham mun-kott=it=āv[u*]d=āvudn mun[n*]am Haranol=padadar=anēkar=
vvaramam Bāna-Dinīśāla-bhakti-ganamgalu || Ka || Ene Jar-
- 38 nar=emgu nīm mūnnina hitarara¹⁵ hēlal=ēke nūmnaya si(śi)ramam
janam=ariyal=aridu kott=ātanol=im pade nine bhaktan=ātane dēvam || Ka ||
Enal=Ēkāntada-Rāman Manasijuripug=itlu taleya

¹ Read *riattari*² Read *Ēkāntada*³ *Mamajari* was written, and then was corrected into *mamjari*⁴ Read *paramēśvarar*⁵ *Rama sthānādolu*⁶ Metre, *Mattēbhavikrīdita*⁷ Read *hitaram*⁸ Metre, *Ślōka* (Anushtubh).⁹ Metre, *Mattēbhavikrīdita*¹⁰ Metre, *Ślōka* (Anushtubh), and in the next verse¹¹ Metre, *Kanda*¹² Read *Ēkāntada Edmayyan*¹³ Metre, *Kanda*, and in the next three verses¹⁴ Metre, *Kanda*¹⁵ Read *amghriyugay*

- 39 nām padedade nīv=enag=īva panam=ad=ēn=ene munid=emdar=Jīnana kittu Śivanam nīlpevu || Ka || Ene kuduvud=ōleyam nīv=enag=emd=itt=ōle gomdu śīramam tām bhō[m*]kenal=aridu kuduva padado-
- 40 lu Śivanam sāmudhya-mādi Rāmam nudigum || Vri || Udugade¹ Śambhu nīne śāran=emnadadam manam=anya-bâ(bhâ)vadol=odardadam²=ī kri(kri)pāna-mukhadim tale pōgade nīk=ad=allad-i-
- 41 rddade Śīva nīmna munna-adig=urulug=enutam kaḷi Rāman=ārddu key-gīdad=arid=ikkalumrayasidam³ śīramam Śivan=amghriyugmadolu || Vri || Are⁴-gayi-gomdane kittu nōdidane kūrppamg=a-
- 42 luki meyi-gaydanē⁵ seragam pārddane bālge bhaktar=enutam ball-ālu Rāmam sva-kamdharamam chakkene hulla kattan=ariv=amt=aklēśadim=āgal=amt=arid=īś-āmghriyol=ī[kkī Śamkara-]ganak[k*]=āna[m*]da-
- 43 vam mādīdam || Ka || Arida⁶ taley=ēlu-devasam baregam meradim baḷikkav=ittam Haran=ādaradim tale kaley=illade tirav=ādudu lōkav=aḷi(ri)ye Rāma[m*] padadam || Ka || Bera-
- 44 g-āgi Jainar=ellam maṇṇi Jina-prale(la)yav=embudaṇ mādād-ir=imn=ed-eragi⁷ kāl-vidiye mādade baṇa-sidil=amt=eragi Jinana taleyam muṇḍam || Vri || Badī⁸-gomd=orbbane sokki bāle-
- 45 vanamam kād-āne pokk-ant-iru⁹ kadagalu kāpina vīraram turugamam sāmantaram tūḷḷu māmārppadegalu¹⁰ Jainara Māri bandud=enutum be[m*]-gottu pōgalu Jinam kedev-a[m]nam badīd=alli kai-ko-
- 46 ḷisadam śrī-Vīra-Sômēśanam || Vri || Adan=ellam neṇe pōgi Bijjana-mahīpālamge Jainarkkal=urkkavadim¹¹ pēḷḷu virōdhav-āge pūḍum dūṇṭṭirāl kōpa-durmmadan=ā Bijjana-bhūbhujam¹² munisim
- 47 Rāmayanam¹³ kamdu nīn=īdan=anyāyaman=ēke mādīdey=enal=kot[t*]=ōleyam tōṇḍam || Ka || Avar¹⁴=itta yōley=ide nīn=avadharisuvud=ikkū nīmna bhamdāradol=im-
- 48 n-avar=oddav=iraly=inn=odduvud=ārppade nīmna munde Jīnaram palaram || [Va*] || Ant=appad=ī taleyan=arid=avara kaiyol=od[d*]uven=avar=adam suttim-baḷikkav=ām pad[u*]ven=enag=Ānesejjeva-basa-
- 49 di m[u*]khyav=āgiy=em-nūṇuva basadī¹⁵ Jīnaram palaran=odduvud=ene Bijjana-rāyam nām=ī kautukamam nōduvav=omdu¹⁶ basadīgala pamditarumam Jainavam¹⁷ karadu nīm-ā(a)ppade

¹ Metre, Champakamālā.

² For the sake of the metre, either *odardadam* must be pronounced as if it were written *vodardadam*, or else we must read *toḍardadam*, which gives exactly the same meaning. Otherwise, the last syllable of *bhāvadol* remains short, and the metre is violated.

³ Read *ikkal=drayāsīdam*.

⁴ Metre, Mattēbhavikrīḍita.—In what follows, read *gāy gomdane*. 'Gāy' is for *gāya*, = *ghāya*, 'a wound'. For *are gāy*, see *ara-gāya*, under *ara*.

⁵ Read *mei-gāydanē*.

⁶ Metre, Kanda, and in the next verse.

⁷ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here. And the metre is faulty in the next word.

⁸ Metre, Mattēbhavikrīḍita, and in the next verse.

⁹ Read *raḷu*.

¹⁰ Read *mārppadegaḷu*. And see under *māṇ*, = *māṇu* (2).

¹¹ Read *urkkavadim*. The *prāsa* is violated here.

¹² The second syllable, *bhū*, was at first omitted, and then was inserted, rather minutely and indistinctly, above the line.

¹³ Read *Rāmayyanam*.

¹⁴ Metre, Kanda.

¹⁵ Read *śāśu-nūṇu-basadīya*.

¹⁶ Read *nōduvav=omdu*.

¹⁷ Read *aiyavamam*.

- 50 basadigalam panam-mâdi ôleyam kudiv=endad=avar=âv=i-mumn=odada basadiyam
dôral bandev=alladin=oddi Jina-prale(la)yam-mâdalu bamdavar=alle(la)v=ene
Bijjana-râyam¹ nakku niv=imn=usi-
- 51 rade pôgi sukhadin=iriv=emd=avaram kalipi Râmayya[m*]galig=ellarnv=açiye
jaya-patramam kottu(ttam) l(II) Vri || Ari²-râya-kshiti**bhri**(bhri)m-Nagâriy=ari-
rây-âmbhodhi-Kumbhodbha-
- 52 vam ari-rây-êmdhana-tûbra(vra)-vahnî ari-rây-Ânamga-Bhâlêkshanam ari-rây-
ôgra-bhujamga-bhûri-Garudam sri-Bijjanam varî-râyja³-ram-âkarshana-dôle(lî)t-
âsi-suhri(hri)dam kirtî-anganâ-vallabham ||
- 53 Chôlanan⁴=ikki Lâlanan=adhakkarîsî sthiti-hîca-mâdi Nêpâlanan=Amdhranam
tulidu Gurjjaranam sevey-ittu Chêdi-bhûpâlana maimeyam murîdu
Vamgana bisis[1] kâdi komdu Bam-
- 54 gâla-Kali[m*]ga-Mâgadha-Patasvara-Mâlava-bhûmipâlarām pâlîsidam dharâ-
valê(la)yamam kali Bijjanerâya-bhûbhujam || Ka || Kodad⁵=olage puttî
kadalam kudidam Ghatayôni put[t*]î Kalachuryya-
- 55 rol-ôgadîsîde Chalukyar=anvaya gadalam kudid=urkku saj-janam Bijjananoļu ||
Va || Svastî Samadigatapamchamahâsabda-mahâmandalêsvaram | Kâlî(la)m-
jara-paravar-âdhîsvaram [i*] suvarnna(rnna)-vri(vri)sha-
- 56 bha-dhvajam | damaruga-tûryya-nirghôshanam | Kalachuryya-kula-ka[mala]-
mâ[r*]ttandam [i*] kadana-prachandam | mone-mutte-gandam [i*]
subhatar=âdityam | kaligal=amkusa(śa)m | gaja-sâ-
- 57 manta-saranâgata-vajra-pamjaram [i*] pratâpa-Lamkêsvaram [i*] para-nârî-
sahôdaram [i*] Sa(śa)nivâra-siddhi [i*] giridurgga-mallam [i*] chalad-
a[m*]ka-Râma[m*] nissa(śśa)mka-mallan=ity=akhîla-nâm-âdi-sa-
- 58 masta-prasasti-sahita[m*] śrîmatu Bijjanadêvam Râmayyamgalu mādîda
parama-sâhasakam nîratîsayav=appa Mâ(ma)hêsvara-bhaktiga[m*] mechchi
Vira-Sômanâtha-dêvara dîgula-
- 59 da mâta-kûta-prâkâra⁶-khanda sphutita-jîrnn-ôdhârakka⁷ dêvar=amgabhîga-
nairvêdyak[k*]am Banavase-enichhâsura⁸ kampani(nam) Sat[t*]ajîgey-⁹
ep[p*]attara ma[m*]noya Chat[t*]arasanum=a ka[m*]panad=agrâryta-pra-
- 60 bhu-gaundugalam¹⁰ mumd=ittu śrîmadu-Bijjanadêva[m*] Sattalîgey-eppattar=olage
Malugumdadim temkana Gôgâvey=emba grâmamam prasiddha-sîmâ-sahitam
tribhîgumamam
- 61 śrîmad-Êkântada-Râmai(ma)yyamgala kâlam kachochî dhârâ-pûrbba(rvva)kam
mâdi kottu [p]ratipâlîsidam || Ôm [i*] Śrî¹¹-nuta-kîrtî-vikramadol=
omdîda Sôma-kul-aika-bhûshanam tân=enip=i
- 62 Chalukya-nri(nri)par=anvayadolu vasudh-âdhunâthar=âkhyâna-parâkramar=kaliye
dhâtripar=âbri(hri)tey-âge Tailapam tâne Chalukya-dhâtri-kulâsailan=
enalu mudadimde tâldidam ||

¹ The *ra* was at first omitted, and then was inserted above the line

² Metre, Mattêbhavikrîdita

³ Read *râya*

⁴ Metre, Utpalamâlikâ, the verse consists, very unusually, of five *pîdas*

Metre, Kanda

⁵ The more usual expression here would be *prâśâda*

Read *jîrnn ôdhârakkam*

⁶ Read *pannirchhâsura*

⁷ We might correct the *Satajîgey* of the original into *Satajîgey*, in accordance with G line 9, where the reading is quite clear, just as readily as into *Sattalîgey*. But the next line here shows *Sattalîgey* very clearly, and we must accept that as the form intended in this place also

⁸ Read *gaundugalamam*, and, in the preceding line, *Chaffarasanuman* would be better

⁹ Metre, Utpalamâlikâ

- 63 Amt=â Tailapadēvamgo Satyāśrayadēvan=emba magam patidam tat-tanayam
Vikramadēvam tatad¹-unnam Daśavarṇmadēvan²-ātana magam Jaya-
singarāyan=ātana magam=Āhava-
- 64 mallan=ātana magam Tribhuvanamalla-Formādirāyan=ātana magam Bhū-
lōkamal[ī³]a-Sōmēśvaradēvan=ātana mag[ī⁴] pratāpacan⁵-ravartī-Jagadēka-
mal[ī⁶]an=ātana tim[ī⁷]am Trailō-
- 65 kyamalla-Nūrmadī-Tailapan=ātana magam Tribhuvanamalla-Sōmēśvara-
dēvan=ātana parākrama-prabhāvam=em=emdale || Vri || Kōd⁸-u||-ugra-
madbbhav=omd=orad=enal[ī⁹]-empattav=od ag=am¹⁰-l o l r-
- 66 tt=ānade taltu kādi geldam¹¹ kōd-illad=omd aneyam nīdam bīdan-ibhamgalam
taragamam Sōmēśvaram bilāvan nōlak i Kalachū(chu)ryya-
vamsaman=adam nirmūlam mādīdem || Vri || Da(dh)-
- 67 ro¹² mēpatnav=āgalu siri nija-vava(ka)dim ea[ī¹³]d=ndirāl lo tām=āgarav=
āgalu kirtti dik-pāleka-nikara-mukh-ādey=āgalu jayā-saumdarī nichcha[m¹⁴]
tōla bālam sejo-vidid-ire sūmrīyyamam tādīdem du-
- 68 rddhara=anryyam Vira-Sōmēśvaran=ahita-vv dhu-nītra-nirīja sōmam || Amadha-
tamav¹⁵=enipa Kalachuryy=indham masulali o tanna tujado dbareg=
anubndham tannole ale sammam-
- 69 dhise Chā[ī¹⁶]kya-rāya-Sōmam negaldam || Va || Ant=i Tribhuvanamalla-
Sōmēśvaradēvam sakal chamūnatha sūmanīyam Chālukya-rāya-pratishthā-
pakan¹⁷=appa ku-
- 70 māra-Bamāiyamnum¹⁸ tānu[m¹⁹] Seloyahā[ī²⁰]ya-koppadolu sukha-
samkha(ka)thā-vinōdadin=irdd=omdu devasam dbarmma-gō-hti(shthi)yo=irdu
purāta[na]-nūta[na²¹]r=appa Śiva²²-baktara gu-
- 71 ṇa-stavanam-māduttam-ird=Īkāntada-Rāmayyamga]-Ab[b²³]alūral=iddali Jainar-
ellam neradu bamdu mahā-vivīdam-mādi nī[m²⁴] taleyan=aridu-komdu
Śivana kaiyol=padadey=appaḍe Jira-
- 72 nan=odedu Śivanam pratishtho(shtho)-māduv=emd=oddaman=oddiy=ōleyam
[ko]ttad=avaru kott=ōleyam komdu tanna taleyan=aridu-komdu Śivango
pūje mādi balik=ā taleyam yēlu-
- 73 devasako munnin-ante taleyam²⁵ po(?)le(?) vīlav-antu padedu Bij[ī²⁶]ana-
dēvana kaiyālu jaya-patravam pūje sahutam kondudumam Jinanan=odedu
basadiyan=alidu bisu-
- 74 tu nelanam kha[m²⁷]dīsi²⁸ Vira-Sōmanātha-dēvaram pra[tī]shtho mādi Śiv-āgam-
ōktav-āgo parbba(rvva)ta-pra[mā²⁹]nada dēgulamam trikūtav-āgo mādīdar=
embudam k[ē]ldu Tribhuvanamal[ī³⁰]a-Sō-
- 75 mēśvaradēvam vismayam-bi(ba)ttu nōduv=atthiyim binnavattaleyam barayisi
barisiy=avaran=idi[r³¹]-gondu tannam³² meneg=oda-gondu pōgi pūridum
satkāradim pūji-
- 76 si śrīmad-Vira-Sōmanātha-dēdēvara³³ dēgulada māta-kūta-prākāra-khamda-sputita-
jinn-ōdhāiakkam³⁴ dēvara amgabdhōga-rangabhōga-naivēdyakkam Chaitra-

¹ Read *tad*² The *va* of the third syllable was at first omitted, and then was inserted above the line³ Metre, Śārdūlavikrīḍita⁴ Read *embattum=odd ag iral*⁵ To suit the metre, this word must be pronounced *geladam*⁶ Metre, Mahāśragāharā In the second word, read *mēśapatnav*⁷ Metre, Kanda Read *andhatiman*⁸ Read *pratishthāpakaram*⁹ Read *Bammayarum*¹⁰ This word seems to be an unnecessary repetition.¹¹ Or perhaps we should read *mīdīsi*¹² Read *tanna* or *tannaya*¹³ Read *devara*¹⁴ Read *sputita jinn ōdhādrakham*

77. pavitra-vasamtôtsav-âdi-pa[r*]vragaligav=annadâna-vidyâdânakka[m*] Banavase-
panichhasirada¹ ka[m*]pauam Nâgarakhamdâv-eppat[t*]aṣ=olagaṣa
Ab[b*]alûran-a dēvargg-a vûr=âga-
- 78 lu-bêlkuv=emdu parama-bhaktiyimd=a ka[m*]pana[da] manueya Mallidēvanam
mu[m*]d-itt=a vûra mēlâlîke-manneya-sumka damda-dôsha-nidhukshâpa-
sahitav-âgi Êkânta-
- 79 [da*]-Râmâyya[m*]gala kâlam karchchi pûrvva-prasiddha-sîmâ-sahitam²
tribbhôga-sahitam dhârî-pûrvvakam-mâdi Pâ(pa)ramêśvara-dattiy-âge(gi) tâbra-³
śasanamam kot[t*]=âneyan=ċi(r)si me-
- 80 ṛayisi parama-bhaktiyim prapâlisidam [[*] Om [[*] Śrîkamtha-⁴
padâmbujaman-anâkula chittadole pûjipam Śiva-samaya-prâkâran=ela(ui)si sale
negald=Êkântada-Râman=Isa-
- 81 bhakti-prēmam || Om [[*] Śrîyum⁵ dî[r*]ggh-âyuvam lîrttiyan=anudinavum
mâlke gîrvvâna-vri(vri)mda-jyâyam śrî-Vîra-Sômam vidhri(dhri)ta-himakaram
Kâmadēvamg-udâra-śrî-yuktam-
- 82 g=Adrijâ-sasmita-sita-taral-âlôla-vistâra-lilâ-nôy(tr)-âlôk-ôddha(p)ta-śrî-lalita-ra-ti-kalâ-
lâsya-śailûsha-vêsham || Svasti Samadhigatapamchamahasabda-mahâmam-
- 83 dalêśvaram Banavâsi-pûravar-âdi(dhî)śvaiam Jayanti-Madhukêśvara-dēva-labdha-
vara-prasâdam vidvaj-[*]an-ârlhadam⁶ Mayûrava[r*]mma-kula-bhûshanam
Kâdamba-kanthiravam kadana-prachandam sâha-
- 84 s-ôttu[m*]gam kaligal=amkusa(śa)m satya-Râdhēyam śaranâgata-vajra-pamjara[m*]
yâchaka-kâmadh[ê*]nuv=ity-akhila-nâm-âvali-sahitan=appa śrîman mahâ-⁷
mandalêśvara[m*] Kâmadēv-arasa-
- 85 r=Ppânungal[ī*]-ainûṣuvam⁸ dushta-nigraha-śishta-pratipâlanadin=âluttam-irdd=
Abbalûra Vîra-Sômanâtha-dēvaram bamdu landu Râmâyamgalu Śiv-
âgavâ(ma)-vidhâ-
- 86 nadim mâdisida paibha(rvva)t-ôpamânam=appa dēgulamam kand=avaru mâdida
sâhasamam sa-vistara[m*] kûldu mechehi parama-prîtiiymd=oda-gomdu pōg
- 87 Pânungalla nelevidinol=pradhânaru[m*] tânum Madukeya-mamdalimka⁹-sâhitam
sukha-samkathâ-vinôdadi[m*] kullirddu parama-bhaktiyim Vîra-Sômanâtha-
- 88 dēvargge Pânu[m*]gall-ainûṣar¹⁰=olagana kampanam Hosanâd-eppattar=olage
Mundagôda samipada Jôgêsaradim badagana Mallavalliy=emba grâmamam
prasiddha-sî-
- 89 mâ-sahitav-âgi tribbhôg-âbhyantaram namasyam-mâdiy=a dēvara dēgulada
khaṇḍa-sputita-jîrnn-ôdhâarakam¹¹ dēvar=amgabhōga-ramgabhōga-naivêdya[kkam*]
Chaitra-
- 90 pavitra-vasamtôtsav-âdi-parbba(rvva)galgam=anna-dânakkamv¹²=emdu Râmâyamgala
kâlam karchhi dhârâ-pûrvvakam-mâdi parama-bhaktiyim kottu dharmmamam
pratipâlisidam [(||) Svasty=astu Om ||
- 91 Int-i dharmmamgalam pratipâliyisidavaru¹³ śrî-Vâranâsi Prayâge Kurukshêtra
Argghyatîrttha Śrîparvvat-âdi-punya-kshêtradalli sâyira kavilegala kôdum
- 92 kolaguvam honnol=kattisi chatu[r*]vvêda-pâragar=appa s[u*]-brâhmanargge¹⁴
sûryyagrahana-sômagraha-na-bya(vya)tîpâta-sa[m*]kraman-[â*]di-punya-kâlâdoli=
vidhi-yuktav-âge kotta

¹ Read *pannichhasirada*² The syllable *sa* was at first omitted, and then was inserted above the *mâ* of *sîmâ*³ *Le, tâmbra*, for *tâmra*⁴ Metre, Kanda⁵ Metre, Sragdharâ⁶ Read *âhlâdam*⁷ Read *śrîman mahâ*⁸ Read *aynûram*⁹ Read *mamdalîka*¹⁰ Read *aynûrar*¹¹ Read *spûṣita jîrnn ôdhâarakam*¹² Read *dânakkav*¹³ Read *pratipâlisidavaru*¹⁴ The syllable *hma* was at first omitted, and then was inserted above the line

- 93 pa(pha)lavam padevaru i dharmmavan=alidavar=â Gamge Vâranâsi Kuru-
kshêtra-Prayâg-âdi-punya-kshêtramgalol=â kavilegaluvam brâhmanaruvam komda
pâpamam padevar=ly=arttha-sam-
- 94 dêhav=ill=embudam mumnnam¹ Manu-vâkyamgalu(la)m pēlgu[m*] || Ślōka ||
Bahubhir²=vvasudhâ bhuktâ râjabhîh Sagar-âdibhîh yasya yasya yadâ
bhûmis=tasya tasya tadâ pa(pha)lam || Ganyamtê pâmva(sa)vô
- 95 bhûmêr=ganya[m*]tê vri(vri)shthi-bimdavah na ganyatê vidhâtr=âpi dharmma-
samrakshanê phalam || Sva-datt[â*]m para-datt[â*]m vâ yô harêta
vasumdharâm | shashthir-vvarsha³-sahasrâni vissthâyâm jâ-
- 96 yatê krimih || Karmanâ manasâ vâchâ ya[h*] samarththo=py=upêkshatê |
sabhya(bhya)s=tath=aiva chândâlâ[h*] sarvva-dharmma-bahishkri(shkri)taḥ ||
Kulâni târayêt=karttâ sapta sapta cha sapta cha | adhô=vapâ-
- 97 tayêd=dhartâ sapta sapta cha sapta cha || Ślōka || Apî Gamg-âdi-
tîrtthêshu hamtur=gâm=athavâ dvijam nishkriti⁴ syân=na d[ê*]vasva-
brahmasva-haran[ê*] nri(nri)nâm || Sâmanya⁵=yam dharmma-sêtu=
- 98 nripârnâm⁶ kâlê-kâlê pâlanîyô bhavadbhîh sarvvân=êtânû bhâvita(na)ḥ
pârththavêmdrâ⁷ bhûyô-bhûyô yâchatê Râmachamdrah || Svasty=astu
mamgalam cha | śrîs=cha || Ôm
- 99 Ôm [||*] Haranol⁸=tavanidhiy=amt=âm darav=urav=ill=enisi padeu dēgulavam
Puraharana Kailâsad=amt-ire virachisidam Śambhu-bhakti-dhâmam Râmam ||
Vri || Dēgulak⁹=endu bhakta-
- 100 janav=âdaradind=idr-erdda kot[t*]ada(da)m hâgavan=âdadam kaladu-kollade
bêdade nâde dve(dai)nyadam pōgi nri(nri)pâlaram Śivan=anugrahav=
akshayav-âge mādidadam dēgula[va]m Har-âdr[i]g=en[e]-
- 101 y-âg-ire Râman=id=êm kri(kri)t-ârtthanô || Ka || Kêśavarâja¹⁰-chamûpam
śâsanavam pēldan=amt=adam tirdi nirâyâsane baradan¹¹=îsana dâsam
Śiva-charanakamala-śaranam Saranam || Ôm [||*]
- 102 Svasti Śrimattu-Hara-dharanî-prasûta-Mukkamna-Kâdamba-[yamêa*]rum Bana-
v[â]s[i]-puravar-âdhîśvararum śrî-Madu(dhu)kanâtha-dêvara dibya(vya)-śrî-pâda-
- 103 padm-âradhakaru¹² || Mal[||*]idēvarâyarum ||¹³ Nâgarakha[m*]deya
. rige-nâdumam
- 104 kottaru ||

TRANSLATION.¹⁴

Ôm ! Reverence to the god Śambhu (Śiva), who is made beautiful by a *chaurî* which is the moon that lightly rests upon his lofty head, and who is the foundation-pillar for the erection of the city of the three worlds ! May that tree of paradise which is Śambhu, praised by the gods,— which is the abode of the beauty of clusters of flowers which are the rows of drops of

¹ Read *munnam*² Read *shashthi varsha*³ Read *sêtu=nripdnam*⁴ Metre, Kanda The metre is faulty in the third *pâda*⁵ Metre, Utpalamâlikâ⁶ Read *âradhakarum* The following mark of punctuation is unnecessary⁷ This mark of punctuation is unnecessary⁸ On previous occasions I have, like others, been accustomed to give in italics, in brackets, words which are not in the original texts, but are necessary to complete the sense and make readable sentences in English; for instance, in the opening verse of this record, the words "the god" before "Śambhu," "his" before "lofty," and "and" before "who" For the future I shall give all such words in common type, without brackets, and shall give in italics, in brackets, only words which are added to explain or supplement the meaning of the original texts, and as to the correctness or suitability of which any doubt may be possible.⁹ Metre, Ślōka (Anushṭubh), and in the next five verses¹⁰ Read *nishkriti*, for *nishkritih*¹¹ Metre, Śâlinî.¹² Read *pârththavêmdrân*.¹³ Metre, Kanda¹⁴ The metre is faulty here

water thrown up by the waves of the holy river Gangâ (*that flows through the coils of his hair*), which has for fresh sprouts his dangling matted hair, which has as its growing fruit the ambrosia-rayed moon (*on his forehead*), which is pleasing with boughs that are his arms, and which is embraced by a creeper that is the goddess Gaurî (Pârvatî),—give to Râma,¹ in particular, with perpetual activity, an abundance of such fruits as are longed for by a petitioner! May Śrīkanṭha (Śiva), who is Īśa (*in the form of*) Vīra-Sômêśa, surrounded by all the *Ganas*,²—who is adorned by feet in which there are set here and there the numerous crimson rays of the clusters of the jewels in all the tiaras of the multitude of the gods, who is the best of the immortals, and who is the abode of the splendour of the rays of the glances of (Pârvatî) the daughter of (Himâlaya) the lord of the mountain of cold,—always confer good fortune upon Râmadêva, upon him who is of unequalled greatness!

(Line 5)—Round about it (namely Jambûdvîpa) is the ocean, which is met by banks of clouds that are the trunks, blowing out spouts of water, of numerous herds of elephants which agitate the waters by the blows of the tips of their tails that are as efficient in doing so as the shoals of great fish which fall out from the mouths of the fierce monsters of the sea that glide to and fro, from which there rise the rays of many jewels and the lustre of large pearls, which has lines of mountains on its shores, and which is enclosed by the broad hips of the woman who is the Earth. And there, on the south of Jambûdvîpa, which is girt about by the salt ocean which is thus beautiful as being the abode of numerous marine animals and the place of very high waves, among all the Nîla, Nishadha,³ and Himâlaya mountains, the cold mountain (Himâlaya),—which has vast glens for rest after the fatigue of the great dalliance of love of the crowd of the daughters of the *Siddhas*, which is full of rows and rings of huge rocks falling down from the many piles of mountains that are pounded by the torrent of the waters of (the Mandâkinî) the river of heaven, and which is irradiated by the mass of the tremulous lustre of the cold-rayed moon,—is beautiful with a length stretched out so as to measure the eastern and the western oceans.⁴

(L 10)—In the land of Bhâratavarsha, which lies on the southern flank of that same Himâlaya, the king of mountains, there shines, with exceedingly great comeliness, the country of Kuntâla; and there there is beautiful the city that is called Alande, full of grace and splendour, and ever esteemed to altogether surpass Amarâvatî (the city of the gods) with learned people and with a countless wealth of cattle and grain and water. Moreover—As is well known, in Amarâvatî there are Sukêśi and Mañjughōshe,⁵ these two, but in that town there is a whole multitude of women, all of them with beautiful hair and sweet voices. It is charming with various plantations of sweet-smelling rice,⁶ with parks and gardens which are

¹ *I.e.* to the Râmayya, or Ēkântada Râmayya, who is the subject of the record. In the next verse he is mentioned as Râmadêva. He is called simply Râma again in lines 41, 42, 43, 99, 101.

² The *Ganas* are the attendants of Śiva. Mention is made of them again in lines 21 to 23, below. The leader of them was Nârada (line 22), and some of them were deceased or translated Saiva saints, who are named in the same passage.

³ According to Monier-Williams' Sanskrit Dictionary, Nîla or Nîlâdrî "the blue mountain," is "one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilâvrita or the central division," and Nishadha is a similar range "lying immediately south of Ilâvrita and north of the Himâlaya."

⁴ Compare the opening verse of the *Kumârasambhava*, which describes Himâlaya as reaching to the eastern and the western oceans, as if it were the measuring rod of the earth.

⁵ These are two of the nymphs of paradise, for the first name, see Kittel's Dictionary. The verse contains a play on the meanings of their names.

⁶ *Gandha-śālî* is explained in Monier-Williams' Sanskrit Dictionary as 'a sweet-smelling kind of rice.' He also gives *mahā śālî*, 'a kind of large and sweet-smelling rice.' And Hsien Tsiang mentions the "*Mahāśālî* rice, this rice is as large as the black bean, and when cooked is aromatic and shining, like no other rice at all, it grows only in Māgadha, and nowhere else, it is offered only to the king or to religious persons of great distinction, and hence the name rice offered to the great house holder," (*Life*, p. 100, see also *Records*, Vol. II, p. 82, where it is called "the rice for the use of the great"). The *gandha-śālî* is mentioned again in G below, line 4, and also in one of the Managôḷî inscriptions (page 30 above, line 18).

in bloom through all the seasons, with plenty of well-filled tanks and wells and pools, with sounds everywhere of cranes and buzzing bees and cuckoos and ruddy geese and peacocks and numerous flights of parrots and blue jays, and with the music of lutes in the diversions of courtesans. And when it had thus become a place of many charms, as being known to be the site of an infinite number of parks, and pleasing with inexhaustible pools of water, and crowded with many people, and the dwelling-place of innumerable courtesans, and the abode of a countless number of merchants, there came down there, from the silver mountain (Kailāsa),¹ accompanied by Gīrijā (Pārvatī), with great gladness, the god Sōmanātha (Śiva), who has the water-lilies that are his feet made tawny by the mass of the multitude of the rays that dart forth from the jewels inlaid in the tiaras of all the gods, and who is a very tree of paradise having for the ripening of its fruits the accomplishment of the desires of worshippers who bow down before him in supplication.

(L. 17)—Among the residents of that town of Sōmanātha,² in the Brāhman quarters, amongst the Brāhmins, there became famous one who resembled those (*well-known*) Vyāsa and Śuka and Vāmadēva and Parāśara and Kapila and others, namely he, Purushōttama, who was called the best of Brāhmins,—belonging to the Śrīvatsa gōtra, praised by (*all other*) Brāhmins, acquainted with all the *Vēdas* and *Vēdāṅgas*, of an excellent disposition through possessing the virtue of pure behaviour. The good wife of that Brāhman was Padmāmbike of pure behaviour, devoted to her husband, who by her virtuous disposition caused herself to be likened to both Sītādēvī (the wife of Rāma) and the wife of that (*well-known*) Satyatapas(?)³ And, that husband and wife having remained for a long time without offspring, one day, having come to know the saying of the *Vēda* that “there is no heaven for him who has no son,”⁴ the famous Purushōttama, who practised truth and purity, did worship, together with his wife, to Śambhu, in order to obtain a son, saying “Īśa is the protection from misfortune.”

(L. 20)—At that same time, when Mahēśvara (Śiva), whose feet, resembling water-lilies, are worshipped by the crowd of gods and demons,—with Kēśava (Viṣṇu) and Vāsava (Indra) and Abjābhava (Brahman) in attendance upon him, and surrounded by countless *Ganas*, and accompanied by Umā (Pārvatī),—was enjoying the delight of an interchange of pleasing conversations in royal *darbār* in a delightful part of the mountain Kailāsa, Nārada, the leader of the *Ganas*, spake thus —“While Ōhila, Dāsa, Chenna, Sīryāla, Halāyudha, Bāna, Udbhata, and Malayēśvara who came here in human form, and Kēśavarāja,⁵ and innumerable other *Ganas*, resigning the happiness of earthly life, have been dwelling here in this

¹ Huen Tsang mentions a “silver mountain,” and appears to place it in the country of O-l-i-ni, somewhere on the north of the Himālaya range. He says—“this mountain is very high and extensive, it is from this place that the silver is dug which supplies the Western countries with their silver currency” (*Life*, p. 36).

² The text perhaps means to say that Alande was also known by the name of Sōmanāthapura.

³ The *akṣhara* before the *tya* at the end of line 18 is small and imperfectly formed, and is almost quite illegible. I can only conjecture that it is *sa*. Satyatapas appears to be “*r. Mani*” who was once a hunter but, after performing severe austerities, obtained, as a boon from Darvāsas, that he should become a great sage and saint.” But it is usually Sītā and Arundhatī (wife of Vasistha), who are quoted as patterns for wives to imitate.

⁴ We seem to have here some well-known proverb. *Lōka*, ‘world,’ must stand for *paralōka*, ‘the other world, heaven’—For a very similar expression, Prof. Kielhorn has referred me to *aputrānam kila na santi lokāḥ subhāḥ* (*Kādambarī*, Peterson’s edition, p. 61, line 14),—words which the queen heard at a recitation of the *Mahābhārata*.

⁵ The reference here is to various famous Śaiva saints, most of whom appear to be mentioned in the *Basava-purāṇa*—Mr. H. Krishna Sastri has obliged me with other references for some of these persons for Sīryāla (in Kanarese) or Śīruttonānāyapār (in Tamil) the fourteenth *āśvāsa* of the *Vṛishabhēndravijaya* of Śhūdalaharī, and also the Tamil *Periyapurāṇam* (prose version, Madras edition, p. 217 ff.), with the difference that Sīryāla is here represented as the son of Śīruttonda, and not identical with him, as asserted in the other work, for Halāyudha, the fifteenth *āśvāsa* of the *Vṛishabhēndravijaya*, which incidentally mentions also Dāsa and Chenna (verses 4, 6, after the introduction), and for Malayēśvara (in Kanarese) or Śēraṇan Perumāl (in Tamil), the *Periyapurāṇam*, p. 220 ff., which says that, when ruling at the town of Koṇḍugōlūr, he became a

especial excellent abode of faith, the congregation (of *Śaivas on the earth*) has been afflicted among the Jains and Buddhists." On his speaking thus, Mahēśvara, with a smile on his face that resembled a water-lily, said to Virabhadra—"Do thou, in the world of men, beget a man with a portion of thyself, and then put a stop to those hostile observances." And thereupon Virabhadra came in a dream, in the guise of an ascetic, to Purushōttamabhata, and said "There shall be born to thee a son, who shall suppress hostile observances," and he further said "Those many people, in the region of the south, who have trodden in the paths of the Jains, all of them shall be put to shame, O master!, by thy son (*who shall be called*) Rāma." Having thus spoken and having manifested great graciousness, he went away. And Purushōttamabhata, full of content at having succeeded, obtained a son, and performed the birth-ceremony and other rites, and bestowed the name of Rāma in accordance with the bidding of the god.

(L 27)—And while he (Rāma), having become imbued with meditation on Śiva in a manner suitable to his divine birth, was practising observances with strict indifference to other things, it came about that, through the intensity of his devotion which was directed entirely to one object, he was called one who had one sole aim, and, having worshipped Śiva with great exclusiveness, he acquired the name of Ēkāntada-Rāma. And in the course of practising observances, with speech and body and mind always devoted to the feet of (Śiva) the lord of Gaurī (Pārvatī), at various sacred places prescribed by the Śaiva traditions and on all the numerous great and small rivers where there are altars of Śambhu, he came and beheld with joy the Sōmanātha of the South,¹ honoured by the gods, who drives away all sin. And when, having thus come, he was worshipping that Sōmanātha of Huligere, whose feet are beautified by the cluster of the rays of the jewels in the tiaras of the greatest of the gods who unceasingly bow down before him, that supreme lord became manifest, and said,—(Here are two *ślōkas*)²—"Go, O Rāma!, at my command, to the excellent village of Abbalūru, and take up thy abode there at ease, and sacrifice to me with strict devotion, and, without any apprehension, enter into controversy with the Jains, and wage thy head, and be victorious, O son!"

(L 33)—And when, on the god Sōmanātha having thus given his commands, Ēkāntada-Rāmayya was abiding, with complete indifference to other things, at the shrine of the god Brahmēśvara of Abbalūru, some of the Jains, together with that Sankagaunda,³ concerted together, and came to obstruct him, and with great resoluteness persistently sang the praises (of *their own god*) in the proximity of Śiva, saying "Jina is the (*true*) divinity." When he heard that, Ēkāntada-Rāmayya became very full of wrath, and said "It is forbidden to praise any other deity in the proximity of Śiva" but, refusing to desist, they continued vociferating, and then he spake thus—"Who is it that creates the earth?, who is it that protects it in the time of calamity?, and further, who is it that is able to destroy it, when his anger becomes great? it is that same Śambhu, and, in the face of the existence of him, who pervades everything, how can he (Jina) be a god, who came by chance into the world, and lived⁴ in bewilderment, and applied himself to practising austerities, and (*only thus*) attained happiness? does your *Arhat* bestow gifts as Hara (Śiva) does?, has he ever given even ever so small a thing?, (*it is*) from

follower of the famous Śaiva devotee Sundaramūrtināyanār (see *id* pp 1 to 51), and visited various Śaiva shrines in the south, and eventually followed Sundaramūrti on horseback to Kailāsa, and which, in connection with the same story, mentions a certain Bāna or Bānabhadra as a musician who received presents from Sēramān on the recommendation of the god at Madura.

¹ *I.e.* Sōmanātha, (*sc.* Śiva, in that form) of Huligere (Lakshmēśwar), who is mentioned in the next line—See page 243 above, note 3.

² Thus in the original, by way of parenthesis, like the *vachana*, 'prose,' *kanda*, 'verse,' and *vr̥tta*, 'metre,' which also we have here and there.

³ *I.e.* "together with Sankagaunda, one of the village headmen of that place."

⁴ *Bardu* seems to be a form of the past participle of *baḷ*, 'to live,'—a root from which we have *bardu*, *baddu*, 'increase, greatness,' etc.

Hara (*that*) in former days the devout *Ganas* Bâna and Diniśâla, and so many others, obtained boons" On his having thus spoken, the Jains said—"It may be so¹, but why dost thou simply talk of former worthies?, cut off thine own head, under such conditions that all people may know of it, and offer it to him, and get it back from him, (*and then we will admit that*) thou art indeed a pious man and he is indeed the god"

(L 38)—When they had thus spoken, Êkantada-Bâma said "If I offer my head to (Śiva) the foe of Love, and obtain it back, what is the wager that ye will pay to me?;" whereupon they replied, in anger, "We will pluck up our Jina and set up (*an image of*) Śiva" Then, saying "Give me (*it in writing on*) a palmyra-leaf," and taking the palmyra-leaf that they gave, Bâma brought (*his image of*) Śiva into the presence (*of the Jains*) at the place where he was to straightway cut off his head and make an offering of it, and spake thus — "If I have ever not said that thou alone, O Śambhu¹, art my protection without fail, and if my thoughts have ever gone astray after other gods, my head shall not go from me by the edge of this scimitar,² but, otherwise, O Śiva¹, let it roll down before thy feet" and, thus speaking, the brave Bâma, with a loud shout, and with an unfaltering hand, set himself to cut off his head and lay it at the feet of Śiva While the disciples were saying "Surely he inflicted but a small wound, he drew the sword and thought, indeed, to do a bold thing, but then he became afraid and has preserved his body unhurt, he must have devised some mischief to the sword (*blunting it, so that it shall not wound him*)," Bâma, that man of ability, quickly and instantly cut through his own neck with as little difficulty as if he were shearing through a bundle of grass, and placed (*his head*) at the feet of Îśa (Śiva), and caused joy to the attendants of Śamkara (Siva)

(L. 43)—After the severed head had been exhibited in public during seven days, Hara kindly gave it back the head became sound again without any scar, and Bâma received it back, to the knowledge of all people In much perturbation, all the Jains, in great distress, bowed down on the ground and seized his feet, imploring him to abstain from destroying their Jina, but, refusing to abstain, he fell on it like a thunderbolt from a clear sky,³ and broke the head of the Jina Just as a wild elephant in rut plunges into a grove of plantain-trees, and, though alone, sweeps everything away before him, so he, putting forth his strength, scattered the heroes who guarded it, and the horses, and the chieftains, and, while the opposing ranks of the Jains, crying out that Mâri (the goddess of plague or death)⁴ had come upon them, were running away in flight, he beat the Jina till it fell, and there he made them accept the holy Vira-Sômêśa

(L 46)—When the Jains, having gone in a body, and having related all the matter in a cunning way to king Bijjana, were, with enmity, making a very slanderous complaint about it, king Bijjana became mad with anger, and looked at Bâmayya with wrath, and said "Why hast thou done this evil thing?," whereupon he shewed the palmyra-leaf that they had given, and said — "This is the palmyra-leaf that they gave; weigh it in thy mind, and place it in thy treasury, let them wager again, if they dare further stake, in thy presence, (*all*) their various Jinās, then I will cut off my head and place it as the stake in their hands, and will recover it even after they shall have burned it, but they shall wager to me the various Jinās of their eight hundred shrines, the chief of which is the Ânesejjeyabasadi" Thereupon king Bijjana said "We will see this marvel," and he summoned the wise men of the shrines, and the (other)

¹ *Emgu*, line 38, is to be taken as *ehge* (= *ehage*, *ehange*), 'in what manner?, how?', + *u* (= *û*),—'howsoever, it may be'

² *I e* "let me not have the courage to cut it off"

³ *Li* "like a dry thunderbolt, unaccompanied by rain."

⁴ There is a reference to Mâri in line 28 of the Nêsarî inscription (*Jour Do Br R As Soc* Vol X p 243), and another occurs in an inscription at Balmuri (*Ep Carn* Vol III, Sr 140), in which she is called Mâriya mûri, "the destroying deity Mâri."

Jains, and said "All of you wager your shrines, and give (it in writing on) a palmyra-leaf But they said "We came to lay a complaint about the shrine which has already been ruined, we have certainly not come to lay a wager and lose (any more of) our Jinas!" Then king Bijjana laughed, and dismissed them, bidding them to go without any further words, and to live in peace, and he gave to Rāmayya, in such a way that all of them knew of it, a certificate of victory

(L 51)—A very Indra to the mountains that are hostile kings, a very Agastya to the ocean of hostile kings, a hot fire to the fuel of hostile kings, a very Śiva to Love in the form of hostile kings, a great Garuḍa to the fierce serpents that are hostile kings, such is the glorious Bijjana, the friend of those who swing the sword in seizing the wives of inimical kings, and the favourite of the woman Fame Having put down the Chōla, having humbled Lāla, having deprived Nēpāla of stability, having crushed Andhra to pieces, having made the Gurjara captive, having broken the greatness of the king of Chēdi, having ground Vanga in a mill, and having fought and killed the kings of Bangāla, Kalinga, Māgadha, Pataśvara,¹ and Mālava, the brave king Bijjanarāya has protected the whole circuit of the earth Agastya was born in a pitcher, and drank up the ocean, and in Bijjana, that excellent man, born among the Kalachuryas, (there was displayed) the power of drinking up, without vomiting, the ocean that was the lineage of the Chalukyas.

(L 55)—Hail! The glorious Bijjanadēva,—who was possessed of all the glory of the names of, among others, the Mahāmandalēśvara who attained the pañchamahāśubha, the supreme lord of Kālañjara the best of towns, he who had the banner of a golden bull, he who was heralded in public with the sounds of the double drum called damaruga, he who was the sun of the water-lily that was the family of the Kalachuryas, the fierce in fight, the hero in the clash of battle, the sun of good warriors, the elephant-goat of brave men, a very cage of thunderbolts to (protect) elephant-like chieftains who sought refuge with him, a very (Rāvana) lord of Lankā in prowess, (he who behaved like) a uterine brother to the wives of other men, he who was successful (even) on a Saturday, the wrestler against hill-forts, a very Rāma characterised by firmness of character, the wrestler free from apprehension,—was pleased with the great boldness that was displayed by Rāmayya, and with his unsurpassed devotion to the god Mahāśvara, and, for the repairs of whatever might become broken or torn or worn-out belonging to the enclosure,² with beautiful pinnacles, of the temple of the god Vira-Sōmanātha, and for the angabhōga and the perpetual oblation of the god,—having put forward (to manage the grant) Chattarasa, the chieftain of the Sattalige³ seventy which was a lampāna of the Banavase twelve-thousand, and the chief Prabhus and village-headmen of that lampāna, and having laved the feet of the holy Ēkāntada-Rāmayya,—he gave, with libations of water, the village named Gōgāve to the south of Malugunda in the Sattalige seventy, with its established boundaries and (to be enjoyed according to) the tribhōga,⁴ and so maintained (religion)

(L 61)—Om! When many kings, possessed of glory and renowned fame and valour, endowed with prowess (that has been preserved) in legends, had passed away in the lineage of the Chalukya kings which was considered to be the chief ornament of the Lunar Race, Tailapa (II),—as an instance of a typical king,⁵—who may be called one of the seven principal mountains of the earth which was the Chālukyas, with happiness possessed (the world) To

¹ This seems to be a variant of, or a mistake for, Paṭachchara, which is given as the name of a people in Monier-Williams' Sanskrit Dictionary

² See page 249 above, note 6

³ See page 249 above, note 9

⁴ *Le* to be enjoyed in three equal shares by the god, the Brāhmins, and the grantees, see *Ind Ant* Vol. XIX 271.

⁵ *Āhrītey-āge*, line 62, seems to be used in the sense of *udākṛītam āge* A more literal translation would be,—“when kings are brought together (to select an illustration)”

that Tailapadēva there was born a son named (Iṛvabedanga)-Satyāśrayadēva, his son was Vikramadēva (V), his younger brother was Dasavarmadēva, his son was Jayasīngarāya (II),¹ his son was Āhavamalla-(Sōmēśvara I), his son was Tribhuvanamalla-Permādirāya-(Vikramāditya VI), his son was Bhulōkamalla-Sōmēśvaradēva (III), his son was the *Pratāpachakravartin* (Porma)-Jagadēkamalla (II), his younger brother was Trailōkyamalla-Nūrmadi-Tailapa (III); and his son was Tribhuvanamalla-Sōmēśvaradēva (IV), whose prowess and majesty were as follows —

(L 65)—When eighty fierce tusked elephants in rut were massed together (*to oppose him*), laying aside fear, and not relying upon (*any other means*), with one tuskless elephant he repulsed them as if they were but one or two,² and fought and conquered the countries, the towns, the elephants and the horses, (*and so*) Sōmēśvara uprooted that race of the Kalachuryas, as if it were but a *billa*-tree. In such a way that the Earth became free from enmity, and fortune, having come under his control, became herself a very mine of generosity to him, and Fame laid his commands on the mouths of all the rulers of the points of the compass, and the lovely woman Victory was ever fettering the sword of his arm (*to restrain him from altogether too excessive conquests*), Vira-Sōmēśvara (IV), whose valour was unassailable and who was the moon of the water-lilies that were the eyes of the wives of his foes, acquired the sovereignty. A very close connection between the earth and himself being formed at that time when the dense darkness that was the Kalachuryas dispersed before his brilliance, the Chālukya king Sōma became famous.

(L 69)—That same Tribhuvanamalla-Sōmēśvaradēva (IV),—when the *ṣumāra* Bammayya,³ the chief of all the leaders of the army, the establisher of the Chālukya sovereignty, and he himself, were at the small village of Seleyahalliyakoppa with the pleasure of an agreeable interchange of communications, and were one day engaged in a discourse about religion and were reciting the praises of ancient and recent devotees of Śiva,—heard the story of how Ēkāntada-Rāmayya, when he was at Abbalūru, and when all the Jains assembled and came and entered into a great disputation with him and made a wager that, if he would cut off his head and could get it back from the hands of Śiva, he might break their Jina and set up Śiva, and gave (*it in writing on*) a palmyra-leaf, took the palmyra-leaf that they gave, and cut off his own head, and then, after doing worship to Śiva, on the seventh day got back his head free from all injury just as it was before, and obtained a certificate of victory, together with respectful treatment, from the hands of Bijjanadēva, and broke the Jina, and destroyed the shrine and flung it down, and laid waste the site, and set up the god Vira-Sōmanātha, and in accordance with the Śaiva traditions founded a temple with three pinnacles, as vast as a mountain. And Tribhuvanamalla-Sōmēśvaradēva (IV) was astonished, and, from a desire to see him, caused a letter of deferential invitation to be written, and made him come, and met him with respect, and took him along with himself to his own house, and did worship to him with great reverence, and,—for the repairs of anything that might become broken or torn or worn-out belonging to the enclosure⁴ with beautiful pinnacles of the temple of the holy god Vira-Sōmanātha, and for the *angabhōga* and⁵ the *rangabhōga* and the perpetual

¹ There are mistakes here. Jayasīnha II was, indeed, a son of Dasavarman, but the latter was the younger brother of Iṛvabedanga Satyāśraya, not of Vikramāditya V, and Vikramāditya V was a son of Dasavarman. See the table, above, Vol III p 2.

² Compare a verse in the Gadag inscription of A D 1192 (*Ind Ant* Vol II p 300, text line 29 f), which, properly translated, describes Brabma (the general who helped Sōmēśvara IV to recover the kingdom, and who is mentioned by the name of Bammayya in line 70 below) as conquering sixty tusked elephants with one young tuskless elephant, when, in contempt of (*the* in mutiny against) his father, he was depriving the Kalachuryas of the sovereignty.

³ I.e. "the younger Bammayya," so called to distinguish him from his grandfather of the same name (see *Dyn Kan. Distrs* p 464, note 3). He is the Brabma who is mentioned in the preceding note.

⁴ *Paḍadey-appade*, line 71, from *paḍadey*, for *paḍaday*, + *appade*, is a somewhat stilted equivalent of *paḍadade* or *paḍadode*.

⁵ See page 249 above, note 6.

oblation of the god, and for the occasions, among others, of the purificatory ceremony of the month Chaitra and the festival of spring, and for the giving of food and the imparting of knowledge,—saying that the village was to belong to that god,—with the very greatest devotion, having put forward Mallidēva, the chieftain of the *kampana*, (to manage the grant), and having laved the feet of Ēkāntada-Rāmayya, gave, with libations of water, (by) a copper-plate charter, as a grant to the god Paramēśvara (Śiva), the village of Abbalūru in the Nāgarakhanda seventy which was a *kampana* of the Banavase twelve-thousand, together with the customs-duty called *mēlālī e-manneya* of that village, and with (the right to) fines and punishments and buried treasure, and with its boundaries established in former times and with the *tribhōga*, and he seated him on an elephant and paraded him in public, and thus with the very greatest devotion maintained (religion)

(L 80)—Om! Ēkāntada-Rāma, who worshipped the water-lilies that are the feet of Śīkantha with thoughts free from any perplexity, and who became famous in being considered to be the bulwark of the Śaiva rites, delighted in devotion to Śiva!

(L 81)—May the holy god Vīra-Sōma,—who is the greatest among all the gods, who carries the moon (on his forehead), and who wears the garb of an actor in the dance of amorous dalliance which is lovely on account of the beauty imparted to it by the smiling, white, trembling, full glances of the sweet smiles of (Pārvatī) the daughter of the mountain (Himālaya),—day by day confer fortune and long life and fame upon Kāmadēva, upon him who is endowed with nobility!

(L 82)—Hail! When the illustrious Mahāmandalēśvara Kāmadēvarasa,—possessed of the string of names of, among others, the Mahāmandalēśvara who attained the *pañchamahāśabda*, the supreme lord of Banavāsi, the best of towns, he who acquired the excellent favour of the god Madhukēśvara of Jayantī (Banavāsi), the delight of learned people, the ornament of the family of Mayūraverman; the lion of the Kādambas; the fierce in fight, he who excelled in audacity, the elephant-goad of brave men, a very Rādhēya (Karna) in truth, a very cago of thunderbolts to (protect) those who sought refuge with him, a very cow of plenty to petitioners, —was governing the Pānumgal five-hundred, punishing the wicked and protecting the good, he came and saw the god Vīra-Sōmanātha of Abbalūru, and beheld the temple, as large as a mountain, which Rāmayya had had made according to the precepts of the Śaiva traditions, and listened in detail to the daring that he had displayed, and was pleased, and took him along with himself with the very greatest affection, and went away, and,—when his ministers and himself, together with the *Maṇḍalika* Maḍukeya, were seated (in assembly) at the capital of Pānumgal with the pleasure of an agreeable interchange of communications, with the very greatest devotion he made the village named Mallavalli, on the north of Jōgēsara which is near to Mundagōd in the Hosanād seventy which is a *kampana* in the Pānumgal five-hundred, together with its established boundaries and including the *tribhōga*, into a *namasya*-grant for the god Vīra-Sōmanātha, and laved the feet of Rāmayya, and gave it, with libations of water, with the very greatest devotion, for the repairs of whatever might become broken or torn or worn-out belonging to the temple of that same god, and for the *angabhōga* and the *rangabhōga* and the perpetual oblation of the god, and for the purificatory ceremony of the month Chaitra and the festival of spring and the other occasions, and for the giving of food, and thus he preserved religion May it be well! Om!

(L 91)—Those who preserve these acts of religion shall obtain the reward of fashioning in gold the horns and hoofs of a thousand tawny-coloured cows at the sacred Vāranāsi or Prayāga or Kurukshētra or Arghyatīrtha or Śrīparvata or any other holy sites, and giving them to Brāhmins versed in the four *Vēdas* at such meritorious times as an eclipse of the sun, an eclipse of the moon, a *vyatīpāta*, a passage of the sun from one sign of the zodiac to the next, etc., those who destroy these acts of religion shall incur the sin of slaying those same cows and Brāhmins at the Ganges or Vāranāsi or Kurukshētra or any other sacred sites! And, to shew

that there is no doubt about this, he¹ quotes the sayings of Manu of former times — The earth has been enjoyed by many kings, commencing with Sagara, whosoever at any time possesses the earth, to him belongs, at that time, the reward (*of making this grant, if he continues it*)² The dust of the earth may be counted, and the drops of rain, but the reward of preserving a religious grant cannot be estimated even by the Creator¹ He who confiscates land that has been given, whether by himself or by another, shall be born as a worm in ordure for the duration of sixty-thousand years¹ He who, though capable (*of better things*), displays neglect in act or thought or speech,—whether he be a person of good condition or a man of low caste, he is outside the pale of all religious rites¹ The maker (*of a grant*) shall raise seven times seven times seven families (*to heaven*), but he who confiscates shall cause the same number of families to sink down (*into hell*)¹ There may be absolution for one who slays a cow or a Brâhman on the Ganges or at any other sacred place, but not for men who confiscate the property of gods or Brâhmans¹ “This general bridge of religion should at all times be preserved by you,” thus does Râmachandra make his earnest request to all future princes¹ May it be well and auspicious, and may there be good fortune¹ Ôm¹ Ôm¹

(L 99)—Saying “(As) I am thus (*notoriously*) a very treasury of austerities directed towards Hara, any small effort is not (*becoming to me*),” Râma, the abode of devotion to Śambhu, constructed (*this great*) temple of (Śiva) the destroyer of the cities (of the demon Tripura). Without spending or asking for anything, even so little as a *hâga*,² which devotees, standing in front of him in reverence, might offer for the shrine, but going with great humility to the princes (*and obtaining their contributions*), through the inexhaustible favour of Śiva Râma made this temple, resembling (Kailâsa) the mountain of Hara, how successful he was¹

(L 101)—Kêśavarâja, the leader of the forces, spake this record, and Sarana,—the slave of Īsa, he whose refuge is the water-lilies that are the feet of Śiva,—put it into proper shape, and wrote it with facility Ôm¹

(L 102)—Hail¹ Mallidêvarâya,—[who belonged to the race of*] Mûskanna-Kâdamba who was born from the holy Hara (Śiva) and the Earth, the supreme lord of Banavâsi, the best of towns, the worshipper of the water-lilies that are the sacred and holy feet of the holy god Madhukanâtha,—
of Nâgarakhande, gave

F — Of about A D 1200.

This record is on a stone tablet outside the temple of Sômanâtha — The sculptures on the stone are, at the extreme proper right end, a *linga*, with an officiating priest standing to it, and with a human head on the front part of the *abhishêka*-slab and the headless body below it, propped up against the lower part of the stand of the *linga*, and, along the rest of the stone, a representation of a fight. next to the *linga*, there are five standing figures, armed with spears and shields, and facing away from the *linga*, and evidently intended to be Śaivas fighting in defence of it, in front of them, there are five or six standing figures, armed with spears only, and attacking them, immediately behind the latter, there are four smaller figures, each blowing a large horn held up in its circular shape over his head,³ further on, there are two groups,

¹ Nârelv, he composer of the record

² A *hâga* is a very small coin, equal to one *ane* and two *kasus*

³ The horns are of the kind called in Kanarese *kahale*, *kâhale*, or *kâle*, and in Marathi *ling* They are used in the services of temples, as well as in religious and secular processions, at weddings, and so on, and evidently in former days they were used as battle horns They are made sometimes all in one piece, sweeping round in a continuous curve covering rather more than half a circle, and sometimes with a joint in the middle so that, in

each of four standing figures, apparently spectators; and some seven or eight men are lying stretched out wounded or dead, all along below the feet of the combatants and of some of the spectators.—The writing runs along the top of the stone, above the sculptures, and covers an area about 5' 2½" broad by 0' 2¾" high. It is in a state of very good preservation, except that seven or eight letters are missing at the end of each line, it would seem that the stone has been at some time or another trimmed at that end, and that these letters have been cut away, and perhaps, with them, some sculptures,—possibly some horsemen and, at the extreme end, an image of Jinendra. The purport of what is lost at the end of line 2 is plain enough, though it need not be supplied with exactly the same *aksharas* that I shew in square brackets in the text, but it is impossible to say how the missing word or words at the end of line 1 should be filled in. The second line of writing commences below the *ś* of *saṃka-gāvundam* in line 1—The characters are well formed and boldly engraved Kanarese characters of about A.D. 1200. The size of the letters ranges from about ¾" to 1".—The language is Kanarese.

The inscription is not dated, and does not refer itself to the reign of any king. It simply marks the place where, according to tradition, Ēkāntada-Rāmayya cut off his head and offered it to Śiva, and then obtained it back again, as recorded in the long inscription, E above.

TEXT.¹

- 1 Śrī-Brahmēśvara-dēvaralli Ēkāntada-Rāmayya basadiya Jinan=oddav=āgi taleyan=aridu hadeda tāvu || Samka-gāvumda basadiyan=od[e*]yal-iyadhe(de) ālum kudurey
- 2 n=odd-iralu Ēkāntada-Rāmayya kādī geldu Jinanan=odedu li[mgamam pratsbthe-mādidam ||]

TRANSLATION.

The place where, at (the temple of) the holy god Brahmēśvara, Ēkāntada-Rāmayya, when the Jina of the shrine had been wagered, cut off his head, and received it back again! When Saṃka-gāvunda would not let him destroy the shrine, and arrayed his men and horses (to defend it), Ēkāntada-Rāmayya fought and conquered, and broke the Jina, and set up a *linga*.

G.—Of the time of Singhana.—A.D. 1219.

This record is on a stone tablet standing against the wall, or perhaps built into the wall, outside the back of the temple of Basavēśvara.²—At the top of the stone there is a compartment

addition to being used in the circular shape, the two parts of them can be turned so as to stretch out in reversed curves like an elongated S. To the European ear, they are chiefly associated with nothing but a discordant tumult of sound, and not incorrectly, when they are blown in processions, with simply the object of making as much noise as possible. But this use of them does not do justice to them. In the Kanarese country (and doubtless elsewhere also) some of the men, whose profession is to play these large horns, have well-merited reputations, reaching far and wide, their services are much in request, and are well rewarded, and it is a great treat to get hold of one of these skilled players and hear his performance. He will first stand upright, and "wind" the horn, which for this purpose he holds in its circular shape, sweeping right up from his mouth over his head. He will then sit down, with the horn, in the same shape, slung by a cord round his neck and running from his mouth down under one arm pit and then up over the other shoulder, and it is surprising what sweet sounds he will produce with it, especially when he places the mouth piece inside his mouth and sings an air through the horn. And he will usually finish by placing the month-piece against the outside of his cheek, or against his throat, and then also, apparently, playing it in the same soft mode, but this, which is also done by some players on the *ṣaṅkha* shell, is of course only a trick,—though it is a very clever one. I do not know what authorities confer the distinction, but the more specially skilled players are entitled to carry *turdys* or plumes, which are fixed into sockets in the rims round the mouths of the horns. Similar plumes for drums are mentioned in some of the Kanarese ballads (*Ind Ant.* Vol XV p 352, Vol XVIII p 359).—The *kāḍḍa* was one of the five instruments used in producing the *pañchamaḥḍābda*, see page 216 above, note 3.

¹ From the ink impression. This record is not included in *Carn-Dēsa Inscr.*

² That is, according to the return made to me. But in *Carn-Dēsa Inscr.* it is described as being inside the temple.

of sculptures, shewing, in the centre a *linga*, with a priest standing to it, on the proper right, two seated figures, with two standing figures waving *chauri's* over them, and with the moon above, and on the proper left, the bull Nandi, with the sun above it. Then come lines 1 to 10 of the writing. Then comes another compartment of sculptures, shewing two seated figures, each inside a small pavilion, and with a standing figure, holding a *chauri*, on each side of each pavilion. And then comes the remainder of the record.—The writing covers in lines 1 to 10 an area about 2' 1 $\frac{3}{4}$ " broad by 0' 7" high, and in lines 11 to 16 an area of the same breadth by about 0' 4" high. It is in a state of good preservation almost throughout. But down the proper right of the tablet there is some projection which more or less hides the first *akshara* of each line in lines 1 to 8 and 10, and prevents it from appearing fully in the ink-impression. And the record appears to have been left unfinished in the last line¹—The characters are Kanarese, of the regular type of the period to which the record refers itself, and they are well formed, though the engraving is rather thin and not very deep. The size of the letters ranges from about $\frac{1}{16}$ " to nearly $\frac{3}{4}$ ". The *anusvāra* is formed in two ways, as in E. above; sometimes on the line of writing, and sometimes above it. The *virāma* is represented throughout by the sign for the vowel *u*, and a noticeable instance of this is in *tatu-kṣhanadī*, line 12. The lingual *ḍ* is represented throughout by its own distinct sign.—The language is Kanarese, of the same transitional kind as that which we have in E. above. And the record is in prose and verse mixed. In line 3, we have the word *baḷiya*,—a variant of the *baḷiya* of other records,—which according to dictionaries means "near to" (*lit* "of the vicinity of"), but which in such passages as the present is equivalent to the Sanskrit *madhyavartin* or *antarvartin*, "in the middle of, or included in"². In the same line, we have *bāda*,—a *tadbhava* corruption of the Sanskrit *vāṭa*,—which usually means, as here, "a town," but is sometimes used in the sense of *kampana*, which Kittel's dictionary gives in the sense of "a district," and which I have sometimes translated by "an administrative circle of villages". And in line 15, we meet with the rare form *ōgu*, for *hōgu*, in *ōdar*, = *hōdar*, "they went".—In respect of orthography, the only points that call for special notice are (1) the use of *auvu* for *au*, in *pauvurnnami*, line 1, and in *gauvuḍa*, lines 5, 8, 10, and (2) a very uncommon use of the initial long *i* in the middle of words, owing to which we have *āvaliṇ* for *āvaliyin*, line 3, *śālī* and *ōlī* for *śāliya* and *ōliya*, line 4, *līlī* for *līleyin*, line 6, *sātra* for *sāyira*, line 9, and, still more extraordinarily, *vairi* for *vairi*, line 12.

The inscription refers itself to the reign of the Dēvagiri-Yādava king Singhana; and to a time when (a feudatory) Singanadēvarasa was governing the Banavāsī twelve-thousand province. The tablet is a *virgal* or monumental slab, in memory of the death of two local heroes, Mācha and Gōma, in battle, on the occasion of a cattle raid at Ablūr. The raid was led by Īśvaradēva of Belagavattī. From Mr Rice's *Mysore*, 2nd ed., Vol. II p. 448, we learn that Belagavattī³ is the modern Belagutti in the Honnālī tāluka of the Shimoga district, Mysore,—the 'Bellagooty' of the Indian Atlas, sheet No. 42, in lat 14° 11', long 75° 35', twenty-four miles S S E $\frac{1}{2}$ S from Ablūr,—and that Īśvaradēva belonged to a family of local chiefs mentioned in records there, which give another date for him in A D 1216, and give also the names of Mallidēva, A D 1196, Simhaladēva, A D 1232, and Bīradēva, A D 1249.

The record is dated on the full-moon day, coupled with Monday, of the Pramāthin *saṃvatsara*, specified as one of the years of Singhana. The regnal year is not cited, though it is usual to cite it in any date expressed in this manner⁴. The name of the *saṃvatsara*, however,

¹ See page 264 below, note 3.

² For this word, and *ōḍa*, both of which occur also in A. (see page 280 above, notes 7, 12), see a note in *Jour. Bo. Br. R. As. Soc.* Vol. X p. 280.

³ Mr Rice writes the name 'Belegavattī'. In the present record, however, the vowel of the second syllable is distinctly *a*,—not *e*.

⁴ It should have been specified as his tenth year. The transcript in *Carn.-Dēsa Inscr.* actually inserts 10^{ya}, as if it stood in the original, and it further reads *Pramddhi*, by mistake for *Pramdhi*.

fixes the year as Śaka-Samvat 1142 current. And this date, again, has not been recorded correctly, for the given *tithi* ended, not on a Monday, but on Saturday, 29th June A.D. 1219, at about 9 hrs 4 min after mean sunrise (for Ujjain)

TEXT¹

- 1 Om² Svasti Samasta-prasa(śa)sti-sahitam śrī-Simhapadēva-varushada³
Pramāthi-samvatsarada Āśa(shā)dha pauvurnnam⁴ Sōmavā-
- 2 [ra]dal^u prātīpa-vīra-Simganadēvarasaru Banavase-pamnitsāsiravan=ālutt-ire [[*]
Alliya kṛmpanam Nāgarakha[m*]-
- 3 [da]v-ep[p*]attara baliya bāda Abbalūra vistarav=ent-emdade || Gili-⁵
kuladh(di)m pīk-āvalin⁶=oppuva namdanadim vilāsadim
- 4 [be]lasida gamdha-śālu⁷ Śiv-ālayad=oli⁸ Bhālanāti-a-pūjita⁹-grī(grī)hadim
bālādhika-kalāvida-vīra-samūhadimdh(d)=i-
- 5 [[ā tū]d=olag=Abbalūr=ati-vichitratarām nijam=āgal=oppugum || Antu sobhe-
vitt=Abbalūra Bīra-gauvudana¹⁰ guna-
- 6 [k]ithiruv=ent-emdade || Vri¹¹ || Para-hitan=emdu dāna-vida(dha)n=emdu gun-
[am*]budhiy-e[m*]du lili¹² kv(kha)rakara-tējanam guru-padambu-
- 7 [j]i bhaktinan=entu noppada¹³ purutara-dhairyanam sakala-vamdiyan-āsraya-
kūlpavri(vi)kshanam vāra-vibudh-ōtkaram mudade bam-
- 8 [n]nisugum¹⁴ sāle Bīra-gauvudanam¹⁵ || Ant=ā Bīra-gauvuda¹⁶ sukhadimdv=
ne Bhe(be)lagavatti-Īśvaradeva[m*] hala-
- 9 bairu manneyara kūdi Sātālige-nādhha(da) nāyakara kūdi komdu hattu-sāsuv
ālu sūla¹⁷ kudure vera-
- 10 sī nādadu bamd=Abbalūran=ilidu hīn[d]u-[s]ere-turuvam komb-alliy=ā sepe-
turuvam hīmd-ikkī Bīra-gauvudana¹⁸ besa-varam
- 11 Badagi-Ketōjana makkalu Macham Gōmamgalu mādida vīrav=emnt¹⁹.
e[n]dade || Ka²⁰ || Ghattisi²¹ nūmkida vājiya thattam katt-[ā]lu Badagi-
- 12 Mācham tāgalu nittisi Gōmanu yise padal-ittudu tatū-kshanadi vāiri-²²
balav-ent-anitum || Māt=ēno pīlal=im-
- 13 t=upam-ati²³am nodal=ati-bhayankaram=enal=imt=āmt=ari-balamuman=ōvade Ketōjana
maga²³ Mācha poklu tividam pala-
- 14 ram || Sōdarar-ibbava(īa) vīram mēdinig=achchariy=d=enisi dhuvadolū palaram
kādī tave komdu²⁴ svargga-

¹ From the ink impression — A transcription of this record is given in *Carn Desa Inscr* Vol II p 383.

² Represented by a small circle inside a larger one

³ The word *lonēya* ought to follow here, but was omitted

⁴ Read *pauvurnnam* Compare *gauvuda*, lines 5, 8, 10, below

⁵ Metre, Champakan ālā, and in the next verse

⁶ Read *āvaliyin* Compare two similar instances in the next line, and others in lines 6, 9

⁷ Read *saliy* (for *saliyim*)

⁸ Read *oliy* (for *oliyim*)

⁹ The *prāsa*, or alliteration of the consonant of the second syllable of each *pāda*, is violated here

¹⁰ Read *gaudana*

¹¹ Read *vri*, i e, *vritta*

¹² Read *lileyim*

¹³ Read *noppadam*

¹⁴ Read *bannisugum*

¹⁵ Read *gaudanam*

¹⁶ Read *gaudam*

¹⁷ Read *sāyira*

¹⁸ Read *gaudani*

¹⁹ Read *ent*

²⁰ I e, *kamda*

²¹ Metre, Kanda, and in the next two verses

²² Read *vāiri*

²³ The metre is faulty here, the word *maga*, which is necessary for the sense introduces two short syllables too many

²⁴ The metre is faulty here, also, as the effect of the following *sv* is to lengthen the *u*

15 kk-ôdar=jjasav=eseye Māchanumm¹=â Gômanum || Jitêna² labhyatê labshma³
mri(mri)tên=â-³

TRANSLATION

Om! Hail! On Monday the full-moon day of the month Âshâdha of the Pramâthin samvatsara of the years of the glorious Simhanadêva, who was possessed of all eulogistic titles, while the powerful and brave Singanadêvarasa was governing the Banavase twelve-thousand,—to describe the excellence of Abbalûru, a town that was included in the Nāgarakhanda seventy which was a *kampana* of those parts —

(Line 3)—Abbalûru is truly charming on the surface of the earth, in a most exceedingly beautiful manner, by reason of a park which is pleasing with flights of parrots and numbers of cuckoos, by the sweet-smelling rice¹ that grows luxuriantly, by a number of temples of the god Śiva, by a shrine, to which (*much*) adoration is paid, of that same god in the form of him who carries a third eye in his forehead, and by a multitude of brave men who excel in strength and are skilled in arts and sciences

(L 5)—To give a description of the merits of Biragauda of the Abbalûru that is thus charming —Saying that he is devoted to the welfare of others, that he bestows gifts, and that he is a very ocean of virtue, the multitude of good and wise people joyfully praise Biragauda, who is in men as radiant as the hot-rayed sun,—who is in every way devoted to the water-lilies that are the feet of spiritual preceptors,—who is possessed of the very greatest resoluteness,—and who is a very tree of paradise in giving support to all people who proclaim his praises

(L 8)—While that same Biragauda was continuing in happiness —Belagavattī-Īśvaradêva, with various chieftains and with the *Nāyakas* of the Satalige district,⁵ together with ten thousand men and a thousand horses, came along, and descended on Abbalûru, and seized the herd of penned-up cows, and then, to describe the bravery displayed by Mācha and Gôma, sons of Badagi-Kêtôja, in rescuing the penned-up cows at the command of Biragauda.—

(L 11)—While the valiant Badagi-Mācha, having rained blows on the array of horses that he drove away, was still attacking them, and while Gôma, having stared fiercely at them, was shooting arrows, the whole of the hostile force immediately fell down in all directions. What words can I use?; if you consider, it surpassed all comparison! meeting them in the most terrifying manner, Mācha, the son of Kêtôja, plunged recklessly into the hostile force, and pierced many of them. In such a way that the bravery of these two brothers was a wonder to the earth, Mācha and Gôma fought in battle with many people, and killed numbers of them, and went with great fame to heaven

¹ Read *Māchanum* —The metre is faulty here, even with this correction. It might be set right by reading *Māchanum Gômanum*. And, from certain marks on the *akṣara gô*, it would seem that the writer recognised his omission of the *ô* in the first syllable of *Māchanuri*,—began to correct it, by writing *Mācha* after that word,—and then turned the *cha* into *gô*, and so produced the reading that actually stands

² Metre, Ślōka (Anushtubh)

³ After this, there should come another line, containing the completion of this well-known verse, viz., *pi sur dṁgand īśana-vidhvamsini lāṣu kâ chivitā maratē rand*. These words may perhaps be somewhere on the side or back of the stone, and may have been overlooked by my copyist. But there is no reason why they should not have been engraved on the front of the stone, immediately below line 15, the stone was smoothed in order to form the subscript *k* of *kkôdar* at the beginning of that line, and was not smoothed any further, and it seems, therefore, that the completion of the verse was carelessly omitted, either by the engraver or in the written copy from which he worked

⁴ See page 253 above, note 6

⁵ Satalige is evidently a variant of the Sattalige which we have in E. line 60, see page 249 above, note 9

[illegible][illegible]

(L 15)—He who conquers obtains fortune,¹ and even one who dies [wins a woman of the gods since the body perishes in a moment, why should one distress oneself about dying in little?].

NO 26 — A NOTE ON THE ALPHABET OF THE DONEPUNDI GRANT.

By F KIELHORN, PH D, LL D, C I E, GÖTTINGEN

Dr. Hultzsch having kindly consented to publish the accompanying photolithograph, which has been prepared under Dr. Fleet's supervision, of the Donepundi grant of Śaka-Samvat 1259, edited by me above, Vol. IV p 356 ff I take the opportunity of adding a few remarks on the writing of that most beautifully engraved inscription. I have already stated that the characters are Telugu. In general they are the same as those of the Vānapalli plates of Anna-Vēma published with a photolithograph above, Vol III p 59 ff, which are only about forty years later, but there are one or two interesting differences between the characters of the two inscriptions.

Of initial vowels the Vānapalli plates contain *a*, *ā*, *i*, and *ri*, in the present grant *i* and *ri* do not occur, but, on the other hand, we here have also *ī*, in the word *ī* in lines 42 and 51, *u*, in *Umā*, l 1, and *ū*, in *ūram*, l 15, *ūad*, l 38, etc.

Of the ordinary Sanskrit consonants, *ah*, *n*, *ṇ* and *dh* do not occur in the Donepundi grant, and the signs for *chh* and *ñ* only occur in conjuncts, as subscript letters, *a anvicchhan*, l 31, *yāvacchhṛīmān* l 39, and *vijñāna*, l 34. The signs which may be specially drawn attention to are those for *l*, *ph*, and *bh*.

In the sign for *l* the horizontal line between the top-stroke (*talakaṭṭu*) and the circle is joined with the latter by a straight line, which forms a sharp angle with the horizontal line, as may be seen from *karī*, l 1, *lṛita*, l 2, etc. This (cursive) sign for *l*, which does not occur in the Vānapalli plates and is not found in any of the published palaeographic Tables, is also used in the Dibbida plates of Śaka-Samvat 1191, published with a photolithograph above, p 106 ff, and in the three inscriptions of Kātaya-Vēma² of Śaka-Samvat 1313-38, published above, Vol IV. p 328 ff. It clearly is the immediate precursor of the *l* of the modern Telugu alphabet.

The sign for *ph* is distinguished from the sign for *p* by a separate semicircular line, placed below the sign for *p*, compare the *pha* of *phala*, l 4, with the *pa* of *lampafa*, l 6. The same sign for *ph* is used in the Vānapalli plates, e.g. in *phalaka*, l 7. In a Chêbiôlu inscription of Jāya of Śaka-Samvat 1157, we still find the earlier sign in which the distinguishing semicircular line intersects the proper left vertical line of the sign for *p*.³

The sign for *bh*, in the *aksharas bha*, *bhu*, *bhū*, *bhya* and *bhyā*, is distinguished from the sign for *b* by the top-stroke of *bh*, compare the *bha* of *bhava*, l 3, with the *ba* of *babhū*, l 9. In *aksharas* where there is no room for the top-stroke, *bh* sometimes is distinguished from *b* by

¹ This verse is usually given more or less incorrectly,—for instance, *P S O O Inscr* No 212 has *viddamsana kāyān*, and No 225 has *viddamsana*, while No 182 has *suraganām kshana yuddhasana*. But the first word is always *jita* (e.g., *P S O O Inscr* Nos 212, 225, in both of which it is very clear, as also in the present record). The interpretation of it seemed difficult to Prof. Kielhorn also, who suggested some time ago that the original reading might be *jita* (*Ind Ant* Vol XVII p 202, note 4). But he now considers that *jita* is correct, and is to be translated "by him who has conquered," on the analogy of *vidita*, "one who has learnt," in the first verse of the *Kirātārjuniya*, where the commentary cites *pitā gāvah*, *bhuktā brāhmaṇā*, and *vibhaktā bhrātara*, all in an active sense.—Since writing the preceding remarks, I have heard from Prof. Kielhorn that he finds that the verse is from the *Parāśara-smṛiti*, *Āchārakāṇḍa*, *Adhyāya* III verse 37 (Bombay edition, Vol I Part II p 273), which gives it in the form—*Jitā labhyatē Lakṣmīr mṛtēn=āpi surāṅganā* / *shayadhvamāni kayē=smiṇ kā chintā maraṇē rānē*, and that Mādhavāchārya explains *jita* as a past passive participle denoting the agent ("one who has conquered"), exactly as suggested by Prof. Kielhorn.

² I owe excellent impressions of these inscriptions to the kindness of Dr. Hultzsch.

³ In the same inscription, of which I shall treat in Vol VI, the sign for *dā* is distinguished from the sign for *d* by a semicircle, open to the proper right, which is placed below, and attached to, the proper left curve of the sign for *d*.

a small opening in the lower part of the sign for *bh*, as in *vibhāvyaś*, l 14, and *nabhō*, l 11, but just as often there is no difference at all between *bh* and *b*, as may be seen e.g. from a comparison of *vibhō* = (for *vibhōr*=), l 19, with *bolam*, l 48, or from *vibimnu*- (for *vibhinu*-), l 14, *abīśhṭ*- (for *abīśhṭt*-), l 36, etc. It is interesting to observe that in all such cases (where in the Donepūṇḍi grant *bh* practically does not differ from *b*), in the Vānapalli plates, the sign for *bh* is generally distinguished from the sign for *b* by just such a separate semicircular line as above we have found to distinguish *ph* from *p*, compare in the Vānapalli plates *vphāṭi*,¹ l 3, *Śambhōr*=, l 4, *nābhi*, l 7, etc. Moreover it may be noted that in the inscription B of Kātāja-Vēma, above, Vol IV p 329, in the *bh* of *Bhīmēśvara* in line 8, the distinguishing semicircular line has been changed into a downward stroke, so that the sign for *bh* looks exactly like the *bh* of the modern Telugu alphabet.

In addition to the signs of the ordinary Sanskrit consonants, the Donepūṇḍi grant also contains the sign for the Dravidian *l*, e.g. in *sunirmaḷa*, l 11, and the sign for *r*, e.g. in *ēru*, l 44. In the sign for the *r* of *taruṇḍa* in line 49 the engraver erroneously has omitted the horizontal line in the interior of the letter.

Regarding the signs of subscript consonants it may be noted that in the conjuncts *nn* and *nn* the same sign is used for both (the second) *n* and *n*,² as in *nnamah*, l 1, and *nnahanna*(*nnā*), l 13. Attention may also perhaps be drawn to the form of the subscript *l*, e.g. in *Emdapalli*, l 45, and *puḷlu*, l 53 — Of final consonants which are not joined with a following letter, only *t* occurs, in *aramjayat*, l 17, and *dhā*(*dā*)*nāt*, l 23.

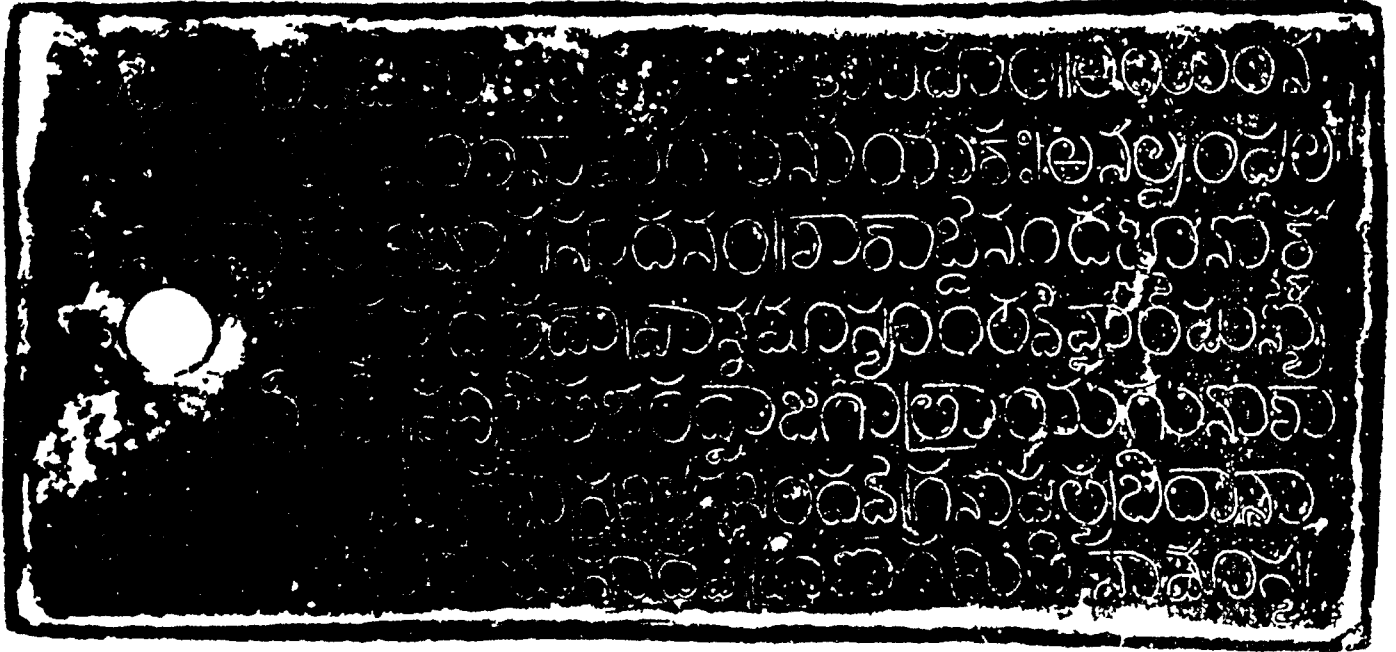
As regards medial vowels, I have already indicated that there is hardly any difference between the signs for *i* and *ī*, compare e.g. *gīta-kīrtiś*, l 5, and *dīdhitiś*, l 27. In engraving the *akṣara mī* of *ltum-iśhṭē* in line 21 the engraver has made a mistake, which, to judge from the impression, was subsequently corrected by him. Another mistake was made by him in engraving the *akṣara nō* at the end of line 15, as may be seen by a comparison of the proper sign for *nō* in *śūnur=nnō*, l 24, or the *no* of *Jaganobbagaṇḍa* in line 27 of the Vānapalli plates.

That the plates, near the proper right margin of the first inscribed side of each plate, contain the numeral figures from 1 to 5, has been already stated.

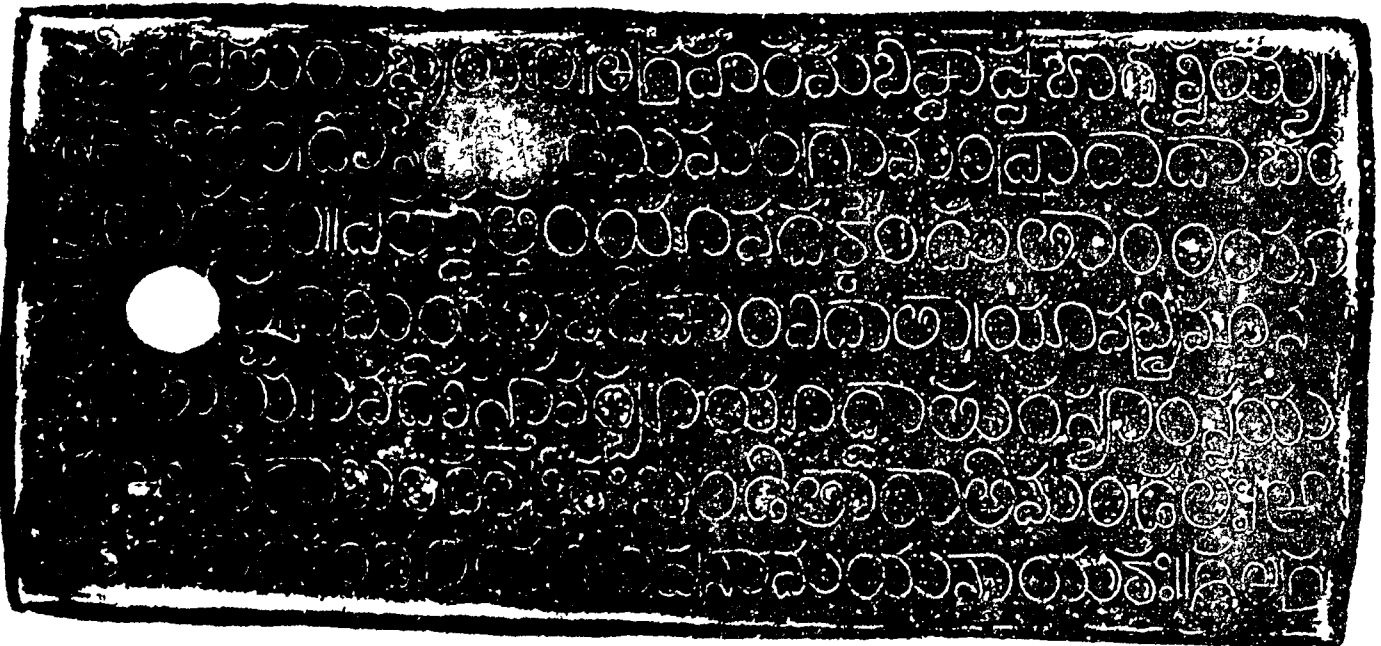
¹ The *akṣara dhā* of this very word is reproduced in Prof Bühler's *Indische Palaeographie*, Table VIII col ix. No 33, but without the characteristic semicircular line at the bottom, which is quite clear and distinct in the published photolithograph of the Vānapalli plates. The same column contains other similar errors which need not be specified here.

² The same practice is followed in some very much earlier inscriptions, compare e.g. in the Sātārā plates of the Eastern Chalukya *Fuvarāja* Vishnuvardhana I (*Ind Ant* Vol. XIX p 309, and Plate) *sampannah*, l 4, and *paurṇamāyām*, l 13 — It may be noted that both in the Donepūṇḍi grant and in the Vānapalli plates the conjunct *nn* is always written by the sign for *nn*.

111 b



112 a.



44
 46
 48

[illegible]

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¹ The figures refer to pages, 'n' after a figure, to footnotes, and 'add' to the additions on pp. v to ix. The following other abbreviations are used — *ch* = chief, *co* = country; *di* = district or division, *do* = ditto, *dy* = dynasty, *E* = Eastern, *f* = female, *k* = king, *m* = male, *no* = noun, *vi* = river, *s. a.* = same as, *sur* = surname, *tc* = temple, *vi* = village or town, *W* = Western.

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APPENDIX

A LIST OF THE INSCRIPTIONS OF NORTHERN INDIA FROM ABOUT A D 400

By PROFESSOR F. KIELHORN, C.I.E., GÖTTINGEN.

IN compliance with the request of several scholars who are interested in Indian epigraphy, I publish herewith part of a list of Indian inscriptions, which primarily I had prepared for my own use only. What I offer at present, may be roughly described as a list of the inscriptions of Northern India, from about the end of the fourth century A.D. Similar lists of the more numerous inscriptions of Southern India, and of the inscriptions before A.D. 400, are under revision and may be published hereafter.

Within the limits indicated, this list gives, or is intended to give, all inscriptions of any importance that have been published, or noticed with details of their contents, in the periodicals and official volumes accessible to me, and it includes some unpublished inscriptions of which rubbings or impressions have been kindly presented to me from time to time by Drs. Burgess, Fleet, Fuhrer, Hœrnle and Hultsch, and by the late Sir A. Cunningham. I shall be grateful to every one who will draw my attention to any inscription which may have been omitted. As it stands at present, the list deals with rather more than 700 inscriptions¹ about 250 copper-plate inscriptions, and the rest, with one exception,² inscriptions on stones and rocks.

In arranging the list, I have been guided partly by the eras³ according to which the inscriptions are dated, and partly by the localities where the originals were discovered. Thus Nos. 1-568 give the inscriptions dated (or, in some cases, supposed to be dated) according to the Mālava-Vikrama era (1-328, marked V), the Śaka era (346-386, marked Ś), the Kalachuri-Chēdi era (387-425, marked K), the Gupta-Valabhī era (436-507, marked G or Valabhī-s), the Harsha era (528-547, marked H), and the Newār era (559-568, marked N), together generally, with those undated inscriptions the time of which may be approximately determined by reference to the inscriptions dated according to one of the eras mentioned (329-345, 426-435, 508-527, and 548-558). Nos. 569-587 give the small number of inscriptions which are (or have been taken to be) dated according to the Saptarshī era (569-571), the era of Buddha's Nirvāna (575), the Lakshmanasēna era (576-578), and the Simha era (579-584), with references to three inscriptions which, dated according to other eras, also quote the corresponding years of the Hijra era, the "Bengālī San," and the Ilāhī era of the emperor Akbar (585-587). And Nos. 588-688 give the remaining inscriptions, which either contain no date at all or are for the

¹ This number includes some inscriptions which are mentioned in footnotes only. Some inscriptions which came to my notice when part of this list was already in type are given at the end, under the head of *Addenda*.

² This is the iron pillar inscription No. 508.

³ The list includes all Indian inscriptions known to me which are dated according to the Saptarshī era, the era of Buddha's Nirvāna, and the Mālava Vikrama, Kalachuri-Chēdi, Gupta Valabhī, Harsha, Newār, Lakshmanasēna, Simha, and Gāṅgāya eras. But it contains only 21 inscriptions dated exclusively according to the Śaka era, and none which are dated according to the era of the Kāliyuga, and the Kollam and Chalukya Vikrama eras. Years of the twelve years cycle of Jupiter are quoted in the Gupta dates of Nos. 451, 453, 456 and 459, and in No. 522, years of the sixty-years cycle of Jupiter in only eleven (Vikrama) dates, and *anka* (regnal) years only in Nos. 367, 369, 370, and 671.

most part¹ dated in regnal years, broadly arranged according to the tracts of country where they were found, from Rājputāna and the Pañjāb on the west to Orissa and Gañjām on the east coast of India. I am aware that a number of the inscriptions towards the end of the list, as well as others which are dated according to the Śaka era, properly belong to Southern India, but have given them here on account of the connection of some of them with northern inscriptions. To draw an absolutely strict line between the north and the south appeared to me as unnecessary as it would be impossible.

On the information given under each number little need be said here. As far as I was able to do so, I have tried to state, not merely where an inscription has been discovered, but also where it is now. I have also indicated whether Plates of an inscription are available.² When an inscription has been edited several times, I generally have thought it sufficient to state where it has been published last. In the case of dated inscriptions, I have given throughout the original dates, and have added their European equivalents when they could be ascertained with confidence, moreover, I have shewn whether the numbers which may occur in a date are denoted by numerical symbols or by numeral (decimal) figures. As regards other details, I have mostly confined myself to recording the genealogy or line of succession (where it is given in the original) of the king or chief to whom an inscription belongs, and the names of the princes who are mentioned in connection with him or his predecessors, but, in the case of copper-plates, I have also given the names of the places from which the grants were issued, and, in the case of *prāśastis*, the names of their authors.

I venture to hope that this list will be of some service both to these of my fellow students who are engaged in the publication of Indian inscriptions, and to any one who would wish to ascertain whether an inscription on stone or a copper-plate inscription, which he may meet with, is new or has already attracted the attention of scholars. To render the list more useful, the principal names that occur in it are given in an Index.

A.—Inscriptions dated according to the Mālava-Vikrama Era.

1 — V. 428.— *Gupta Inscr* p 253, and Plate Bijayagadh pillar inscription of the Varika Vishṇuvardhana, the son of Yaśôvardhana, grandson of Yaśôrāta, and great-grandson of Vyāghrarāta —

(L 1) — Siddham kritêshu chaturshu varsha-śatêshv=ashtâvinêshu³ 400 20 8 Phālguna(na)-bahulasya pañchadaśyām=êtasyām=pûrvvâyām

2 — V. 480 (?) — *Gupta Inscr* p 74, and Plate Gangdhâr inscription of the time of Viśvavarman, the son (?) of Naravarman, recording the building of temples, etc., by his minister Mayûrākshaka —

(L 19) — Yâtêshu chatu[r]shu kri(kri)têshu śatêshu saṁsyaishvâ(ṣaṭhâ)śîta-⁴ sôttarapadêshv=īha vatsa[rêshu] ||(l) śuklê trayôdaśa-dinê bhuvî Kârttikasya māsasya sarvva-jana-chitta-sukh-âvahasya ||

3 — V. 493 and 529.— *Gupta Inscr.* p 81, and Plate Mandasôr inscription of the time of Kumāragupta [I] and his subordinate, the governor at Daśapura, Bandhuvarman, the son of Viśvavarman, (composed by Vatsabhatti) —

(L 19) — Mālavânām ganasthityâ yât[ê] śata-chatushtayê | trinavaty-adhikê=bdânām=r(ṛ)tau sêvya-ghanastanê || Sahasya-mâsa-śuklasya prāśastê=hu trayôdaśê |

¹ Nos. 676 684 give the inscriptions the dates of which are actually referred, or probably belong, to the reign of the Gāngēya family (or the Gāngēya era)

² The Plates collected in Dr Fleet's *Indian Inscriptions (Ind Inscr)*, which are sometimes quoted in the list, have not been published yet

³ Read °vinêshu

⁴ Dr Fleet suggests *samysishv=āṣṭa-*, compare *Gupta Inscr* p 73, note

(L 21) — Vatsara-śatêshu pamchasu viśamty-adhikêshu¹ navasu ch=âbdêshu | yâtêshv=abhīramya-Tapasya-mâsa-śukla-dvitiyâyâm ||

4 — V 589. — *Gupta Inscr* p. 152, and Plate. Mandasôr inscription of the time of the Rājādhirāja² Yaśôdharman-Vishnuvardhana,³ recording the construction of a well by Daksha (?), the younger brother of Dharmadôsha who was a minister of Vishnuvardhana, in memory of their deceased uncle Abhayadatta, (engraved by Gôvinda⁴) —

(L 21) — Pañchasa śatêshu śaradâm yâtêshv=êkânnanavati-sahitêshu | Mâlava-ganasthiti-vasât=kâla-jñânâya likhitêshu ||

5 — V. 718. — *Ep Ind* Vol IV p 31, and Plate Udaypur (in Rājputâna) inscription of the time of the Guhila Rājâ Aparājita, recording the construction of a temple by the wife of his leader of the forces, the Mahārāja Varāhasimha, (composed by Dāmôdara, the son of Brahmachârṇ and grandson of Dāmôdara) —

(L 12) — samvatsara-śatêshu saptasu(sv=) ashtâdas-âdhikêshu(shu) Mâgra(rga)śirsha-śuddha-pañchamī(myâm)

6 — V. 746. — *Ind Ant* Vol V p 181, and Plate. Jhâhâpâtan inscription⁵ of the time of Durgagana, (composed by Bhatta Śarvagupta) —

(L 16) — samvatsara-śatêshu saptasu shatchatvârimsâd-adhikêshu.

7. — V 770. — In his *Annals and Antiquities of Rājasthân*, Vol I p 799, Colonel Tod gives a translation of an inscription "of the Mori Princes of Cheetore, taken from a column on the banks of the lake Mânsu wui, near that city" It contains the passage "Seventy had elapsed beyond seven hundred years (*samvatsar*), when the lord of men, the king of Malwa,⁶ formed this lake"

8. — V 794 — *Ind. Ant* Vol XII. p 155, and Plate Dhiniki (spurious) plates of the Mahārājādhirāja Jaikadêva of Saurâshtra, issued from Bhûmihkâ —

(L 1) — Vikrama-samvatsara-śatêshu saptasu chaturnavaty-adhikêshv=amkatah [79]4 Kârttika-mâs-âpara-pakshê amâvâsyâyâm Aditya-vârê Jyêsthâ-nakshatrê ravigrahânaparvâni | asyâm samvatsara-mâsa-paksha-divasa-pûrvvâyâm tithâv=ady=êha.

The date is irregular, see *ibid* Vol XIX. p 369, No 190

9 — V. 795 — *Ind Ant* Vol XIX. p 57, and Plate Kanaswa inscription of the prince Śivagana, the son of Saukuka who was a friend of the king Dhavala of the Maurya lineage, (composed by Dîvata, the son of Bhatta Surabhi, and engraved by Śivanâga,⁷ the son of Drârasiva) —

(L 14) — Samvatsara-śatair=yâtaih sa-pamchanavaty-arggalaih saptabhir=Mmâlav-êsânâm

10 — V. 811 — In his *Annals and Antiquities of Rājasthân*, Vol II p 764, Colonel Tod reports that at Chitôr in Rājputâna he found an inscription which was dated—

"Sambut 811, Mâgha-sudi 5th, Vrishpatwâr (Thursday)"

Thursday, 3rd January A.D 754, see *Ind. Ant* Vol XIX p 373, No. 196

¹ Read *visamty*

² This occurs in verse, and is not a formal title

³ In the published edition *Yaśôdharman* and *Vishnuvardhana* are taken to be the names of two princes, see *Ind Ant* Vol XIX p 227

⁴ See below, No 329

⁵ For another, fragmentary inscription which is on the same stone, see *Ind Ant* Vol V p 182, and Plate

⁶ The probability is, that in the original inscription the era of the Mâlava kings is referred to

⁷ The British Museum possesses a fragmentary and partly effaced inscription which apparently was engraved by the same Śivanâga

11.—V 847.—*Zeitschr. D. Morg. Ges.* Vol XXXVIII p 547, *Ind. Ant.* Vol XIV p 15
Shêgadh (Kôtâ) Buddhist inscription of the *Simanta Dêvadatta*; (composed by Jajjaka) —
(L 20) — samvat śa 847 Māgha-śudî 6¹

Vindunāga, his son Padmanāga, his son Sarvanāga, married Śrî, their son Dêvadatta

12.—V. 898 — *Zeitschr. D. Morg. Ges.* Vol XL p 39. Dhôlpur inscription of the
Châhavâna Chandamahâsêna —

(L 21).—Vasu nava [a*]shtau varsha gatasya kâlasya Vikram-âkhyasya [I]
Vaisâkhasya sitâyâ[m*] Ravivîra-yuta dvitîyâyâm || Chandrê Rôhini-samyuktê² lagnê
Singhasya³ Śôbhanê yôgê |

Sunday, 16th April A D 842, see *Ind. Ant.* Vol XIX p 35, No 57

Îsuka, his son Mahisbarâma, married Kanhullî (who became *satî*), their son Chanda
(Chandamahâsêna)

13.—V 918 — *Jour. Roy. As. Soc.* 1855, p 516 Ghatayâla inscription of the Padihara
(Pratibâra) Kakkuka —

(L 16) — Varisa-sâesu a navasum attihârasam-aggalêsu Chettammî | nakkhattê vihu-
hattê Buha-vârê dhavala-biâê ||

The date is irregular

Rajjila, a son of the Brâhman Harichandra and his Kshatriya wife Bhadrâ, his son
Narahada (Narabhata), his son Nâhada (Nâgibhata), his son Tâta, his son Jasavaddhana
(Yasôvardhana), his son Chanduka, his son Silluka, his son Jhôtâ, his son Bhulluka, his
son Kakka, married Durlabhadêvî, their son Kakkuka⁴

14.—V. 919.—*Ep. Ind.* Vol IV p 310, *Archæol. Surv. of India*, Vol X Plate
xxxiii. 2 Dêôgadh Jaina pillar inscription of the time of the *Mahârâjâdîrâja Bhôjadêva*
[of Kanauj], and of his feudatory, the *Mahâsâmanta Vishnurama*, governor of Lunachhagira
(Dêôgadh) —

(L 6) — samvat 919 Asva(śva)yujâ-śuklapaksha-chaturddasîyâm Vri(bri)haspati-dinêna
Uttarabhâdiapad[â]-nakshattrê.

(L 10) — [Śa]kakâl-[abda]-saptasatîni chatvî(ra)sitî-adhikânî 784 [II]

Thursday, 10th September A D 862, see *Ind. Ant.* Vol. XIX p 28, No. 30

15.—V 932.—*Ep. Ind.* Vol I p 156 Gwâlior inscription of the reign of Âdivarâha
(Bhôjadêva), the son (?) of Râmadêva,⁵ [of Kanauj] —

(L 7).—Navasu śatêshv=avdâ(bdâ)nâm dvâtîmnn(ttîm)śat-samyutêshu Vaisâkhê |

16.—V 933 — *Ep. Ind.* Vol I p 159, and Plate Gwâlior inscription of the reign of
Bhôjadêva [of Kanauj] —

(L 1) — samvatsara śatîshu navasu ttirayastîmsad-adhikêshu⁶ Mâgha-śukla-dvîtiyâyâm
sam 933 Mâgha-śudî 2

(L 5) — asminn=cha samvatsare Phîlgunî-va(bî)hula-paksha-pratîpadî

(L 11) — asminn=cha samvatsare Phîlgunî-va(ba)hula-paksha-navamîyâm

17.—V 938 — *Archæol. Surv. of India*, Vol X p 33, and Plate xi Notice of a
fragmentary inscription at Gyânspur —

Mâlava-kâlâch=chharadîm shattrîm(ttîm)śat samyutêshv=utîêshu | navasu
śatêshu

¹ In *Zeitschr. D. Morg. Ges.* the published text has "samvat sa 841 Māgha śudî 6," in *Ind. Ant.*, "samvat
saranka 7 Māgha śudî 6," and in *Ind. Ant.* Vol XIV p 351, the date by Dr. Fleet is read "samvat 800 70 a
Māgha śudî 20" I take samvat sa to be an abbreviation of samvatvara śatêshu, compare my remarks in *Ind.
Ant.* Vol XXVI p 152, note 34

² Read Rôhini yuktê

³ See below, No 515 of H 276

⁴ Read Simhasya

⁵ Read sstrimsad-

See below, No 330

18—V. 980.—*Ep Ind* Vol I. p 173 Siyadônî (Sirônî Khurd) inscription, recording a large number of donations, made from V 960 to V. 1025,¹ mostly by private persons, in favour of various Brâhmanical deities at Siyadônî Date of the reign of the *Mahârâjâdhirâja Mahêndrapâladêva*, [the successor of Bhôjadêva, of Kanauj] —

(L 2) — sam[vatsa*]ra-satêshu nava-sata shashty-adhikêshu Śrâva
samvat 960 Śrâva[na]

19—V. 980 — *Ind Ant* Vol XVII p 202 Têrahî memorial tablet of the time of the *Mahâsâmantâdhipatis* Gunarâja and Undabhata —

(L 1) — sam [[1²]] 960 Bhâdrapada-vadî 4 Śanau ||

Saturday, 16th July A D 903; see *ibid* Vol XIX p 173, No 110

20—V. 984 — *Ep Ind* Vol I p 173 Siyadônî inscription,² date of a grant of the *Mahâsâmantâdhipati* Undabhata, of the reign of the *Mahârâjâdhirâja Mahêndrapâladêva*, the successor of Bhôjadêva, [of Kanauj] —

(L 4) — samvatsara-satêshu nava-sata [sha*]shty-adhikêshu chatur-anvitêshu Mârggasiramâsa vahulapaksha-tritîyâyâm samvat 964 Mârgga vadî 3

21.—V 985 — *Ep Ind* Vol I p 174 Date in the Siyadônî inscription² —

(L 8) — samvatsara satêshu nava-sata pañchashashty-adhikêshu Āsaina-mâsê pratipadâyâm samvat 965 Āsai[na-su]dî 1

22—V 987.—*Ep Ind* Vol. I p 174 Date in the Siyadônî inscription² —

(L 11) — samvatsara-satêshu nava-[sa]ta sapta[sha*]shty-adhikêshu Phâlguna-mâsa imâv isyam samvat 967 Phâlguna-vadî 15

23—V 989 — *Ep Ind* Vol I p 175 Siyadônî inscription,² date of the time of the *Mahârâjâdhirâja Dhûrbhata*, governor of Siyadônî —

(L 18) — samvatsara nava-satêshu êkonasaptaty-adhikêshu Maghâ-mâsê pañchamyâm samvat 969 Maghâ-sudî 5

* 24—V 973 — *Jour Beng As Soc* Vol LXII Part I p 314 Bijapur inscription (below, No. 53), date of the time of the Râshtrakûta Vîdagdha, the son of Harivarman, of Hastikundî —

(L 30) — Rîma-giri namda-kalitê Vikrama-kâlê gatê tu Śuchi-mâsê | śrîmad-Va(ba)labhaddia-guîdî=Vîdagdharâjêna dattam=idam ||

(L 32.)—samvat 973

25—V. 974 — *Ind Ant* Vol XVI p 174, and Plate Asnî (now Fatehpur-Haswa) inscription of the reign of the *Mahârâjâdhirâja Mahîpâladêva*, the successor of Mah[êndra]pâladêva, [of Kanauj] —

(L 5) — samvatsara-sa(śa)têsu(shu) navashu(su) chatur[h*]saptaty-adhikêśu(shu) Mâghamâsa-sûklapakshya³-saptamyam=êvam samvat 974 Mâgha-vadî 7

26—V 981 — *Ind Ant* Vol XIII p 251 British Museum fragmentary inscription of the ascetic Vakulaja, (composed by Dîvananda) —

(L 9) — samvat 981⁴ Kârttika-sudî 13

27—V 983 — *Ind Ant* Vol XIII p 250 British Museum inscription of the ascetic Vakulaja —

(L 16) — samvat 983⁵ Chaitra-sudî mpa(pam)chamyâh(myâm)

¹ The dates are given here separately under the different years

² Dr Fleet suggests *mas-âsuklapakshya*—

³ The published text has 783

⁴ See above, No 16

⁵ The published text has 781

28.—V. 991.—*Ep Ind Vol I p 177* Date in the Siyadônî inscription¹ —
(L 33) —sa[mvat] 991 Mâgha-śudî 10.

29 —V. 994 —*Ep Ind Vol. I p 176* Date in the Siyadônî inscription¹ —
(L 26) —samvat 994 Vaisâ(śâ)kha-vadî 5 sa[m*]krāmtau

23rd April A D 938, see *Ind Ant Vol XIX p 181, No 133*

30 —V. 996.—*Jour Beng As Soc Vol LXII Part I p 314* Bîjapur inscription (below, No 58), date of the time of the Râshtrakûta Mammata, the son of Vîdagdha (above, No 24), of Hastikundî —

(L 31) —Navasu śatêshu gatêshu tu shannavati-samadhikêshu Mâghasya | kṛishn-
aikâdaśyâm=iha samarpitam Mammata-nripêna(na) ||

(L 32) —samvat 996

31 —V. 1005 —*Ep Ind Vol I p 177.* Siyadônî inscription,¹ date of the reign of the *Mahârâjâdhirâja Dêvapâladêva*, the successor of Kshîtipâladêva, [of Kanauj], and of the time of the *Mahârâjâdhirâja Nishkalanka*, governor of Siyadônî —

(L 28) —samvatsarânâm sahasr-akam pañch-ôttaram Mâghamâsa-śuklapaksha-
pañchamyâm samvat 1005 Mâgha-śudî 5

32 —V 1005.—*As Res Vol I. p 284.* Translation by Charles Wilkins of a Saṅskṛit inscription, copied by Mr Wilmot in A D 1785 from a stone at Bôdh-Gayâ, (mentions *Amaradêva*, one of the *nava ratnânî* in Vikramâditya's court) —

“ On Friday, the fourth day of the new moon in the month of *Madhoo*, when in the seventh or mansion of *Ganusa*, and in the year of the *Era of Vekramâleetya* 1005 ”

Friday, 17th March A D 948 (?), see *Ind Ant Vol XX. p 127, note 12.*

33 —V 1008 —*Ep Ind Vol I p 177* Siyadônî inscription,¹ date of the time of the *Mahârâjâdhirâja Nishkalanka*, [governor of Siyadônî] —

(L 30) —samvat 1008 Mâgha-śudî 11

34 —V. 1008 and 1010 —*Bhûvnagar Inscr p 67, and Plate, Prâchînâlêkhamâlâ, Vol II p 24* Udaypur (in Râjputâna) inscription of the time of [the Gubila] Allata, the son of the queen Mahâlakshmi and father of Naravâhana —

(L 5).—Kârttika-sita-pañchamyâm=Agrîta-nâmnî susûtiadhîênâ | piârabdham dêva-
griham kalê vasu-śûnya-dik-samkhyê || Daśa-dig-Vikrama-kalê Vaisâkhê śuddha-saptami-
dviasê | Hîru=iha nivêsitô-yam ghatita-pratimô Varâhêna ||

35 —V. 1011.—*Ep Ind Vol I p 124, and Plate* Khajurâhô inscription of the Chandêllas Yaśôvarman and Dhanga, (composed by Mâdhava, the son of Dêdda) —

(L 28) —samvatsara-daśa-śatêshu êkâdaś âdhikêshu samvat 1011

In the family of the sage Chandîâtîyâ, Nannuka, his son Vâkpati, his sons Jayaśakti and Vijayaśakti, Vijayaśakti's son Râhila, his son Harsha, married the Châhamâna princess Kañchhukâ, then son Yaśôvarman-Lakshavarman (contemporary of Dêvapala, the son of Hêrambapûla who was a contemporary of Sâhi, the king of Kîra), his son Dhanga (also called Vinâyakapâladêva ?).

36 —V. 1011 —*Ep Ind Vol I p 136, Archæol Surv of India, Vol XXI Plate cvi J* Khajurâhô Jaina temple inscription of the time of [the Chandêlla] Dhanga (?) —

(L 1) —samvat 1011 samayê ||

(L 10) —Vaisâ(śâ)sha(kha)-sudî 7 Sôma-dinê ||

Monday, 2nd April A D 955, see *Ind Ant Vol XIX p 35, No 59*

¹ See above, No 18

37 — V. 1011 — Professor Bendall's *Journey*, p 82, and Plate Inscription at Amber in Rājputāna —

(L 1) — samvat 1011 Bhādrapadē(da)-badī 11 Su(śu)kra-dīna

Friday, 28th July A D 954, or, perhaps, Friday, 14th September A D 955¹, see *Ind Ant* Vol XIX p 174, No 111

38 — V. 1013 — *Ep Ind* Vol. II p. 124 Date of the completion of a temple of the god Harsha(Śiva), in the Harsha inscription of Vīgraharāja (below, No 44) —

(L 32) — samvat 101[3] Āshādha-sudi 13

39 — V. 1016. — *Ep Ind* Vol III p 266 Rājōrgudh (now Alwar) inscription of the Mahārājādhirāja Mathanadēva, the son of Sāvata and his wife Lachchhukā, of the Gurjarapratihara lineage, of the reign of the Mahārājādhirāja Vijayapālādēva, the successor of Kshatīpālādēva, [of Kanauj], issued from Rājyapura —

(L 2) — samvatsara-śatēshu daśasu shōdaś-ōttarakēshu Māghamāsa-sūtipakṣha ttrayōdaśyām Śani-yuktāyām=ēvam sam 1016 Māgha-sudi 13 Śanāv=adya

Saturday, 14th January A D 960, see *Ind Ant* Vol XIX p 22, No 3

40 — V 1025 — *Ep Ind* Vol I p 178 Siyadōnī inscription,² date of the time of the Mahārājādhirāja Nishkalanka, governor of Siyadōnī —

(L 36) — samvat 1025 Māgha-vadī 9

41 — V 1027 — *Ep Ind* Vol II p 124 Date of the death of the Saiva ascetic Allata, in the Harsha inscription of Vīgraharāja (below, No 44) —

(L 32) — Jātē=vdā(bdā)nām sahasiē tīrigunauava-yutē Simha-rāśau gatē=rakē śukla y=āsīt=tri[tī*]yā Śubha-Kara-sahitā Sōma-vārēna tasyām |

Monday, 8th August A D 970

42 — V 1028 — *Bhānagar Inscr* p 70 Udaypur (in Rājputāna) fragmentary inscription of the Guhila Naravāhana; (composed by Āmīakavi, the son of Ādityanāga) —

(L 17) — Vikramāditya-bhūbhritah asht[ā*]vimśati-samyuktē śatē daśa-gunē sati ||

43 — V 102[8] — From a photograph supplied by Dr Burgess (see *Archaeol Surv of India*, Vol. XXIII p 125) Nimtōr (in Rājputāna) inscription of the reign of the Mahārājādhirāja Chāmundarāja. —

(L 6) . . . mahārājādhirāja-śrī-Chāmundarāja-rājyē

(L 8) . . . samvat 102[8]

44 — V 1030 — *Ep Ind* Vol. II p 119, and Plate Harsha inscription of the Chāhamāna Vīgraharāja, (composed³ by Dhīranāga, the son of Thīruka) —

(L 33) — samvat 1030 Āshādha-sudi 15

In the Chāhamāna lineage, Gūvaka [I], his son Chandrarāja, his son Gūvaka [II], his son Chandana (defeated the Tōmara prince Rudrēna=Rudrapāla ?), his son Vākpatirāja (defeated Tantrapāla), his son Simharāja (contemporary of a certain Lavana), his son Vīgraharāja — The Mahārājādhirāja Simharāja also had a brother, named Vatsarāja, and (besides Vīgraharāja) the three sons Durlabharāja, Chandrarāja, and Govindarāja

45 — V 1030 — *Wiener Zeitschrift*, Vol V p 300 A Baroda (or Patan) plate of the Chaulukya Mūlarāja I, according to Mr H H Dhuva, is dated —

"V S 1030 Bhādrapada-sudi 5, Monday"

Monday, 24th August A D 974

¹ On this day the *tithi* of the date commenced 24 m after mean sunrise

² See above, No 18

³ The inscription also contains some verses of Śūta

46.— V. 1031.— *Ind Ant* Vol VI p 51, and Plates Dharampurî (now Indoje) plates of the Paramâra Mahârâjâdhirâja Vâkpatirâjadêva, issued from Ujjayanî —

(L 13) — êkatrî(tri)mśa-sâhasrika-samvatsarê=smin Bhâdrapada-śukla-chaturdasyâm(śyâm) pavitraka-parvvanî

(L 32) — sam 1031 Bhâdrapada-śudî 14

Krishnarâja, Vairisimha, Siyaka, Vâkpatirâja-Amôghavarsha.

47 — V 1034.— *Jour Beng As Soc.* Vol XXXI p 393, Plate 1 No vi Fragmentary inscription on the pedestal of a Jaina figure at Gwâhor, of the time of [the Kachchhapaghâta] Mahârâjâdhirâja Vajradâman (below, No 73) —

Sammvatah | 1034 śrî-Vajradâma-mahârâjâdhirâja Vaisâkha-vadî pânchamî.

48 — V 1034.— In his *Annals and Antiquities of Râjasthân*, Vol I p 802, Colonel Tod gives a translation of an "inscription from the ruins of Aitpoor," apparently of the time of the Guhila Śaktikumâra, which contains the date—

"In Samvatsr 1034, the 16th of the month Bysâk "

49 — V 1036 — *Ind Ant* Vol XIV p 160, *Ind Inscr* No 9 Ujjain (now India Office) plates of the Paramâra Mahârâjâdhirâja Vâkpatirâjadêva, issued from Bhagavatpura and written at Gunapura —

(L 11) — shattrî(tri)mśa-sâhasrika-samvatsarê=smin Kârttika-śuddha-pournimâyâm¹ sômagrahana-parvvanî

6th November A D 979, a lunar eclipse, visible in India, see *ibid* Vol XIX p 23, No 4

(L 28) — samvat 1036 Chaitra-vadî 9 |

Line of succession as in No 46

50.— V. 1043 — *Ind Ant* Vol VI p 191, and Plate Kadî plates of the Chaulukya (Chaulukya) Mahârâjâdhirâja Mûlarâja I, the son of the Mahârâjâdhirâja Râjî, issued from Anahilapâtaka —

(L. 8) — sūryagrahana-parvvanî

(L 21) — samvat 1043 Mâgha-vadî 15 Ravan

Sunday, 2nd January A D 987, a solar eclipse, not visible in India, see *ibid* Vol XIX p 166, No 83

51 — V. 1049.— *Ep Ind* Vol I p 77, and Plate Dêwal (Illâhâbâs) inscription of Lalla of the Chhinda family, (composed by Nêhila, the son of Bhatta Śîvarudra) —

(L 26) — samvatsara-sahasra 1049 Mârgga-vadî 7 Guru-dinê ||

Thursday, 20th October A D 992,² see *Ind Ant* Vol XIX p 364, No 177

In the family of the sage Chyavana, Vairavarman, his son Bhûshana, his younger brother Malhana, married Anahilâ of the Chulukîvara family, their son Lalla, married Lakshmi

52 — V. 1051.— *Wiener Zeitschrift*, Vol V p 300 A Baroda plate of the Chaulukya Mûlarâja I., according to Mr H. H. Dhruva, is dated³ —

"V S 1051 Mâgha-śudî 15," at a lunar eclipse

19th January A D 995, a lunar eclipse, visible in India

¹ Read -pournamâsyâm

² On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 6 h 6 m after mean sunrise

³ According to a rough transcript, furnished by Munshi Debiprasad to the Bengal As. Soc, the inscription begins *Samvat 1051 Mâgha sudî 15 ady=sha śrîmad Anahilapâtakê rāj dvalê pārcavat paramabhātadraka-mahârâjâdhirâja paramêśvara śrî Mûlarâjadêvâh*

53 — V. 1053.— *Jour Beng. As Soc* Vol. LXII Part I p 311. Bijapur (now Jôdhpur) inscription of the Râshtrakûta Dhavala of Hastikundi, (composed by Sûryâchârya) —

(L. 19) — Śāmtyâchâryais=tripamchâśa sahasrê śaradâm=iyam | Mâgha-śukla-trayô-daśyâm supratishthaih pratishtitâ ||

(L. 22) — samvat 1053 Mâgha-śukla 13 Ravi-dinê Pushya-nakshatrê
Sunday, 24th January A.D. 997

Harivarman, his son Vidagdha (above, No 24), his son Mammata (above, No 30), his son Dhavala (contemporary of [the Paramâra] Muñjarâja, Durlabharâja, [the Chaulukya] Mûlarâja [I], Dharapîvarâha, and Mahendra or Mahindra ?), his son Bâlaprasâda

54.—V. 1055 — *Ind Ant* Vol XVI. p 202, and Plate Nanyaurâ (now Bengal As. Soc's) plate of the Chandêlla Mahârâjâdhirâja Dhangadêva, lord of Kâlânjara, issued from Kâśikâ.—

(L. 7).— samvatsara-sahasrê pañchapañchâśad-adhikê Kârttika-paurṇamâsyâm Ravi-dinê évam samvat 1055 K[â*]rtti[kâ]-sudi 15 Ravan ady=êh=[a]va Kâśikâyâm Samhikêya-graha-grâsa-pravôśikṛita mandalê | Rôhini-hṛiday-ânanda-kanda-harinalânchhanê ||

Sunday, 6th November A D 998, a lunar eclipse, visible in India, see *ibid* Vol XIX p. 23, No 5

In the family of the sage Chandrâtrêya, Harsha,¹ his son Yaśôvarman, his son Dhanga

55 — V. 1058 — *Ep Ind* Vol I p 148, *Archæol Surv of India*, Vol XXI Plate xix Khajurâhî inscription of Kôkkala of the Grahapatî family² —

(L. 22).— samvat 1058 Kârttikyâm.

Atiyasôbala or Yaśôbala (settled at Padmâvatî), his son Mâhata, his son Jayadêva, his son Sêkkala or Sêkkalla, his younger brother Kôkkala or Kôkkalla.

56.—V. 1059 — *Ep Ind* Vol I p 140, *Archæol. Surv. of India*, Vol XXI. Plate xviii Khajurâhî inscription³ of the Chandêlla Dhangadêva, put up after his death, (composed by Râma, the son of Balabhadra and grandson of Nandana) —

(L. 32) — samvat 1059 śrî-Kharjûravâ[ha]kê râja-śrî [Dham]gadêva-râjyê

In the family of the princes descended from the sage Chandrâtrêya, Nannuka, his son Vâkpati, his son Vijaya, his son Râhila, his son Harsha, married Kañchhukâ, their son Yaśôvarman, married Puppâ, their son Dhanga

57 — V. 1078.— *Ind Ant* Vol VI p 53, and Plates Ujjain plates of the Paramâra Mahârâjâdhirâja Bhôjadêva, issued from Dhârâ —

(L. 8) — atit-âsthasaptatyadhika-sâhasrika-samvatsarê Mâgh-âsita-tritîyâyâm | Ravâv=udagayana-parvvanî

Sunday, 24th December A D. 1021,⁴ see *ibid* Vol XIX p 361, No. 169

(L. 30) — samvat 1078 Chaitra-sudi 14.

Siyaka, Vâkpatirâja, Sindhurâja, Bhôja

58 — V. 1080.— *Ep Ind* Vol. II. p. 211, No. xl., and Plate Mathurâ Jaina image inscription.—

(L. 3) — samvatsara(râ) 1080.

59 — V. 1083.— *Ind Ant* Vol. XIV. p 140 Sârnâth (now Benares College) inscription of Mahipâla,⁵ king of Gauda, and his sons (?) Sthnapâla and Vasantapâla —

(L. 3).— samvat 1083 Pausa-dinê 11.

¹ In line 6 the original has *śrî Śrîharshadêva*

² See below, Nos 125 and 139.

³ For the date of the renewal of this inscription see below, No 86

⁴ On this day the *tithi* of the date commenced 3 h 24 m after mean sunrise, but the word *tritîyâyâm* may perhaps have been put erroneously for *dvitîyâyâm*.

⁵ See below, No 640

60 — V 1084 — *Ind Ant* Vol XVIII p 34, and Plate Jhûsi (now Bengal As Soc's) plate of the *Mahārājādhirāja* Trilôchanapâladêva, the successor of Rajyapâladêva who was the successor of Vijayapaladêva, [of Kanauj?], issued from near Prayâga on the banks of the Ganges —

(L 8) — dakshinâyana-samkrântau

(L 16) — sam 1084 Śîvâna-vadi 4

25th June A D 1027, see *ibid* Vol XIX p 174, No. 112

61 — V 1088 — *Ind Ant* Vol VI p 193, *Bhâvnagar Inscr* p 194 and Plates Râdhanpur plates of the Chaulukya *Mahārājādhirāja* Bhimadêva I,¹ issued from Anahilapâtaka —

(L 1) — Vikrama-samvat 1086 Kîrttika-sudi 15

(L 5) — adya Kîrttika-parvvanî

62 — V. 1093 — *As Res* Vol IX p 432, *Jour Beng As Soc* Vol V p 731, Colebrooke's *Misc Essays*, Vol II p 278 Kailâ (now Calcutta Museum) inscription of the *Mahārājādhirāja* Yaśahpâla :—

(L 1) — samvat 1093 Âshâdha-sudi 1 ady=ôha śrîmat-Katê mahārājādhirāja-śîi-Yaśahpâlah Kausâmba-mandalê

63 — V. 1093 — *Ind Ant* Vol. XIII p 185 (see also Vol XIV p 352) Udayagiri Amrita-cave inscription, containing the names 'Chandragupta' and 'Vikramâditya' —

(L 4) — samvat 1093

64 — V 1099 — *Jour. Beng As Soc* Vol X p 671 Inscription from a tank 'at Bussuntguri² at the foot of the Southern range of Hills running parallel to Mount Abou,' ends —

Navanavativ(r=?)ih=âsîd=Vikramâditya-kâlê jagatu daśa-śatânâm=agrato yatia pûrnâ | prabhavati Nabha-mâsê sthânakê chitrabhânôh sa 1099 ||

A *praśasti*, composed by Mâtṛisarma, the son of Hari, mentions³ Utpalarâja, Âranyarâja (? Arnôrâja), Adbhutakṛishnarâja (? Kṛishnarâja), Vasudêva, Śrînâthaghôshin, Mahipâla, Vandhuka (? Dhandhuka) who married Ghritadêvî, their son Pûrnâpâla, his younger sister Lâhni who married Vigraharâja, etc

65 — V 1100 — *Ind Ant* Vol XIV p 10, *Ind Inscr* No 7 Byînâ Jaina inscription of the time of [the Kachchhapaghâta?] Vijayâdhirâja (Vijayapâla ?) —

(L 6) — Nâsam yâtu śatam sahasra-sahitam samvatsarânâm drutam | mâ[yâ?]-Bhâdrapadah sa bhâdra-padavim māsah samârôhatu | s=âsy=aiva kshayam=êtu Sôma-sa[hî]tâ kṛishnâ dvitîyâ tithih . . .

(L 17) — sam 1100 Bhâdra-vadi 2 Chamdrê kalyânaka-di[nî]

Monday, 13th August A D 1044, see *ibid* Vol XIX p 181, No 134

66 — V. 1107 — *Ind Ant* Vol XVI p. 205, and Plate Nanyaurâ (now Bengal As Soc's) plate of the Chandêlla *Mahārājādhirāja* Dêvavarmadêva, lord of Kâlânjara, issued from Suhavâsa. —

(L 7) — samvat 1107 Vaisâkha-mâsê kri[shna]-pakshê tritîyâyâm Sôma-dinë . . . âtmîya-mâtuh râjâi śrî-Bhuvanadêvyâh sâmvatsari(rî)kê

Monday, 1st April A D. 1051,⁴ see *ibid* Vol XIX p 364, No 178

Vidyâdhara, Vijayapâla, Dêvavârman, whose mother was Bhuvanadêvî

¹ Compare *Ind Ant* Vol XIX p 253

² According to Munshi Debiprasad, this is Basantgadhi in the Sirohi State of Rajputâna, where the inscription still is. According to the same authority, there is a fragmentary inscription of *Purnapâla*, of "samvat 1102," at the village of Bhârunda in the Gôdvâr district of Jôdhpur

³ The inscription requires to be re-edited, to enable one to give a proper account of its contents

⁴ On this day, which is the proper equivalent of the date for the given year, the *tithi* of the date commenced 5 h 40 m after mean sunrise

67 — V. 1112 — *Ep Ind* Vol III p 48, and Plate Māndhātā plates of the Paramāra Mahārājādhirāja Jayasimhadēva, issued from Dharā —

(L 29) — samvat 1112 Āshādha-vadi 13
Vāṅpatirāja, Sindhurāja, Bhōja, Jayasimha

68 — V 1116 — *Jour Beng As. Soc* Vol IX p 549. A modern inscription at Udaypur (in Gwālor), which distinctly states the Paramāra Udayāditya to have been ruling in "Samvat 1116 or Śaka 981," see *Jour. Amer Or Soc* Vol VII p 35¹

69 — V 1136. — *Ind Ant* Vol XXII p 80 Notice of an Arthūnā inscription of the Paramāra Chāmundarāja; (composed by Chandra, a younger brother of Vijayasādhāra and son of Sumatisādhara) —

(L 53) — samvat 1136 Phālguna-sudi 7 Śukrē
Friday, 31st January A D 1080

In the family of the hero Paramāra, Vairisimha, his younger brother Dambarasimha, in his family, Kanakadēva (who defeated a ruler of Karnāta, an enemy of the Mālava king Harsha²) his son Chandapa, his son Satyāja, from him sprang Mandanadēva, his son Chāmundarāja (defeated Sindhurāja)

70 — V. 1137 — *Ind Ant* Vol XX p 83 Notice of an Udaypur (in Gwālor) inscription of the Paramāra Udayāditya —

(L 5) — samvat 1137 Vaisā(śā)kha-sudi 7.

71 — V 1145. — *Ep Ind* Vol II p 237, *Archæol Surv of India*, Vol XX Plates xxi and xxi. Dubkund inscription of the Kachchhapaghāta Mahārājādhirāja Vikramasimha, (composed by Vijayakirti, the son of Śāntishēna³) —

(L 61) — samvat 1145 Bhādrapada-sudi 3 Sōma-dinē ||
Monday, 21st August A D 1088,⁴ see *Ind Ant* Vol XIX p 361, No 170

In the Kachchhapaghāta family, Yuvarāja, his son Arjuna, an ally or feudatory of [the Chandēlla] Vidyādhara, slew in battle Rājyapāla [of Kanauj²]¹, his son Abhimanyu (a contemporary of king Bhōja), his son Vijayapāla, his son Vikramasimha

72 — V. 1148 — *Ep Ind* Vol I p 317, and Plate Sūnak plates of the Chaulukya Mahārājādhirāja Karnadēva Trailōkyamalla, issued from Anahilapātaka —

(L 1) — Vikrama-samvat 1148 Vaisākha sudi 15 Sōmē |
(L 6) — adya sōmagrahana-parvanī

Monday, 5th May A D 1091, a lunar eclipse, visible in India.

73 — V 1150 — *Ind Ant* Vol XV p 36, and Plate, *Prāchīnalēkhamālā*, Vol I p 81 Gwālor Sāsabhū temple inscription of the Kachchhapaghāta Mahipālādēva, (composed by Manikantha, the son of Gōvinda and grandson of Rama) —

(L 40) — Ēkādaśasv=atītēshu samvatsara=śateshu cha | ēkōnapañchāsa(śa)ti cha gatēshv=advē(bdē)shu Vikramāt || Pañchāsē(śē) ch=Āsvī(śvi)nē māsē krishna-pakshē amkatō=pi 1150 || Āsvī(śvi)na-va(ba)hula-pamchamyām

In the Kachchhapaghāta (Kachchhapārī) family, Lakshmana, his son Vajradāman (defeated a ruler of Gādhinagara, i.e. Kanauj, and conquered Gōpādri, i.e. Gwālor),

¹ Dr F. E Hall, who had two facsimile copies of the inscription executed, says about it "The person for whom that wretched scrawl was inscribed calls himself a descendant of Udayāditya of Mālava but it is clear that whether so or not, he knew nothing of Udayāditya's family"

² The original has *śrī Śrīharsha*

³ Śāntishēna, in a *sabha* held before the king Phōjadēva, defeated hundreds of disputants who had assailed Ambarasēna and other learned men. He was the son of Durlabhasēnasūri, who was the son of Kulabdhāsana and grandson of the Gura Dēvasēna, of the Lātavāgata gana

⁴ On this day the *tithi* of the date commenced 3 h 28 m after mean sunrise

Mangalarāja,¹ Kīrtirāja, his son Mūladēva, also called Bhuvanapāla and Trailōkyamalla, married Dēvavratā, their son Dēvapāla, his son Padmapāla, succeeded by Mahīpāla-Bhuvanaikamalla, who was the son of Sūryapāla, but is called the brother of Padmapāla

74 — V. 1152 — *Archæol Surv of India*, Vol XX p 102, and Plate xxii. Dubkund Jaina pillar inscription —

(L 1) — samvat 1152 Vaisāsha(kha)-sudi pamchamyām ||

75 — V. 1154 — *Ind Ant* Vol XVIII p 11, and Plate Bengal As Soc's plate of the *Mahārājādhirāja* Madanapāladēva of Kanauj, recording a grant which was made at Vārānasi by his father and predecessor Chandradēva on the date here given. —

(L 11) — chatuhpa(shpa)mohāsa(śa)dadhika-sa(śa)taikādas(śa)-samvatsarē Māghē māsi su(śu)kla-pakshē tritīyāyām Sōma-dinē Vārānasyām uttarānayana-samkrāntan² ankatah samvat 1154 Māgha sudi 3 Sōmē

The date is irregular, see *ibid* p 10, and Vol XIX p. 371, No 191

Yasōvighraha, his son Mahīchandra, his son Chandradēva (acquired the sovereignty over Kanyakubja, i.e. Kanauj), his son Madanapāla (Madanadēva)

76 — V. 1154 — *Ind. Ant* Vol XVIII p 238, *Archæol Surv of India*, Vol. X Plate xxxii 3 Dēogadh rock inscription of the Chandēlla Kīrtivarman and his minister Vatsarāja —

(L 8) — samvat 1154 Chaitra-[śu]di 2 Ravau.

Sunday, 7th March A.D 1098, see *ibid* Vol XIX p 36, No 61

In the Chandēlla family, Vidyādhara, his son Vijayapāla, his son Kīrtivarman

77 — V 1161. — *Ind Ant* Vol XIV. p 103 Basāhi (now Lucknow Museum) plate of the *Mahārājaputra* Gōvindachandradēva of Kanauj, issued from Āsatikā on the Yamunā —

(L 8) — samvat sahas[r*]-aikē ēkashashty-uttara-śat-ābhyadhikē Pausha-māsē śukla-pakshē pamchamyām Ravi-dinē³ 'nkē samvat 1161 Pausha-sudi 5 Ravau³ . . .

(L. 16) — uttarāyana(na)-samkrāmtau

Probably Saturday, 24th December A D 1104, see *ibid* Vol XIX p 363, No. 176.

In the Gāhadavāla family, Mahāla's son Chandradēva (became the protector of the earth when the kings Bhōja and Karna had passed away, and established his capital at Kanyakubja); his son Madanapāla, his son Gōvindachandra

78 — V. 1161 — *Ind Ant* Vol XV p 202 Gwālior (now Lucknow Museum) fragmentary inscription of the successor of the Kachohhapaghāta Mahīpāladēva (above, No 73), (composed by Yasōdēva⁴) —

(L 9) — śri-Vikramārkanripa-kāl-ātīta-samvatsarānāmm⁵=ēkashashty-adhikāyām=ēkādaśa-śatyām Māgha-śukla-shashthyām

Bhuvanapāla, his son Aparājita-Dēvapāla, his son Padmapāla, Mahīpāla

79 — V 1161 — *Ep Ind* Vol II p 182 Nāgpur Museum inscription of the Paramāra Naravarmadēva; (probably composed by himself) —

(L 40).— sam 1161 ||

In the family of the hero Paramāra, Varisimha, his son Siyaka, his son Muñjarāja, his younger brother Sindhurāja, his son Bhōja, his relative Udayāditya (defeated the Chēdi Karpa), his son Lakshmadēva, his brother Naravarman.

¹ This name occurs in a fragmentary inscription at Byānā, see *Ind Ant* Vol. XIV p 9

² Read *uttarāyana*-

³ Probably put erroneously for *Śans dinē* and *Śanau*

⁴ He wrote out the inscription of Mahīpāla, above, No 73, which was composed by his friend Maṇikanṭha.

⁵ Read *-samvatsarānām*=

80 — V. 1162.— *Ep Ind* Vol II. p. 359 Kamanli (now Lucknow Museum) plate of the *Mahārājaputra* Gōvīndachandradēva of Kanauj, issued from Vishnupura on the Ganges:—

(L 6).— samvat=sahasr-aikē dvīs hashty-uttara-śat-ābhyadhikē Kārttika-śai(pan)ṛṇamāsyē(syām) Bhaumē dinē 'nkē=pi samvat 1162 [Kārttika*-]sudi 5(15) Bhaumē . . .

(L 14).— Kārttikyām nimittē.

Tuesday, 24th October A.D 1105.¹

In the Gāhadavāla family, Mahīyala's son Chandradēva, his son Madanapāla, his son Gōvīndachandra In line 23 mention is made of Gōvīndachandra's mother Rāḥadēvi, see below, Nos. 96 and 118

81 — V. 1163 (for 1164).— *Jour Roy. As Soc* 1896, p 787. Notice of a plate of Madanapālādēva of Kanauj and his (?) queen Prithvisīrikā, issued from Vārānaśi:—

(L 12) — trishashtyadhika-śataikādaśa-samvatsarē Paushē māsi kṛṣṇa-pakṣē amāvāsyām Sōma-dinē sūrya-grahanē

Monday, 16th December A.D 1107, a solar eclipse, visible in India

82 — V. 1164 — In the *Transactions Roy As Soc* Vol. I. p. 226, Colonel Tod has given the "substance of an inscription from Madhucara-ghar, in Haronta," of the reign of the Paramāra Naravarman, which is said to mention an eclipse of the sun (!), and the date of which is rendered—

"On the full moon of Pausha, Samvat 1164"²

The inscription apparently mentions Sindhurāja (Sindhula?), Bhōja, Udayāditya, and Naravarman.

83 — V 1166.— *Ind Ant*. Vol. XVIII p 15. Rāhan (now Bengal As Soc.'s) plate of the *Mahārājaputra* Gōvīndachandradēva of Kanauj, recording a grant which, during the reign of Madanapālādēva, was made by the Rānaka Lavarāpravāha; issued from Āsatikā on the Yamunā —

(L 17) — sam 1166 Pausha-vadi 15 Ravan ||

(L. 18).— Rāhu-grastē savitari.

The date is irregular; see *ibid* p 15, and Vol XIX. p 371, No. 192.

In the Gāhadavāla family, Mahītala, Chandradēva, his son Madanapāla; his son Gōvīndachandra.

84 — V. 1171.— *Ep Ind* Vol. IV. p. 102 Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārānaśi —

(L 17) — ākasaptatyadhika-sa(śa)taikādaśa(śa)-samvatsarē Kārttika-māse pū(pau)ṛṇi(rṇa)māsyām tithau Sōma-dinē ankatah samvat 1171 Kārttika-sudi 15 Sōmē.

The date is irregular

Yasōvighraha, his son Mahīchandra, his son Chandradēva, his son Madanapāla, his son Gōvīndachandra

85 — V. 1172.— *Ep Ind* Vol. IV. p 104. Kamanli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārānaśi. —

(L. 16) — samvat 1172 Vaisā(śa)kha-sudi 3 Sōmē || . . . akshaya-tṛtīyāyām parvvaṇi |

Monday, 17th April A D. 1116

Genealogy as in No 84.

¹ On this day the *tithi* of the date commenced 2 h. 29 m after mean sunrise

² See above, No 81, and *Ind Ant* Vol XX p 180, note 15

86 V 1173 *Ep Ind* Vol. I. p 147. Date of the renewal, by the Chandêlla Jayavarmaḍēva, of the Khajurâhō inscription of Dhāṅgrādēva of V 1059 (above, No 56) —

(I 34) — samvat 1173 Vaisâ(śâ)kha sudi 3 Śukrê ||

Friday, 6th April A D 1117,¹ see *Ind Ant* Vol. XIX p 362, No 171

87 — V 1174 — *Ep Ind* Vol IV p 105 Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* Gôvîndachandradēva of Kanauj, issued from Dêvasthâna (?) —

(L 14) — chatu[h*]saptatyadhik-aiikâdasas(śa)sa(sa)ta-samvatsara(r) Âsvi(śvi)n(nê) mâsi krishna-pakshê pa[m*]chadasyâ(syâm) Vu(bu)dhâ dinê samvat 11[74²] Âsvi(śvi)na-vadi 15 Vu(bu)dhê pituh sâmvasta(tsa)rikê parvanê śiâddhê

Wednesday, 29th August A D 1117, or, less probably, Wednesday, 16th October A D 1118

Genealogy as in No 84

88. — V 1174 (for 1175²) — *Ind Ant* Vol XVIII p 19 Basâhi (now Lucknow Museum) plate of the *Mahârâjâdhirâja* Gôvîndachandradēva of Kanauj —

(L 13) — chatuhsaptatyadhik-aiikâdasas(śa)ta-samvatsarê Phâlgunê mâsi krishna-pakshê tritîyâyân=tithau Śukra dinê=nkê=pi samvat 1174 Phâlgu[na-vadi 3 (?)] Śukre

Probably Friday, 31st January A D 1119, see *ibid* Vol XIX p 367, No. 183²

Genealogy as in No 84

89 — V 1175. — *Ep Ind* Vol IV p 106 Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* Gôvîndachandradēva of Kanauj, issued from Vârânasî —

(L 15) — pancha[sa]ptatyadhika-sa(śa)taikâdasas(śa)-samvatsarê Mâghê mâsi pû(pau)rnvi(rnna)mâsyâm Sôma-dinê ankatah samvat 1175 Mâgha-sudi 15 Sôma-dinê

Monday, 27th January A D 1119 (?)³

Genealogy as in No 84

90 — V. 1176 — *Ep Ind* Vol IV p 108 Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* Gôvîndachandradēva of Kanauj and his queen, the *Paṭṭamahâdêvi* *Mahârâjâñi* Nayanakêlîdêvi, issued from Khayarâ on the Ganges —

(L 16) — shatsaptatyadhika [ê]kâdasasata-sa[m*]vatsarê Jyêshtha-mâsê krishna-pakshê pamchadasyâm tithau Ravi-dinê 'nkê=pi samvat 1176 Jyêshtha-vadi 15 Ravan . . . Râhu-grastê divâkarê

Sunday, 11th May A D 1119, a solar eclipse, visible in India

Genealogy as in No 84

91 — V. 1176 — *Ep Ind* Vol IV p. 109 Notice of a Kamauli (now Lucknow Museum) plate of the *Mahârâjâdhirâja* Gôvîndachandradēva of Kanauj, issued from Vârânasî —

(L 15) — shatsaptatyadhika sa(śa)taikâdasas(śa)-samvatsarê Kârttika-sudi navamyâm ankatah samvat 1176 Kârttika-sudi 9 Vu(bu)dhê

The date is irregular

Genealogy as in No 84

92 — V. 1176 — *Ind Ant*. Vol XVII p 62, *Archæol. Surv of India*, N S., Vol I p 71, and Plate, *Jour Beng As Soc* Vol LXI Part I, Extra No p 60 Sêt-Mahêt (now Lucknow Museum) Buddhist inscription, with references to Gôpâla, ruler of Gâdhîpura (Kanauj), and to the king Madana, (composed by Udayin) :—

(L 18) — samvat 1176.⁴

¹ On this day the *tithi* of the date commenced 2 h 16 m after mean sunrise

² The date is incorrect for V 1174, current and expired, but would be correct for both V 1172 expired and V 1176 expired, and I now give the preference to V 1176 expired

³ On this day the *tithi* of the date commenced as late as 12 h. 37 m after mean sunrise.

⁴ Not 1276, see *Ind Ant* Vol XLIV p 176.

93 — V 1177 — *Jour Beng As Soc* Vol XXXI p 123 Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, sanctioning a transfer of land which had been previously granted by [the Kalachuri] *Rājā* Yaśahkarnadēva¹ —

Samvat 1177 Kārttika śukla chaturdaśyām

94 — V 1177 — *Jour Amer Or Soc* Vol VI p. 542 Plate of the Kachchhapaghāta *Mahārājādhirāja* Virasimhadēva, issued from the fortress of Nalapania —

Samvat 1177 Kārttika-vadi amāvāsyām Ravi-dinē . . punyê=hanī.

Sunday, 24th October A D 1120 (with a solar eclipse, visible in India), see *Ind Ant* Vol XIX p 167, No 84

In the Kachchhapaghāta lineage, Gaganasimha, his successor Śaradasimha, his son from Lashamādēvi, Virasimha

95 — V 1178. — *Ep Ind* Vol IV p 110 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi —

(L 12) — [a]shtasaptatyadhik-akādasa(śa)sa(śa)ta-samvatsarē Śrāvê(ṣa)na(nē) māsi su(śu)kla-pakshē paurṇomāsyā[m*] tithau Su(śu)kra-dinē 'nkatô=pi sa[m*]vat 1178 Śāvana-sudi 15 Su(śu)krē

Friday, 21st July A D 1122

Genealogy as in No. 84

96 — V. 1181 — *Jour Beng As Soc* Vol LVI Part I p 114, and Plate vii Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj and his mother Rālhana-dēvi²; issued from Vārānasi —

(L 16) — samvat 1181 Bhādrapada sudi [4] Gurau

Thursday, 14th August A D. 1124,³ see *Ind Ant* Vol XIX. p 357, No 160.

Genealogy as in No 84

97 — V 1182 — *Ep Ind* Vol IV. p 100, and Plate Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Madapratihāra (or Apratihāra ?) on the Ganges —

(L 18). — samvat 1182 Māgha-sudi 15 Sa(śa)nau . . sômagrahana-parvvanī.

The date is irregular

Genealogy as in No 84

98 — V 1182 (for 1183?) — *Jour Beng As. Soc* Vol XXVII p 242 Plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Īsapatishthāna⁴(?) on the Ganges —

Dvyaśītyadhik-akādaśaśata-samvatsarē Māgha-māsi kṛishna-pakshē shashthyām tithāv-ankatah samvat 1182 Māgha-vadi 6 Śukrē

Perhaps Friday, 4th February A D. 1127; see *Ind. Ant.* Vol. XIX p 365, No 179

Genealogy as in No 84

99 — V 1184 — *Ep Ind.* Vol IV p 111 Notice of a Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi —

(L 15) — chaturāśītyadhika-śataikādaśa-samvatsarē Kārttikē māsi śukla-pakshē paurṇ(rna)mā[s*]yām Manvādau Śukra-dinē=nkê=pi samvat 1184 Kārttika-sudi 15 Śukrē

Friday, 21st October A D 1127

Genealogy as in No 84

¹ For a copper plate of his, with a date corresponding to the 25th December A.D. 1122, see below, No 410

² This is the true reading of the original inscription. Above, in Nos 80 and 118, the name is *Rālhadevi*

³ On this day the *tithi* of the date commenced 6 h 43 m after mean sunrise.

⁴ See *Ind Ant* Vol XVIII p 33, note

100.—V. 1185.—*Jour. Beng. As. Soc.* Vol. LVI Part I. p. 119, and Plate viii. Benares plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi:—

(L. 15).—pamchāsl(śi)tyadbik-aikādasā(śa)sa(śa)ta-samvatsarēshu Chaitrē māsi su(śu)kla-pakshē paurṇamāsyām tithau Su(śu)kra-dinē aṅkē=pi samvat 1185 Chaitra-sudi 15 Su(śu)krē . . . Manvādau

Friday, 5th April A.D. 1129;¹ see *Ind. Ant.* Vol. XIX. p. 362, No. 172.

Genealogy as in No. 84.

101.—V. 1186.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. A. Kālāñjar pillar inscription of the time of the Chandēlla *Mahārāja* Madanavarmadēva:—

(L. 3).—sam 1186

102.—V. 1187.—*Archæol. Surv. of India*, Vol. XXI. p. 34, and Plate x. B. Kālāñjar pillar inscription of the time of the Chandēlla *Madanavarmadēva*.—

(L. 1).—samvat 1187 Jyēshtha-sudi 9.

103.—V. 1187.—*Jour. Beng. As. Soc.* Vol. LVI. Part I. p. 108, and Plate vi. Raiwān (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi:—

(L. 18).—samvat 1187 Mārgga-sudi paurṇamāsyām tithau Sōma-dinē || . . . samkrāntau.

Perhaps Monday, 17th November A.D. 1130;² see *Ind. Ant.* Vol. XIX. p. 372, No. 193
Genealogy as in No. 84.

104.—V. 1188.—*Archæol. Surv. of India*, Vol. XXI p. 35, and Plate x. C.; (and *Jour. Beng. As. Soc.* Vol. XVII Part I p. 321, No. 4) Kālāñjar rock inscription of the time of the Chandēlla *Mahārājādhirāja* Madanavarmadēva, lord of Kālāñjara:—

(L. 9).—samvat 1188 Kārttika-sudi 8 Sa(śa)na[au] ||

Saturday, 31st October A.D. 1131, see *Ind. Ant.* Vol. XIX. p. 23, No. 6

105.—V. 1188.—*Ind. Ant.* Vol. XIX p. 249 Notice of the Rēn (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Benares:³—

Samvad=ashtāśīty-adhikē(ka) ēkādasā(śa)-śatē Kārtika-paurṇamāsyām tithau Śukra-dinē=akātō=pi sam Kārtika-sudi 15 Su(śu)krē

Friday, 6th November A.D. 1131

Genealogy as in No. 84

106.—V. 1190.—*Ind. Ant.* Vol. VI p. 55, and Plate Ingnōda inscription of the *Mahārājādhirāja* Vijayapālādēva, the successor of Tihunapālādēva who was the successor of Prithvipālādēva:—

(L. 1).—samvatsara-śatēshv=ēkādasāsu navaty-adhikēshu Āshādha-su(śu)klapaksh-āikādasāyām samvat 1190 Āshādha-sudi 11 ady=ēha Imganapadrē

(L. 6).—Āshādha-śuklapaksh-ē(ā)kādasāyām parvvanu

107.—V. 1190.—*Ep. Ind.* Vol. IV p. 112. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj:⁴—

(L. 15).—navatyadhik-aikādasāśata-samvatsarē Bhādrapadē māsi su(śu)kla-pakshē tritīyāyān=tithau Sa(śa)ni-dinē 'nkatāḥ samvat 1190 Bhādrapada-sudi 3 Sa(śa)nanu

Saturday, 5th August A.D. 1133

Genealogy as in No. 84

¹ On this day the *tsāḥ* of the date only commenced 10 h 59 m after mean sunrise

² But there was no *samkrānti* on this day

³ The original does not actually mention Benares, but has *śrī-Ādikēśava samtpē Ganga[d*]y[d*]m snatra*

⁴ The name of the place from which the grant was issued is not given. The original only has *Gōvinda cātikayātā* *sādit*, 'after bathing at the Gōvinda garden.'

108 — V. 1190. — *Ind Ant* Vol XVI p 208, and Plate. Bāndā district (now Bengal As Soc.'s) plate of the Chandēlla *Mahārājādhirāja* Madanavarmadēva, lord of Kālāñjara, issued from near Bhaṇḍasvāmin —

(L 10) — navatyadhika-sa(śa)taik-ōpēta-sahasratamē samvatsarē Māghē māsi su(śu)klapakshē pūrnīmāyām Sōma-vārē amkatō=pi samvat 1190 Māgha-sudi 15 Sōmē ||

The date is irregular, see *ibid* Vol. XIX p 368, No. 187

In the family of the Chandrāttrēya princes (rendered illustrious by Jayasakti, Vijayasakti,¹ and others), Kātivarman, Prithivīvarman, Madanavarman

109. — V. 1191. — *Ep Ind.* Vol IV. p 131, and Plate Kamauli (now Lucknow Museum) plate of the Singara *Mahārājaputra* Vatsarājadēva (Lōhadadēva), of the reign of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi —

(L 18) — samvatsara-sahasraikē(ka) ēkata(na)vatyadhika-śat-ānvitē Bhādrapada(da)-su(śu)klapaksha² ashtamīyām Bhō(bhau)ma-vārē samvat 1191 Bhādrapada-sudi 8 Bhaumē Katyā(nyā)-samkrāntō(tau)

Tuesday, 28th August A D. 1134.

110 — V. 1191. — *Ind Ant* Vol. XIX p 353 Date of a grant (issued from Dhārā) of the Paramāra *Mahārājādhirāja* Yaśōvarmadēva (confirmed by his son and successor, the *Mahākumāra* Lakshmiyarmadēva, in his Ujjain plate of V. 1200, below, No 121) —

(L 7) — śrī-Vikramakāl-ātita-samvatsar-aikanavatyadhika-śataikāda[śē]shu Kārttika-sudi ashtamīyām samjāta-mahārāja-śrī-[Nara]varmadēva-samvatsarikē

111 — V. 1192. — *Jour. Beng As Soc* Vol XVII. Part I. p. 322, *Archæol Surv of India*, Vol. XXI p. 35, and Plate x D Rock image inscription at Kālāñjar —

(L 4) — samvat 1192 Jyēsthā-vadi 9 Ravan

Sunday, 26th April A D. 1136; see *Ind Ant* Vol XIX. p 178, No 125

112 — V. 1192 — *Ind. Ant.* Vol XIX. p 349, *Ind Inscr* No 51 Ujjain (now Royal As Soc.'s) second plate only of the Paramāra *Mahārāja* Yaśōvarmadēva —

(L 12) — samvat 1192 Mā[rgga]-vadi 3

The inscription mentions a lady, Mōmaladēvī, who probably was the mother of Yaśōvarman

113 — V. 1194. — *Archæol Surv of India*, Vol XXI p. 36, and Plate x E Inscription in a cell near the Nīlakantha temple at Kālāñjar —

(L 7). — samvat 1194 Chaitra-vadi 5 Gurau ||

Thursday, 3rd March A D. 1138, see *Ind. Ant* Vol. XIX. p 174, No 113.

114 — V. 1195. — *Archæol Surv. of West India*, No. 2, Appendix, p xiii. No. 56 Bhadrēśvar fragmentary (?) inscription of the reign of the Chaulukya *Mahārājādhirāja* Jayasimhadēva —

(L. 1) — Vikrama-samvat 1195 varshē Āshādha-sudi 10 Ravan asyām samvatsara-māsa-paksha-divasa-pūrvāyām tithau.

Sunday, 19th June A.D 1138.

115. — V. 1196. — *Ep Ind.* Vol. II p 361 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vārānasi. —

(L 16). — samvat 1196 Āsvi(śvi)na-sudi 15 Sōma-dinē . . . Rāhu-grasta-chandramasi Monday, 9th October A D 1139, a lunar eclipse, visible in India

Genealogy as in No. 84.

116 — V. 1196. — *Ind. Ant* Vol X p 159. Dōhad inscription³ of the reign of the Chaulukya Jayasimhadēva. —

(L 8) — śrī-nripa-Vikrama-samvat 1196.

¹ See above, No 35.

² Read 'pakshē=shita'

³ See below, No 124.

117.— V. 1197.— *Ep Ind Vol IV*. p 114 Notice of a Kamauh (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārānasi —

(L 15) — samvat 1197 Phālguna-vadī 1 Ravau || Vri(bri)hadrājñi divasē

Sunday, 23rd February A D 1141

Genealogy as in No 84

118 — V 1198 — *Ep Ind Vol IV* p 113 Kamauh (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārānasi —

(L 17) — samvatsar-aikādaśa-śatā(tē=)shtana[va*]tyadhikē Phālgunē māsi asita-pakshē pratipadāyām tithau Ravi-dinō(nē) [samvat] 1198 Phālguna-vadī 1 Ravau || Vri(bri)hadrājñi-Bāhmadēvi(vi)-divasē ||

Sunday, 23rd February A D 1141

Genealogy as in No 84 Rāhmadēvi was Gōvīndachandra's mother, see above, Nos 80 and 96

119 — V 1199 — *Ind Ant Vol XVIII* p 21 Notice of the Gagahā (now British Museum) plates of the *Mahārājādhirāja* Gōvīndachandradēva and the *Mahārājaputra* Rājyapālādēva of Kanauj —

(L 18) — samvatsarēshv=ēkādaśa-sa(śa)tīshu navaṇavaty-adhikēshu Phālgunē māsi [śu]kla-pakshē(ksha) ēkā[da]śyāyām¹ tithau Sa(śa)ni-dinē tath=ānkē=pi samvat 1199 Phālguna-sudī 11 Sa(śa)nau ||

Saturday, 27th February A D 1143, see *ibid.* Vol XIX. p 23, No 7

Genealogy as in No 84

120 — V. 1199 — *Archaeol Surv of India*, Vol III pp 58-60, and Plate xvi Inscriptions on temple pillars at Gadhwā, dated —

Samvat 1199, sam 1199, and 1199

121 — V. 1200.— *Ind. Ant Vol XIX* p 352, *Ind Inscr No 50* Ujjain (now Royal As Soc's) first plate only of the Paramāra Mahākumāra Lakshmiarmadēva, confirming a grant which was made by his father, the *Mahārājādhirāja* Yaśōvarmadēva, in V 1191 (above, No 110) —

(L 15) — samvatsara-śata-dvādaśakēsh[u] Śrāvana sudī panchadaśyām sōmagrahapa-parvvanī

28th July A.D 1143, or 16th July A D 1144; with lunar eclipses, visible in India, see *ibid* Vol XIX p 40, No 80²

Udayāditya, Naravarman, Yaśovarman, the Mahākumāra Lakshmiarman

122 — V. 1200.— *Ep Ind Vol IV* p 115 Kamauh (now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvīndachandradēva of Kanauj, issued from Vārānasi —

(L 19) — dvādaśasa(śa)ta-samvatsar[ē*] Srā(śrā)vanē māsi su(śu)kla-pakshē pō(pau)[r*]nṇamāsyā[m*] tithau Ravi-dinē ank[ē*]=pi samvat || 1200 Sā(śrā)vaṇa-sudī 15 Ravā(vau) ||

Sunday, 16th July A D 1144, (a lunar eclipse, visible in India³).

Genealogy as in No. 84

123 — V. 1202 — *Ant. Remains Bo. Pres.* p 179; *Bhāvnagar Inscr.* p 158, and Plate. Māngrol (Mangalapura) inscription of some members of the Gūhila family,⁴ of the reign of

¹ Read *ekādaśyām*

² The three eclipses, mentioned there, were all visible in India The two equivalents of the date, given here, are those for the expired *Chaitrādī* and *Kārttikādī* years V 1200

³ See above, No 121.

⁴ This family must not be confounded with the family of the Gūhila kings.

the Chaulukya Kumārapāla, the successor of [Jayasimha-]Siddharāja : (composed by Prasārvajāña) —

(L 23). śrīmad-Vikrama-samvat 1202 tathā śrī-Simha-samvat 32 Āśvina-vadi 13 Sômê ||
Monday, 15th October A.D 1145, ¹ see *Ind Ant* Vol. XXII. p 109.

124 — V. 1202. — *Ind. Ant* Vol. X p. 159 Date in a postscript to the Dôhad inscription of V 1196 (above, No 116), of the time of the Mahāmandalēśvara Vāpanadēva of Gôdrahaka —

(L 9). — sam 1202

125 — V. 1205. — *Ep Ind* Vol. I p. 153. Khajurâhō Jaina temple inscription of some members (śrēṣṭhīns) of the Grahapati family² —

(L 1). — samvat 1205 | Māgha-vadi 5 ||

126. — V. 1207 — *Archæol. Surv. of India*, Vol. X. p. 97, and *Plate xxxii. 12.* Inscription on pedestal of bou at Chāndpur —

(L 1). — sa[m*]vat 1207 Jyēsthā-vadi 11 Ravau ||

Sunday, 13th May A.D 1151, see *Ind Ant*. Vol XIX p. 354, No. 151.

127. — V. 1207. — In *Archæol Surv of India*, Vol I p. 96, Sir A. Cunningham mentions an inscription on a pillar at "Hathya-dah," of the time of "Gôsalladēvi," the queen of Gôvīndachandradēva of Kanauj, dated—

"on Thursday, the 5th of the waning moon of Āshāḍha, in Samvat 1207"

Thursday, 5th July A.D. 1151, see *Ind Ant* Vol XX p. 131, note 18

128 — V. 1207 — *Archæol Surv of India*, Vol XX. p 46, and *Plate x*, *Ep Ind*. Vol II p. 276,³ and *Plate* Mahābān inscription of the time of the Mahārājādhirāja [A?] Jayapāladēva —

(L 29). — samvat 1207 Kā[rttika*]-paurṇamāsyām mahārājādhirāja . . . Jayapāladēva-vijayarājyê

129 — V. 1207. — *Ep. Ind* Vol II p 422 Chitôrgadh fragmentary inscription of the Chaulukya Kumārapāladēva; (composed by Rāmakīrti, the pupil of Jayakīrti) —

(L 28) — samvat 1207

Mālarāja [I], . . . Siddharāja, Kumārapāla (defeated the ruler of Śākambharī and devastated the Sapādalaksha country)

130 — V. 1208 — *Ep Ind* Vol I p 296 Vādnagar inscription⁴ of the reign of the Chaulukya Kumārapāla; (composed by Śrīpāla) —

(L 44) — samvata(t) 1208 varshē Āśvina-śudī [5. ?] Gurau⁵

In the family of the hero Chulukya, Mālarāja [I.] (conquered the Chāpōtkata princes) his son Chāmundaarāja, his son Vallabharāja, his brother Durlabharāja, Bhīma [I], his son Karna, his son Jayasimha-Siddhādhirāja, Kumārapāla (defeated Arnōrāja)

131 — V. 1208 — From a rubbing supplied by Dr Burgess Bangawān (now Lucknow Museum) plate of the Mahārājādhirāja Gôvīndachandradēva of Kanauj and his queen, the Paṭṭamahādēvi Mahārājñī Gôsalladēvi, issued from Vārānasī —

(L 16) — samvatsarānām ashtādihika-dvādasa(sa)sa(sa)tēshu Kārttikē māsī su(śu)kla-pakshē paurṇamāsyām tithau Bh[au]ma-dinē 'nkê-pi samvat 1208 Kārttika-śudī 15 Bhaumē

The date is irregular, see *Ind Ant* Vol XIX. p 367, No 184

Genealogy as in No 84

¹ On this day the *tithis* of the date commenced 3 h 58 m after mean sunrise

² See above, No 55

³ In *Ep Ind* Vol II pp 275 and 276, mention is made of another inscription from Mahābān, which "shows the name of Ajayapāla's successor Haripāla and the date Samvat 1227"

⁴ For the date of the renewal of this inscription see below, No 319

⁵ With the above reading, the date may perhaps correspond to Thursday, 4th September A.D 1152, but on this day the 5th *tithis* only commenced 11 h 12 m after mean sunrise.

132 — V. 1208 — *Archæol Surv of India* Vol XXI p 40, and Plate vii A Ajaygadh inscription of the reign of the Chandëlla Madanavarman —

(L 1) — samvat 1208 Mîggā-vadī 15 Sa(sa)nau ||

Saturday, 10th November A D 1151, see *Ind Ant* Vol XIX p 167, No. 85.

133 — V 1209 — *Bhāvnagar Inscr* p 172 Kêrîdu fragmentary inscription of the reign of the Chaulukya Mahārājādhirāja Kumārapāladeva,¹ apparently contains in order of the Mahārāja Âlhanadêva of Nadûla, and mentions the Mahārājaputia Kîlhanadêva —

(L 1) — samvat 1209 Mîgha-vadī 14 Śānau.

(L 6) — Śivarātri-chaturddasjām

Saturday, 24th January A D 1153²

134 — V. 1210 — *Ind. Ant* Vol XX p 210 Ajmere inscription,³ containing portions of the Harakêli nātaka, composed by the Châhamâna Mahārājādhirāja Vîgraharājadeva of Śākambhārī —

(L 38) — samvat 1210 Mîgga-sudī 5 Âditya-dine Śivanna-nakshatrîc Mâkara-sthê chandrê Harshana-yôgê Bâlava-karanê

Sunday, 22nd November A D 1153

135 — V 1211 — *Ep. Ind* Vol IV p 116 Kamauli (now Lucknow Museum) plate of the Mahārājādhirāja Gôvindachandradêva of Kanauj, issued from Vârânasî —

(L 15) — samvat 1211 Bhâdrapada-vadī 15 Bhaumê |

Tuesday, 10th August A D. 1154

Genealogy as in No 84

136 — V 1211 — *Archæol Surv of India*, Vol XXI, p 73, and Plate xxiii D Mahôbâ image inscription of the reign of the Chandëlla Madanavarmadêva —

(L 2) — sam 1211 Âshâdha-sudī 3 Sa(sa)nau ||

Saturday, 4th June A D 1155

137 — V. 1214 — *Ep Ind* Vol IV p 311 Date of the Tutîâhî Falls rock inscription of the Nâyaka Pratâpachavala of Jâpîla —

(L 1) — samvat 1214 Jyâishtha-vadī 4 Sa(sa)nau

Saturday, 19th April A D 1158

138 — V 1215 — *Archæol. Surv of West India*, Vol II p 167 Girnâr inscription —

(L 1) — samvat 1215 varshê Chaitra-sudī 8 Ravan ady-êha śrîmad-Ūrjjayamta-tirthê

Sunday, 9th March A D 1158, see *Ind Ant* Vol XIX p 29, No 32

139 — V. 1215 — *Ep Ind* Vol I p 153 Khajurâhō image inscription of some members of the Grahapati family,⁴ of the reign of the Chandëlla Madanavarmadêva —

(L 1) — samvat 1215 Mîgha-sudī 5

140 — V. 1216. — *Ind Ant* Vol XVIII p. 214, *Archæol Surv. of India*, Vol XXI Plate xxviii Alha-Ghât inscription of the reign of the Kalachuri (Chêdî) Mahārājādhirāja Narasimhadêva⁵ of Dâhâla, and of the Rânaka Chhîhula, the son of the Mahārânaka Jâlhana —

(L 1). — samvata(t) 1216 Bhâdra-sudī-pratîpadâ Ravan ||

Sunday, 16th August A D 1159, see *Ind Ant* Vol. XIX p 29, No 33

¹ Compare below, No 343

² On this day the *tithi* of the date only commenced 8 h 51 m after mean sunrise, but the day is the proper one for the Śivarâtri

³ For other Ajmere inscriptions, which contain portions of Sômulêva's *Lalitâ Vîgraharâja nātaka*, composed in honour of Vîgraharājadêva of Śākambhārī, see *ibid.* p 205 ff and *Notizen von der K. Ges. d. Wiss. zu Göttingen*, 1893, p. 553 ff.

⁴ See above, No 55

⁵ See below, Nos 415 and 416 of h. 907 and 909.

141 — V. 1218.—*Jour. Bo. As. Soc.* Vol XIX p 30, *Ind. Inscr.* No 10 Nadôl (now Royal As. Soc.'s) plates of the Châhumâna *Mahârâja Âlhanadêva* :—

(L 18) — sam 1218 varshê | Śrāvana-sudi 14 Ravau | asminn=êva mahâchaturddasî-parvvanî ||

Sunday, 6th August A D 1161, see *Ind. Ant.* Vol. XIX. p 30, No 35

In the Châhumâna family there was, at Nadûla, Lakshmana, his son Sôhiya, his son Bahirâja, his paternal uncle Vigrahapâla, his son Mahendra, his son Anahula, his son Bâlaprasâda, his brother Jêndiarâja, his son Prithuvîpâla, his brother Jôjjala, his brother Âsîlâja, his son Âlhanadêva

142 — V. 1219 — *Ep. Ind.* Vol IV p 158 Date of a grant (issued from Vâidurga) of the Chandêlla *Mahârâjâdhirâja Madanavarmadêva* (confirmed by his grandson and immediate successor Paramardidêva in the Semra plates of V 1223, below, No -146) —

(L 13) — samvata¹ 1219 Mâgha-vadi 15 Guruvârê Râhu-grastê divâkarê

The date is irregular²

143 — [V. 1220] — *Ind. Ant.* Vol XVIII. p 343 Udaypur (in Gwâhor) fragmentary inscription of the reign of the Chaulukya *Mahârâjâdhirâja Kumârapâladêva* —

(L. 1) — [samvat 1220 varshê Pau*]sha-sudi 15 Gurau ||

(L 11) — sômagrahana-parvvanî

Thursday, 12th December A D. 1163, a lunar eclipse, visible in India

144 — V. 1220.—*Ind. Ant.* Vol XIX p 218, and Plate Delhi Siwâlik pillar inscriptions of the Châhamâna *Visaladêva-Vigraharâja*, the son of Avêlladêva, of Śâkambharî —

(A, line 1) — samvat 1220 Vaisâkha-suti 15.

(C, line 5) — samvat śrî-Vikramâdityâ 1220 Vaisâkha-suti 15 Gurau

Thursday, 9th April A D 1164, see *ibid.* p 36, No 62

145 — V. 1222 — *Ind. Ant.* Vol XVIII p 344 Udaypur (in Gwâhor) pillar inscription —

(L 1) — samvat 1222 varshê Vaisâkha-sudi 3 Sômê 'dy=cha Udayapurê akshayatritiyâ-parvvanî

Monday, 4th April A D 1166, see *ibid.* Vol XIX p 36, No 63

146 — V. 1223.—*Ep. Ind.* Vol IV p 157, and Plate Semra (now Lucknow Museum) plates of the Chandêlla *Mahârâjâdhirâja Paramardidêva*, lord of Kâlânjara, confirming a grant which was made by his grandfather and immediate predecessor Madanavarmadêva in V 1219 (above, No 142), issued from Sônasara —

(L 12) — samvata³ 1223 Vaisâ(śâ)kha-sudi 7 Guruvârê |

Thursday, 27th April A D 1167.

In the family of the Chandrâtrôya princes (rendered illustrious by Jayasakti, Vijayasakti,⁴ and others), Prithvîvarman, Madanavarman, his grandson Paramardin

147 — V. 1224.—*Archæol. Surv. of India*, Vol XXI p. 74, and Plate xxiii G Mahôbâ image inscription of the reign of the Chandêlla *Paramardidêva*, lord of Kâlânjara —

(L 1) — samvat 1224 Âshâdha-sudi 2 Ravau ||

Sunday, 9th June A D 1168, see *Ind. Ant.* Vol XIX p 36, No 64

¹ Read *samvat*

² If the week day were Wednesday, the date, for V 1219 current and the *purnimanta* Mâgha, would correspond to Wednesday, 17th January A D 1162, with a solar eclipse which was visible in India. With Thursday, it corresponds, for the same year and the *amanta* Mâgha, to Thursday, 15th February A D 1162, but on this day there was no eclipse

³ Read *samvat*.

⁴ See above No 35

148 — V. 1224 — *Ep Ind* Vol. IV p 118. Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Vijayachandradēva of Kanauj, and his son, the *Yuvārāja* Jayachchandradēva, issued from Vātānāsī —

(L 17) — [cha]turvī[m]śatyadhī[ka-dvā]daśa(śa)ta-sa[m]va[tsa]rē '[m]kē=pi sam
 . 1224 [Ā]śhādha-nā(mā)sa(sī) [śukla-]pa[kshē] daśamyām [ti]thau Ravi-dinē
 Sunday, 16th June A.D. 1168

Yasōvirāha, his son Mahichandra, his son Chandradēva, his son Madanapāla; his son Gōvindachandra, his son Vijayachandra, his son, the *Yuvārāja* Jayachchandra

149 — V. 1224 — In *As. Res* Vol XV pp 443-446 — compare also *Transactions Roy As. Soc* Vol I p 154 — is a translation, by Captain E. Fell, of an inscription from Hānsī apparently of the reign of the Chāhamāna Prithvirāja, the date of which is given thus —

"In the year of Sumbut 1224 (A D 1168), on Saturday, the seventh of the white fortnight of the month Māgha."

The date is irregular,¹ see *Ind. Ant* Vol. XX p 132, note 20

150 — V. 1225 — *Archæol Surv of India*, Vol XI p. 125, and Plate xxxvii 2; *ibid*, N S, Vol I p. 50 Jaunpur pillar inscription of the reign of Vijayachandradēva (?) of Kanauj —

(L 1) — samvat 1225 Chaitra-vadī 5 Vu(bn)dhē

Wednesday, 19th March A.D. 1169, see *Ind. Ant.* Vol. XIX p 182, No 135

151. — V 1225. — *Ind. Ant* Vol XV p 7 *Ind. Inscr.* No 12 Royal As Soc's plate of the *Mahārājādhirāja* Vijayachandradēva of Kanauj, and his son, the *Yuvārāja* Jayachchandradēva —

(L 17) — panchavīmśatyadhika-dvādaśa[śa*]ta-samvatsarē=mkē=pi sam 1225 Māghī-paurṇamāsyām

Genealogy as in No 148

152 — V. 1225 — From Sir A. Cunningham's rubbing Phulwariya (Rōhtāsgadh) inscription of the *Nāyaka* Pratāpadbhavala of Jāpīla —

(L 3) — samvat 1225 Vaisā(śā)kha-vadī 12 Guṇau Jāpīliya-nāyaka-srī-Pratāpadhavalasya ki[r]titar-iyam ||

Thursday, 27th March A.D. 1169, see *Ind. Ant* Vol XIX p 179, No 126

153 — V. 1225 — *Jour Amer. Or. Soc* Vol VI p 548 Tārāchandī rock inscription of the *Mahānāyaka* Pratāpadhavaladēva of Jāpīla, declaring a certain copper-plate inscription of Vijayachandra of Kanauj to be a forged document. —

Samvat 1225² Jyēshtha-vadī 3 Budhē

Wednesday, 16th April A.D. 1169; see *Ind. Ant* Vol XIX. p 184, No 143

154 — V 1226 — *Jour Beng As Soc* Vol LV. Part I. p 40 Bujhōli rock inscription of the reign of the Chāhamāna Sōmēśvara —

(L 27) — Prasiddhim=agamad=dōva (?) kālē Vikrama-bhāsvatah shadvīmśa-dvādaśa-śatē Phālgunē kṛishna-pakshakē || 91 || Tritiyāyām tithau vārē Gurau tārē cha Hastakē Vṛiddhi-nāmanī yōgē cha karanē Taita(tī)lē tathā || 92 || Samvat 1226 Phālguna-vadī 3

Thursday, 5th February A.D. 1170, see *Ind. Ant* Vol XX p 133, note 21

Verses 10-28 apparently contain the genealogy of the Chāhamānas from Sāmanta to Sōmēśvara³

¹ In V. 1224 current the *tithis* of the date commenced 12 h 49 m after mean sunrise of Saturday, 28th January A.D. 1167

² Compare also Colebrooke's *Misc. Essays*, Vol II p 295, where the year is 1229. If this should be correct, the corresponding date would be Wednesday, 2nd May A.D. 1173

³ To enable one to give a proper account of it, the inscription requires to be re-edited.

155 — V. 1226 — *Jour Beng As Soc* Vol LV Part I p 46 Mênâlgadh inscription of the reign of the Châhamâna Prithvirâja. —

Mâlarêsa-gata-vatsara-śataih dvâdaśaśaśa=cha shatvimśa-pūvakaih (?)

156 — V 1226. — *Ep Ind* Vol IV p 121 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj, issued from Vadavina —

(L 22) — samvatsarânâm shadvim(dvim)sa(śa)tyadhikêshu dvâdasa(śa)śatêshu(shv=) Âshâdhê mâsi śukla-pakshê shashthyâm tithau Ravi-dinê ankatô=pi samvat 1226 Âshâdha-sudi 6 Ravan . . . abhishêkê

Sunday, 21st June A D 1170; date of the king's coronation

Yasôvgraha, his son Mahîchandra, his son Chandradêva, his son Madanapâla, his son Gôvindachandra, his son Vijayachandra, his son Jayachchandra

157 — V 1227. — *Archæol Surv. of India*, Vol XXI, p 49, and Plate XII B Inscription on jamb of Upper Gate of Ajaygadh —

(L 1) — samvat 1227¹ Âshâdha-sudi 2 Sômê

Monday, 7th June A D 1171, see *Ind Ant* Vol XIX p. 357, No 162

158 — V. 1228. — *Ind Ant* Vol XXV p 206, *Jour Beng As Soc* Vol LXIV Part I p 156, and Plates Ichchhâwar plates of the Chandêlla *Mahārājādhirāja* Paramardidêva, lord of Kâlânjara, issued from Vilâsapura —

(L 12) — asht[â*]vimśatyadhika-śatadvayôpêta-śa(sa)hasra(sra)tamê samvatsarê | Śrâvana-mâsi śukla-pakshê pañchadaśyân=tithâv=ankatô=pi samvat 1228 Śrâvana-sudi 15 Ravi-vârê Râhu-grastê nisâkarê

Sunday, 18th July A D 1171, a lunar eclipse, visible in India

Genealogy as in No 146

159 — V 1228. — *Ep Ind* Vol IV p 122 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj, issued from Prayâga on the Vênî —

(L 21) — ashtâvi[m*]sa(śa)tyadhika-dvâdaśaśata-samvatsarê Mâgha-mâsê su(śu)kla-pakshê mahâ-saptamyâm tithê(thau) Bhauma-dinê ankatô=pi || samvat | 1228 Mâgha-sudi 7 Bhauma-dinê || . . . Manvantarâdan

Tuesday, 4th January A D 1172

Genealogy as in No 156

160 — V. 1229. — *Ind Ant* Vol XVIII p 347 Udaypur (in Gwâlhor) inscription of the reign of the Chaulukya *Mahārājādhirāja* Ajayapâladêva :—

(L 1) — samvat 1229 varshê | Vaisâkha-sudi 3 Sômê ||

(L 7) — akshayatritîyâ-yugâdi-parvvanî

Monday, 16th April A.D 1173, ² see *ibid* Vol XIX p 362, No 173

161 — V. 1230 — *Ep Ind* Vol IV p 124 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj, issued from Vâânasî —

(L 24) — samvat 1230 Mârgga-sudi 15 Vu(bu)dha-dinê |

Wednesday, 21st November A D 1173

Genealogy as in No 156

162 — V. 1231 — *Ep Ind* Vol IV p 125, Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradêva of Kanauj, issued from Kâsi —

(L 20) — samvatsarêshu dvâdaśa-śatêshu(shv=) êkatrimśad-adhikêshu Kârttikê mâsi śukla-pakshê purnnamâsyâm tithau Guru-dinê ankê=pi samvat 1231 Kârttika sudi 15 Gurau

The date is irregular

¹ By Sir A. Cunningham this was read 1237.

² On this day the *tithi* of the date commenced 1 h 40 m after mean sunrise

According to a postscript in line 32 the plate was engraved 'samvat 1235 Phâlgava(na)-vadi 9 Śukrê,' i.e. on Friday, 2nd February A D 1179, see below, No 164.

Genealogy as in No 156

163 — V. 1231 (for 1232 ?).—*Ind Ant* Vol XVIII p 82 Plates of the reign of the Chaulukya *Mahārājādhirāja* Ajayapāladēva, the successor of Kumārapāladēva who was the successor of Jayasimhadēva, recording a grant of the *Mahāmandalīśvara* Vajalladēva of the Chāhuyāna (Chāhumāna) lineage, issued from Brāhmanapātaka —

(L 11) — nripa-Vikrama-kālād-arvvāk êkatrimśadadhika-dvādaśasata-samvatsar-
āmtarvarttini Kārttikê māsī śukla-pakshê êkādaśyām Sōma-dinê upōshya Kārttikōdyāpana-
parvvani

(L 31) — samvat 1231 varshê Kārttika-śudi 13 Vu(bu)dhê ||

Probably Monday, the 27th, and Wednesday, the 29th October A D 1175, see *ibid* Vol XIX p 365, No 180

164 — V. 1232 — *Ep. Ind* Vol IV p 127 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj (mentioning the king's son Hariśchandra), issued from Kāśī —

(L 20) — samvatsarēshu dvādaśa-satēshu dvātrimśad-adhikēshu Bhādiê māsī ashtamyām
tithau [Ra]vi-dinê ankê=pi samvat 1232 Bhādra-vadi 8 Ravau . rājaputra-śrī-
Harī[ś*]chamdradēva-jātakarmmani.

Sunday, 10th August A D 1175¹

According to a postscript in ll 31-32 the plate was engraved 'sam 1235 Phâlgava-vadi 9 Śukrê,' i.e. on Friday, 2nd February A D 1179; see above, No 162

Genealogy as in No 156

165 — V. 1232 — *Ind. Ant* Vol XVIII p 130, and Plate Benares College plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj (mentioning the king's son Hariśchandra), issued from Vārānasi —

(L 23) — dvātrimśadadhika-dvādaśasata-samvatsarê Bhādrê māsī śukla-pakshê
trayōdaśyām=tithau Ravi-dinê ankatō=pi samvat 1232 Bhādra-sudi 13 Ravau

(L 28) — rājaputra-śrī-Hariśchandra-nāmakaranê

Sunday, 31st August A D 1175, see *ibid* Vol XIX p 30, No 37

Genealogy as in No 156

166 — V. 1232.—*Archæol Surv of India*, Vol III p. 125, and Plate xxxviii No 18. Gayâ inscription of the reign of Gōvīndapāladēva:—

(L 3) — samvat 1232 Vikāri-sammvatsarê | śrī-Gōvīndapāladēva-gata-rājyê chaturdāśa-
sammvatsarê Gayâyām ||

(L 12) — Āśvinê śukla-pañchamyâ . . . (?).

Monday, 22nd September A.D 1175 (?), see *Ind Ant*. Vol XIX p 356, No 163

167 — V. 1233.—*Ep Ind* Vol. IV p 129 Kamauli (now Lucknow Museum) plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj, issued from Vārānasi. —

(L 22) —²trītrimśatyadhika-dvādaśasa(śa)ta-samvatsarê Vaisāshê(khê) māsī su(śu)kla-
pakshê tritīyāyām tithau Ravi-dinê ankatō=pi samvat 1233 Vaisāsha(kha)-sudi 3 Ravau

Sunday, 3rd April A D 1177

Genealogy as in No 156.

¹ On this day the *tithis* of the date only commenced 11 h 59 m after mean sunrise, but the *tithis* being the *Kṛishna, ann dāhtamī*, the date is correct.

² Read *trayastrimśad adhika*.

168 — V. 1233. — *Ind Ant* Vol XVIII p 135 Bengal As. Soc's plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārānasi —

(L 24) — trayas[^{*}]trimsa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śa)khê māsī su(śu)kla-pakshê dasamyām tithau Sa(śa)ni-dinē ankatô=pi samvat 1233 Vaisā(śa)kha-sudi 10 Sa(śa)nan

Saturday, 9th April A.D. 1177, see *ibid* Vol. XIX p 37, No 65

Genealogy as in No 156

169 — V. 1233 — *Ind Ant* Vol. XVIII p 137 Another Bengal As Soc's plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārānasi, of the same date

Genealogy as in No 156

170 — V. 1233 — *Jour Beng. As Soc* Vol XXXVIII Part I p 26, and Plate 1 Bulandshahr plate¹ of Ananga (?), according to the published text, mentions Chandraka (?), Dharanivarāha, Prabhāsa, Bhairava, Rudra, Gōvindarāja, Yaśōdhara, Haradatta, Tribhuvanāditya, Bhōgāditya, Kulāditya, Vikramāditya, Padmāditya, Bhōjadēva, Sahajāditya (Rājarāja ?), Ananga, and is dated —

(L 18) — samkrāntau vishuvê kâlê

(L 24) — samvat trayastrimsadadhika-dvādaśasatāni | Vaisākhê cha |

171 — V. 1234 — *Ind Ant* Vol XVIII p 138 Bengal As Soc's plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Vārānasi —

(L 24) — chatustrimsa(śa)ty(d)adhika-dvādaśasa(śa)ta-samvatsarē Paushe māsī su(śu)kla-pakshê chaturthyān=tithau Ravi-dinē ankatô=pi samvat 1234 Pausa-sudi 4 Ravan uttarāyana(na)-samkrāntau

Sunday, 25th December A.D. 1177,² see *ibid*. Vol XIX p 363, No 174

Genealogy as in No 156

172 — V. 1235 and 1236 — *Jour Beng As Soc* Vol VII p 736 Piplānagar plates of the Paramāra *Mahākumāra Hariśchandrādēva*, issued from some place on the Narmadā³ —

śri-Vikramakāl-ātīta-1235-pañchatrimsadadhika-dvādaśasata-samvatsar-āntahpātī-Pausa-vadī amāvāsya-yām samjāta-sūrya-parvanī⁴ tathā 1236 shattrimsadadhika-dvādaśasata-samvatsar-āntahpātī-Vaisākha-māsī purnamāsya-m

Udayāditya, Naravarman, Yaśōvarman, Jayavarman, the *Mahākumāra* Hariśchandra who was the son of the *Mahākumāra* Lakshmīvarman.

173. — V. 1236 — *Ind. Ant* Vol XVIII p 140 Bengal As Soc's plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Randava on the Ganges —

(L 21). — shattrimsa(śa)dadhika-dvādaśasata-samvatsarē Vaisā(śa)khê māsī sukla-pakshê pūrnimāyām tithau Śukra-dinē ankata(tô)=pi sam 1236 Vaisā(śa)kha-sudi 15 Śukrê

Friday, 11th April A.D. 1180, see *ibid* Vol. XIX p 37, No 66

Genealogy as in No 156.

174 — V. 1236 — *Ind Ant*. Vol XVIII. p 141 Another Bengal As Soc's plate of the *Mahārājādhirāja Jayachchandrādēva* of Kanauj, issued from Randava on the Ganges, of the same date

Genealogy as in No 156

¹ Compare *Jour Beng As Soc* Vol LII Part I p 277 ff

² On this day the *tithi* of the date commenced 4 h 36 m after mean sunrise

³ The original has *chaturmukha-Markkandēvarādēva opakanthē*

vimalatara-pavitra-Narmadā-

tīrthā[m]bhōbbhish sūted*

⁴ There was no solar eclipse in the *pūrnimānta* or *amānta* Pausa of V 1235, current or expired.

175 — V. 1238. — *Ind Ant* Vol XVIII p 142 Another Bengal As Soc's plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj, issued from Randavaī on the Gaṅges, of the same date

Genealogy as in No 156.

176 — V. 1239. — *Archæol. Surv of India*, Vol X. Plate xxxii 9 and 10, and Vol. XXI pp 173 and 174 Madanpur inscriptions on the defeat of the Chandēlla Paramardidēva of Jêṭkabhukti by the Châhamâna Prithvirāja, the son of Sômēśvara and grandson of Anôrāja —

(10, line 4) — sam 1239

177 — V 124- (?) — *Proceedings Beng As Soc* 1880, p 77, and Plate viii Bôdh-Gayâ Buddhist inscription, mentioning Jayachchandradēva of Kanauj, (composed by Manôratha, the son of Sîda) —

(L 16) — — vêda-nayan-êndu-nishthayâ samkhyay-âṅka-paripâti-lakshitê
Vikramânke-naranâtha-vatsarê Jyaishta-mâsi

178 — V 1240. — From rubbings supplied by Dr Burgess Kâlânjar rock inscription of the reign of the Chandēlla Paramardidēva —

(L 1) — śrîmat-Paramarddi[dēva]-vijayarājyê samvat 1240 . . . Vaisâ(śâ)kha-sudi 14 Gurau

Thursday, 26th April A D 1184, see *Ind Ant* Vol, XIX p 37, No 67.

179 — V. 1240 — *Archæol. Surv of India*, Vol XXI p 72, and Plate xxii Fragmentary inscription from wall of Fort at Mahôbâ —

(L 15) — Vyôm-ârnnav-âṅka-samkhyâtê Sâhasâmkasya vatsarê.

(L 17) — samvat 1240 Âshâdha-vadi 9 Sômê

Monday, 4th June A.D 1184, see *Ind Ant* Vol XIX p 179, No 127

180 — V 1243 — *Archæol Surv. of India*, Vol XXI p 50, and Plate xii C Inscription on jamb of Upper Gate of Ajaygadh —

(L 1) — samvat 1243 Jyêsththa-sudi 11 Vu(bu)dhê

Wednesday, 20th May A D 1187; see *Ind Ant* Vol XIX. p 37, No 68

181 — V 1243 — *Ind Ant*. Vol. XV p 10, *Ind Inscr* No 13 Farrjâbâd (now Royal As. Soc's) plate of the *Mahārājādhirāja* Jayachchandradēva of Kanauj, issued from Vârâṇasî —

(L 24) — trichatvârîmsa(śa)dadhika-dvâdaśasata-samvatsarê Âshâdhê mâsi su(śu)kla-prakshê saptamyâm tithau Ravi-dinê ankatô=pi samvat 1243 Âshâdha-sudi 7 Ravau

Sunday, 14th June A D 1187, see *ibid* Vol XIX. p 37, No 69

Genealogy as in No 156

182 — V. 1244 — *Archæol Surv of India*, Vol XX p 90, and Plate x Pillar inscription at the entrance gateway of the Fort of Tahangadh —

(L 1) — samvat 1244 [Jyê]sththa-su 15 Gurô(ran)

Thursday, 12th May A D 1188, see *Ind Ant* Vol XIX. p. 373, No 197

183 — V 1244 — *Archæol Surv of India*, Vol VI. p 156, and Plate xxi Vîsalpur pillar inscription of the reign of [the Châhamâna] Prithvirâjadēva —

(L 2) — Prithvirâjadēva-rājyê tatra tasmin kâlê samvat 1244 Śrâvana-pûrvvām(?)

184 — V 1247 (?) — *Ep Ind* Vol I p 47 Ratnapur (now Nâgpur Museum) inscription of the time of Prithvidēva III. of Ratnapura, (composed, by Dêvagana, the son of Ratnasimha¹) —

(L 24) — samvat 1247 (?)

Jājalla [II], his son [Ratnadēva III, defeated Chôdaganga?], his son Prithvidēva [III]

¹ Ratnasimha composed the Malhar inscription of Jājalladēva II of Ratnapura, see below, No 418 of K 919

185 — V. 1252.— *Ep Ind Vol I* p 208 Baghârî (now Lucknow Museum) inscription of the Chandêlla Paramardidêva, and his ministers Sallakshana and (his son) Purushottama, (composed by Dêvadhara, the son of Gadâdhara and grandson of Lakshmîdhara) —

(L 24) — Paksha-[trya]kshamaksh-âditya-samkhyê Vikrama-va[tsa*]jô | Âsvina-sukla-pañchamyâm vâsarê Vâsar êsituh ||

Sunday, 10th September A D 1195, see *Ind Ant Vol XIX* p 30 No 38

Among the Chandrâtreyâ princes, Madanavarman his son Yaśovarman, his son Paramardî

186 — V. 1253.— *Ind Ant Vol XVII* p 228, and Plate Rêwah (now British Museum) plate of the Mahârâjaka Salakhanavarmadeva of Kakarêdi, of the reign of the Kalachuri (Chêdi) Mahârâjâdhirâja Vijayadêva,¹ lord of Tukalinga, issued from Kakarêdi —

(L 13) — samvatsarâpâm sa[m]vata(t) 1253 Mârggâsira-mâsê krishna-pakshê saptamyâm tithau Śukra-dinê

Friday, 27th October A D 1195 or, more probably, Friday, 13th December A D 1196 see *ibid.* Vol XIX p 171, No 104

Dhâhilla, Vâjûka, Dandûka, Khôjûka, Jayavarman, his son Vatsarâja, his sons Kirtivarman² and Salakhanavarman (see below, No 218)

187 — V. 1253.— *Archaeol Surv of India*, Vol XI p 129, and Plate xxxviii. Bêlkharâ pillar inscription of one of the rulers of Kanauj (?) —

(L. 4) — samvat 1253 Vaisâsha(kha)-sudi 11 Bhaum[ê*]

Tuesday, 29th April A D 1197, see *Ind Ant Vol XIX* p 38, No. 70

188.— V. 1256.— *Ind Ant Vol XI* p 71, and Plate Pâtan plates of the Chaulukya Mahârâjâdhirâja Bhimadêva II., issued from Anahilapâtaka —

(L 17) — śrîmad-Vikramâdity-ôtpâdita-samvatsara-śatîshu dvâdasasu shatpamchâsad-uttarêshu Bhâdrapadamâsa-krishnapaksh-âmâvâsyâyâm Bhô(bhau)ma-vârê 'ti-âmkatô 'pi samvat 1256 lau° Bhâdrapada-vadi 15 Bhaumê 'syâm samvatsara-mâsa-paksha-vâra-pûrvvikâjyâm tithâv-ady-êha śrîmad-Anahilapâtakê 'mâvâsyâ-parvanî

Tuesday, 4th August A D 1198, or, more probably, Tuesday, 21st September A D 1199 see *ibid.* Vol XIX p 173, No 109

Mûlarâja [I], Châmundarâja, Durlabharâja, Bhuma [I]; Karna-Trailôkyamalla Jayasîmha-Siddhachakravartin, Kumârapâla, Ajayapâla, Mulârâja [II], Bhîma [II]-Abhinavasiddharâja

189 — V. 1256 — *Ind Ant Vol XVI* p 254, and Plate. Bhôpâl plates of the Paramâra Mahâkumâra Udayavarmadêva, issued from Guvâdîghatta on the Rêvâ —

(L. 11) — śrî-Vikramakâl-âtita-shatpamchâsa(sa)dadhika-dvâdasasa(sa)ta-samvatsa-întahprâ(pâ)ti-âmke 1256 Vaisâkha-sudi 15 pûrnamâsyâm tithau Visâ(sâ)khâ-nakshatî-Prîgha-yôgê Ravi-dinê mahâ-Vaisâ(sâ)khyâm parvvanî.

Sunday, 30th April A D 1200, see *ibid.* Vol. XIX p 38, No 71

Yasôvarman, Jayavarman; the Mahâkumâra Lakshmîvarman, the Mahâkumâra Harîschandra his son, the Mahâkumâra Udayavarman

190 — V. 1258.— *Jour Beng As Soc Vol XVII Part I* p 313, *Archaeol Surv of India*, Vol XXI p 37 Kâlâñjar inscription of the Chandêlla Paramardidêva, (composed by himself) —

Samvat 1258 Kârttika-sudi 10 Sômiê

Monday, 8th October A D 1201, see *Ind Ant Vol XIX* p 354, No 152

¹ see Vijayasîmhadêva, see below, No 422 of K 932

² See below, No 419 of K 926

³ On this day the tithi of the date commenced 0 h 30 m after mean sunrise

191 — V. 1263 — *Ind. Ant* Vol. VI p 194. Kadî plates of the Chaulukya *Mahārāja-dhīrāja Bhīmadēva II.*, issued from Anahilapātaka —

(L 13) — śrīmad-Vikramāditya-ōtpādita-samvatsara-śatēshu dvādaśasu tṛi(tri)shashṭi(ṣṭy)-uttarēshu lau° Śrāvana-māsa-śuklapaksha-dvitiyāyām Ravi-vārē 'tr=āmkaṭō=pi samvat [12]63 Śrāvana-śudi 2 Ravāv=asyām samvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha śrīmad-A[nahilapāta]kē 'dy=aiva Vyatipāta-pā(pa)rvvanī

Sunday, 9th July A D 1206, see *ibid* Vol XIX p. 30, No. 39.

Genealogy as in No 188

192 — V. 1264. — *Ind Ant* Vol. XI. p. 337, and Plate. Timānā plates of the Mēhara *Rājā Jagamalla*, of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.*, issued from Timbānaka —

(L 1) — samvat 1264 varshē lau° Āshādha-śudi [7 or 8] Sômē

Monday, 4th June A D 1207, or Monday, 23rd June A D 1208, see *ibid* Vol. XIX. p 358, No. 164

193. — V. 1265. — *Ind Ant*. Vol XI. p 221. Mount Ābū inscription of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.*, while the [Paramāra] *Māṇḍalika Dhāravarshadēva* (with Prahādanadēva as *Yuvarāja*) was ruling at Chandrāvātī, (composed by Lakshmīdhara) —

(L 20). — samvat 1265 varshē Vaiśākha-śn 15 Bhaumē

Tuesday, 21st April A.D 1209, see *ibid* Vol XIX p 38, No 72

194 — V. 1266. — *Ind. Ant.* Vol XVIII. p 112, *Ind. Inscr.* No 11. Royal As. Soc.'s plates of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva II.*, issued from Anahilapātaka —

(L 1). — śrīmad-Vikramanripa-kāl-ātīta-samvatsara-śatēshu dvādaśasu shata(t)shashty-adhikēshu lauṭika° Mārgga-māsasya śuklapaksha-chaturdaśyām Guru-dinē 'atr=āmkaṭōh(tō=)pi śrī-Vikrama-samvat 1266 varshē śrī-Simha-samvat 96 varshē lauṭi° Mārgga-śudi 14 Gurāv=asyām samvatsara-māsa-paksha-dina-vāra-pūrvvāyām tithāv=ady=ēha

Thursday, 12th November A.D 1209, see *ibid*. Vol XIX p 24, No. 9

Genealogy as in No. 188.

195 — V 1267. — *Jour Beng. As Soc* Vol V. p 378 Piplānagar plates of the Paramāra *Arjunavarmadēva*, issued from Mandapadurga :—

Saptashashtyadhika-dvādaśasata-samvatsarē Phālgunē(nē) 1267¹ śukla-daśamyām=abhishēka-parvanī samvat 1267¹ Phālguna(na) uddha 10 Gurau

Thursday, 24th February A D. 1211, see *Ind Ant* Vol XIX p 24, No 10.

In the 'Paramāra family, Bhōja, after him came² Udayāditya, his son Naravarman; his son Yaśōvarman, his son Aravavarman, his son Vindhavarman, his son Subhatarman; his son Arjuna (Arjunavarman, defeated Jayasimha).

196 — V. 1269. — *Archaeol Surv of India*, Vol XXI p 50, and Plate xu D Ajaygadh inscription of the reign of the [Chandēlla] *Rājā Trailōkyavarmadēva* :—

(L 1). — samvat 1269 Phālguna-vadī . . . Śanau.

197 — V. 1270 — *Jour Amer Or Soc.* Vol VII p 32 Bhōpāl plates of the Paramāra *Mahārāja Arjunavarmadēva*, issued from Bhṛīgukachchha —

³Saptatyadhika-dvādaśasata-samvatsarē Vaiśākha-vadī amāvāsya-yām sūryagrahana-parvanī samvat 1270 Vaiśākha-vadī 15 Sômē

¹ The published version both times has 1237, but this is a printer's error, see the editor's reference to the inscription in *Jour Beng As Soc* Vol VII p 736

² The original has *tatō=bbhū=Udayādityō*

³ In an earlier part of the inscription there is the date *Āshādha-vadī 15 Sômē*, without any year.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India, see *Ind. Ant.* Vol. XIX p. 175, No 114.

Genealogy as in No 195

198 — V. 1272. — *Jour. Amer. Or. Soc.* Vol VII. p 25 Bhôpâl plates of the Paramâra Mahârâja Arjunavarmadêva, issued from Amarêśvaratîrtha at the confluence of the Rêvâ and Kapilâ —

Dvisaptatyadhika-dvâdaśasata-samvatsarê Bhâdrapada-paurnamâsyâm chandrôparâga-parvanî samvat 1272 Bhâdrapada-sudi 15 Budhê

Wednesday, 9th September A.D. 1215; a lunar eclipse, visible in India, see *Ind. Ant.* Vol XIX. p 31, No 40.

Genealogy as in No 195.

199 — V. 1272. — *Ant. Remains Bo Pres.* p. 186. Śiyâl Bêt image inscription of the time of the Mēhara Rājā Ranasimha —

Samvat 1272 varshê Jyêsthâ-vadî 2 Ravau ady=êha Timbânakê.

The date is irregular ¹

200 — V. 1273. — *Ep Ind* Vol. II p 439, *Bhâvnagar Inscr* p 195 Vêrâval (Sômanâthadêvapattana) fragmentary inscription of the time of the Chaulukya Bhîmadêva II., being a eulogy of Śrîdhara and other members of the Vastrâkula family, and of the Chaulukya kings of Anhilvâd from Mûlarâja I to Bhîmadêva II. —

(L 47) — śrîmad-Vikramanîpa-samvat 1273 varshê Vaiśākha-śudi 4 Śukrê

Friday, 22nd April A.D. 1216.

201 — V. 1273 — *Jour. Beng. As. Soc.* Vol. XIX. p 454 Jaunpur district inscription, containing a deed of mortgage —

(L 1) — samvat 1273 Âshâdha-śudi 6 Ravau | ady=êha Mayûnagaryyâm

Sunday, 11th June A.D. 1217.²

202 — V. 12[7]5 — *Bhâvnagar Inscr* p. 205 Bharânâ fragmentary inscription of the reign of the Chaulukya Mahârâjâdhrâja Bhîmadêva II. —

(L 1) — śrî-Vikramât samvat 12[7]5 varshê Bhâdrapada-śudi . . .

203 — V. 1275. — *Ind. Ant* Vol XX p 311, *Cave-Temples of West India*, p 111, Plate Harsandâ (now Amer Or Soc's) inscription of the reign of the [Paramâra³] Mahârâjâdhrâja Dêvapâladêva of Dhârâ —

(L 4) — samvat panchasaptatyadhika-dvâdaśasat-âmk 6] 1275 Mârgga-śudi 5 Sa(śa)nan

(L 7). — Adhikê panchasaptatyâ [dvâdaś-âvda(bda)-śatê śakê [1*] vatsarê Chitrabhânau tu Mârggaśirshê sitê dalê || 4 || Pamchamy-amtaka-samyôgê nakshatrê Vishnu-daivatê || (1) yôgê Harshana-samjûê tu tithy-arddhê Dhâtî-daivatê || 5 ||

Saturday, 24th November A.D. 1218, see *ibid* Vol. XIX p 24, No. 11

204 — V. 1279. — *Ep Ind.* Vol IV p 311. Rôhtâsgadh rock inscription of the time of the king (*lshîndra*) Pratâpa —

(L 1) — Navabhîr=âtha munîmdrair=vâsarânâm=adhîsanî parikalayati samkhyâm vatsarê Sâhasâmkê | Madana-vijayayâtrâ-mangalê mâsî Chaitrê pratipadi sita-kântau vâsarê Bhâskarasya ||

Sunday, 5th March A.D. 1223.

¹ According to *Ind. Ant* Vol XV p 362, the date apparently is *Pauska vadî 5*, but with this reading also it is irregular

² On this day the *tithî* of the date commenced 4 h. 53 m after mean sunrise

³ See Prof Bhandarkar's *Report* for 1883-84, p 392, verse 30

⁴ Read **śat*=*mkê*.

205 — V. 1280. — *Ind Ant* Vol VI p 196 Kadî plates of the Chaulukya *Mahârâjâdhvâja* Jayantasimhadêva, issued from Anahilapura —

(L 20) — asyâm tithau samvatsara-mâsa-paksha-vâra-yuktâyâm gata-samvatsara-dvâdasavarsha-sâtêshu asîty-uttarêshu Pausha-mâsê śukla-pakshê tritîyâyâm tithau Bhauma-vârê samjâta uttarâgata-sûrya-samkrama-parvayi amkatô 'pi samvat 1280 varshê Pausha-śudî 3 Bhaumê 'dy=êha samjâta [utta]rânayana-parvayi¹

Tuesday, 26th December A D 1223, see *ibid* Vol XIX p 25, No 12

Mûlarâja [I], Châmundarâja, Vallabharâja, Durlabharâja, then to Bhîma [II] as in No 188, after him, in his place, Jayantasimha-Abhinavasiddharâja

206 — V. 1283 — *Ind Ant* Vol VI p 199. Kadî plates of the Chaulukya *Mahârâjâdhvâja* Bhimadêva II., issued from Anahilapâtaka —

(L 16) — śrîmad-Vikramâdî[ty-ô]tpâdita-samvatsara-sâtêshu dvâdasasu²tri[a]śiti-uttarêshu lauki[ka-Kârttika-pûrni]mâyâm Gura-vârê 'tr=amkatô 'pi samvat 1283 varshê lauki³ Kârttika-śudî 15 Gurâv=a[dy=êha] śrîmad-Anahilapâtakê 'syâm samvatsara-mâsa-paksha-pûrvvikâyâm tithau

Thursday, 5th November A D 1226, see *ibid* Vol XIX p 25, No 13.

Mûlarâja [I], Châmundarâja, Vallabharâja, Durlabharâja, then to Bhîma [II] as in No 188

207 — V 1286 — *Ind Ant* Vol XX p. 83 Notice of an Udaypur (in Gwâlor) inscription of the reign of [the Paramâra] Dêvapâladêva [of Dhârâ] —

(L. 1) — samvat 1286 varshê Kârtti[ka*]-śudî . . Su(śu)krê

208 — V 1287 — *Ind Ant* Vol VI p. 201. Kadî plates of the Chaulukya *Mahârâjâdhvâja* Bhimadêva II., issued from Anahilapâtaka —

(L 11) — srimat(d-)Vikramâdity-ôtpâdita-samvatsara-sâtêshu dvâdasasu saptâsîty-uttarêshu Âshâdhamâsiya-sukl-âstamyâm Śukra-vârê 'tr=amkatô 'pi samvat 1287 varshê Ashâdha-śudî 8 Śukrê 'syâm samvatsara-mâsa-paksha-vâra-pûrvvikâyâm tithâv=ady=êha

The date is irregular, see *ibid* Vol XIX p 369, No 188

Genealogy as in No 206.

209 — V. 1287 — Mr Â. V. Kâthavate's edition of Sômêśvara's *Kîrtikaumudî*, Appendix B, *Dhâvnagar Inscr* p 218 Mount Âbû inscription of the reign of the Chaulukya *Mahârâjâdhvâja* Bhimadêva II., and the Paramâra *Mahâmandalêśvara* Râjâkula Sômasimhadêva of Chandrâvatî (whose son was Kânhadadêva⁴), mentions the Chaulukya (Vâghêlâ) *Mahâmandalêśvara* Rânaha Viradhavaladêva, the son of Lavanaprasâdadêva —

(L 1) — [sam]vat 1287 varshê laukika-Phâlguna-vadi 3 Ravan

Sunday, 3rd March A D 1230

210 — V. 1287 (P). — *As Res* Vol XVI p 302; Mr Â V Kâthavate's edition of Sômêśvara's *Kîrtikaumudî*, Appendix A, *Dhâvnagar Inscr* p 174. Mount Âbû inscription, being a eulogy (by Sômêśvara) of Viradhavala's ministers Vastupâla and Têjahpâla, mentions the Chaulukyas (Vâghêlâs) Arnôrâja, Lavanaprasâda, and Viradhavala; and the Paramâras of Chandrâvatî Dhûmarâja, Dhandhuka, Dhruvabhata, Râmadêva, his son Yasôdhavala (who defeated the Mâlava king Ballâla, an opponent of the Chaulukya Kumârapâla), his son Dhârâvarsha,⁴ his younger brother Prahlâdana (who fought with Sâmantasimha), Dhârâvarsha's son Sômasimhadêva, and his son Krishnarâjadêva

According to the *As Res* dated "Sunday, the third of the light fortnight of Phâlguna, in the year of Vikrama 1287," which would be Sunday, 17th February A D 1230 Mr Kâthavate's text has "Vikrama-samvat 1293 varshê śrî-Śrâvâna-badi 3 Ravan," and his

¹ Read *uttarâgana-*

² i.e. Krishnarâjadêva, see the next inscription

³ Read *tryaśīty*

⁴ See above, No 193

translation "Sunday, the third of the dark fortnight of Śrāvana in the year 1287 of the Vikrama era" And the edition in *Bhāvnagar Inscr.*, line 47, has "śrī-Vikrama-samvat 1267 varshē Phālguna-vadī 10 Saumya-dinē"

211 — V. 1288 — *Ind Ant* Vol VI p 203 Kadī plates of the Chaulukya *Mahārājādhirāja* Bhimadēva II, issued from Anahillapātaka —

(L. 16) — śrīmat(d-) Vikramāditya-otpādita-samvatsara-śatēshu dvādaśasu ashtāśity-uttarēshu Bhādrapadamāsīya-sukla-pratipadāyām Soma-vārē 'tr-āṅkatō=pi samvat 1288 varshē Bhādravā-śudī 1 Sômē 'syām samvatsara-māsa-paksha-vāra-pūrvvikāyām tithāv=ady=ēha

The date is irregular, see *ibid* Vol XIX p 366, No 181

Genealogy as in No 206

212 — V. 1288. — *Archæol Surv of West India*, Vol II p 170, and Plate xxv Gurnār inscription¹ at the temple of the ministers Vastupāla and Tejapāla, mentions the Chaulukya (Vāghēlā) Lavanaprasādādēva and his son Viradhavaladēva —

(L. 1) — śrī-Vikrama-samvat 1288 varshē² Phālguna-śudī 10 Budhē

Wednesday, 3rd March A D 1232, see *Ind Ant* Vol XIX p 25, No 14

213 — V. 1288 or 1289. — *Archæol Surv of West India*, Vol II p 173, and *Ant Remains Bo Pres* p 315. Gurnār inscription of the minister Vastupāla —

(L. 2) — śrī-Vikrama-samvat 1288 (or 1289) varshē Āśvina-vadī 15 Sômē.

Monday, 7th October A D 1230, or, more probably, Monday, 5th September A D 1233, see *Ind Ant* Vol XIX p 358, No 165.

214 — V. 128[9]. — *Ind Ant* Vol XX p 83 Notice of an Udaypur (in Gwāhor) inscription of the reign of the [Paramāra] *Mahārājādhirāja* Dēvapālādēva [of Dhārā] —

(L. 1) — samvat 128[9?] varshē Mārga-vadī 3 Gurau

Thursday, 2nd December A D 1232 (?)

215 — V. 1295 — *Ind. Ant* Vol VI p 205 Kadī plates of the Chaulukya *Mahārājādhirāja* Bhimadēva II., issued from Anahillapātaka —

(L. 17) — [śrīmat(d-)]-Vikramāditya-otpādita-samvatsara-śatēshu dvādaśasu panchanavaty-uttarēshu Mārggamāsīya-sukla-chaturddāsyām Guru-vārē 'tr-āṅkatō=pi samvat 1295 varshē Mārggō(rgga)-śudī 14 Gurāv=asyām samvatsara-māsa paksha-vāra-pūrvvikāyām tithāv=ady=ēha

The date is irregular, see *ibid*. Vol XIX p. 368, No. 185

Genealogy as in No 206.

216 — V. 1296. — *Ind Ant* Vol VI p 206 Kadī plates of the Chaulukya *Mahārājādhirāja* Bhimadēva II., issued from Anahillapātaka —

(L. 19) — śrīmat(d-) Vikramāditya-otpādita-samvatsara-śatēshu dvādaśasu shatna(nna)-vaty-uttarēshu Mārggamāsīya-kṛishna-chaturddāsyām Ravi-vārē 'tr-āṅkatō 'pi || Vikrama-samvat 1296 Mārgga-vadī 14 Ravāv=ady=ēha.

Sunday, 7th November A D. 1238, see *ibid* Vol XIX p. 166, No 82

Genealogy as in No. 206

217 — V. 1296. — *Ep Ind* Vol I. p 119 Jaina inscription in the temple of Vaidyanātha at Kiragrāma —

(L. 1) — samvat 1296 varshē Phālguna-vadī 5 Ravau

Sunday, 15th January A D 1240, see *Ind Ant* Vol XIX p 167, No 87

¹ The same inscription is published in *Ant Remains Bo Pres* p 283 ff, with five similar Gurnār inscriptions of the same date, photo lithographs of two of which are in *Archæol Surv of West India*, Vol II Plate xxxv These inscriptions contain verses by Sômesvara, Maladhāri-Narachandrasūri, Maladhāri-Narēndrasūri and Udayaprabhasūri

² In lines 3 and 4 the years 1279, 1277 and 1276 are (with the omission of the hundreds) denoted by *sam 79 varsha-pūrvvām*, *sam 77 varshē*, and *sam 76 varsha pūrvvām*

218 — V. 1297.— *Ind Ant* Vol XVII p 231 Rêwah (now British Museum) plates of the *Mahārānaka* Kumārāpādēva of Kakarēdi, of the reign of the [Chandēlla] *Mahārājādhirāja* Trailōkyavarmadēva, lord of Trikalīnga¹ —

(L 35) — saptanavatyadhikē dvādaśasata-samvatsarē amkē=pi 1297 Kārttikyā[m]

In the Kaurava family, the *Mahārānaka* Dhāhilla, his son Durjaya, his son Shōjavarma, his son Jayavarman, his son Vatsarāja, his son Salashanavarman (see above, No. 186), his son Harirāja, his son Kumārāpāla

219 — V. 1298.— *Ind. Ant.* Vol XVII p 235 Rêwah (now British Museum) plates of *Mahārānaka* Harirājādēva of Kakarēdi, of the reign of the [Chandēlla] *Mahārāja* Trailōkyamalla² —

(L 36) — samvata(t) 1298 Māghē māsi

From Dhāhilla to Vatsarāja as in No 218, Vatsarāja's son Kirtivarman; his brother Salashanavarman, his son [V]āha[da]varman, his brother Harirāja.

220.— V. 1299.— *Ind. Ant* Vol VI p 208 Kadî plates of the Chaulukya *Mahārājādhirāja* Tribhuvanapādēva, issued from Anahillapātaka —

(L. 14).— śrīmad-Vikramāditya-otpādita-samvatsara-śatēshu dvādaśasu navanavaty uttarēshu Chaitramāsīya-śukla-shashthyām Sōma-vārē 'tr-āmkatō=pi samvat 1299 varshē Chaitra-śudī 6 Sōmē 'syām samvatsara-māsa-paksha-vāra-pūrvvikāyām sām° lau° Phāgunamāsīya-amāvāsyā(syā)yām samjāta-sūryyagrahana-parvvanī samkalpitāt tithāv=ady=ēha

The date is irregular, see *ibid* Vol XIX p 372, No 194

From Mūlarāja [I] to Bhīma [II.] as in No 206, after Bhīma [II.], Tribhuvanapāla.

221 — V. 1300.— *Ant Remains Bo. Pres* p 186. Śīyāl Bēt image inscription —

Sam 1300 varshē Vaisākha-vadī 11 Budhē.

Wednesday, 4th May A D. 1244

222.— V. 1311.— *Ep. Ind* Vol. I p 25 Dabhoi fragmentary inscription of the Chaulukya (Vāghēlā) Visaladēva, the son of Viradhavala; (composed by Sōmēśvara) —

(L 59) — samvat 1311 varshē Jyēsthā-śudī 15 Vu(bu)dha-dinē ||

Wednesday, 14th May A D. 1253, see *Ind Ant* Vol XIX. p 28, No 27.

223 — V. 1312 — *Ind Ant* Vol XX p. 84 Notice of a Rāhatgadī inscription of the reign of the [Paramāra] *Mahārājādhirāja* Jayasimhadēva³ of Dhārā. —

(L 1) — samvat 1312 varshē Bhādrapada-su 7 [Sō]ma . .

Monday, 28th August A D 1256.

224 — V. 1315.— *Ant Remains Bo Pres* p. 186. Śīyāl Bēt image inscription —

Samvat 1315 varshē Phāguna-vadī 7 Śanau Anurādhā-nakshatrē 'dy=ēha śrī-Madhu-matyān

Saturday, 15th February A.D. 1259, see *Ind Ant*, Vol XIX. p 170, No 98.

225 — V. 1317.— *Ind Ant* Vol. VI p 210 Kadî plates of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja* Visaladēva,⁴ recording a grant of the *Mahāmandalēśvara Rānaka*

¹ This is the title of the Kalachuri (Chēdi) kings, the proper title of the Chandēlla kings is 'lord of Kālāsījara.'

² I.e. Trailōkyavarmadēva.

³ This is the *Jayasimhadēva*, the son of the Paramāra Dēvapāla, in whose reign (in V 1300, on a day corresponding to Monday, 19th October A D 1243) Āśādihara finished his commentary on the *Dharmasūtra*, see Prof Bhandarkar's *Report* for 1883-84, pp 105 and 392.— For an unpublished Udaypur inscription which probably belongs to the same king see *Ind Ant* Vol XX p 84, note 3

⁴ He is described as 'a submarine fire to dry up that ocean—the army of [the Dēvagiri-Yādava] Singhana.

Sāmantasimhadēva, the son of Samgrāmasimhadēva and grandson of Lūnapasājadēva, of Mandali —

(L 1) — śrīmad-Vikramakāl-ātita-saptadaśādhika-trayōdaśatīka-samvatsarē laukika-Jyēṣṭha(shtha)māsasya kṛṣṇapakṣa-chaturthyām tithau Gurāv=ady=ēha
Thursday, 19th March A.D. 1261, see *ibid* Vol XIX p 183, No 138

226 — V. 1317 — *Ep Ind* Vol I p 327, *Archæol Surv of India*, Vol. XXI. Plate xiii. Ajaygadh rock inscription of the Chandēlla Viravarman and his queen Kalyānadēvi; (composed by Ratnapāla, the son of Haripāla and grandson of Vatsarāja) —

(L 14) — Sagar-ōmdv-agni-sudhāmsu(śu)-mitē Vikrama-vatsarē samvat 1317 Vaisāsha(kha)-śudī 13 Gurau ||

Thursday, 14th April A D 1261, see *Ind Ant.* Vol XIX. p 373, No. 198.

In a family sprung from the Moon, Kirtivarman (defeated [the Chēdi] Karna), his son Sallakshana, Jayavarman, Prithivivarman, Madana; Paramardin, Trailōkyavarman; his son Viravarman, married Kalyānadēvi, the daughter of Mahēśvara and Vēsaladēvi (?), of whom the latter was the daughter of a prince Gōvindarāja, while Mahēśvara was the son of Śrīpāla and grandson of [Chē]dala, of the race of Dadhichi

227 — V. 1318 — From a rubbing supplied by Dr Burgess. Jhānsī (now Lucknow Museum) inscription of the Chandēlla Viravarman (?) —

(L 19) — samvat 1318 Śrāvana-vadi 2 Vu(bu)ddha-dinē

Wednesday, 5th July A D 1262, see *Ind Ant* Vol. XIX p 179, No 128.

228 — V. 1320. — *Ind Ant.* Vol XI. p 242, *Bhāvnagar Inscr.* p. 224 Vērāval inscription of the reign of the Chaulukya (Vāghēlā) Mahārājādhirāja Arjunadēva. —

(L 2) — śrī-Viśvanātha-pratīva(ba)ddha-tan(nau)janānām vō(bō)dhaka-rasūla-Mahammada-samvat 662 tathā śrī-nṛpa-[Vi]krama-sam 1320 tathā śrīmad-Valabhi-sam 945 tathā śrī-Simha-sam 151 varshē Āshādha-vadi 13 Ravāv=ady=ēha

Sunday, 25th May A D 1264, see *Ind Ant* Vol XIX p. 180, No. 129

229 — V. 1324 — *Jour Beng As Soc* Vol LV Part I. p 46 Chitōrgadh inscription of the reign of the Guhila Mahārāja Tējahsimhadēva [of Mēwād] —

(L 1) — samvat 1324 varshē

230 — V. 1325. — *Archæol Surv of India*, Vol. III p 127, and Plate xxxviii 23. Gayā inscription of Vanarājadēva (?), of the time of Ghuyās-ud-dīn Balban (?) —

(L 1) — samvat 1325 Phālguna-śudī 1 Ravau ||

Sunday, 3rd February A.D 1269

231 — V. 1325. — *Archæol Surv of India*, Vol XXI p 51, and Plate xiv. F Ajaygadh inscription of the reign of the Chandēlla Viravarman —

(L 2) — Viravva(va)mma-rāj[y*]ē samvat 1325

232 — V. 1326 — From a rubbing supplied by Dr Hultsch Pathāri inscription of the reign of [the Paramāra] Jaisinghadēva (Jayasimhadēva) [of Dhārā] —

(L 1) — sam 1326 varshē Vaisā(śā)sha(kha)-śu 7 Vu(bu)ddha(dha)-dinē Pa[shya]-nakshatrē samastarājāvalisahita-Jaisinghadēva-rājyē

Wednesday, 10th April A.D 1269.

233 — V. 1328 — *Ind Ant* Vol. XI p 106. Kōdināra inscription, being a eulogy of Nānāka,¹ a court-poet of the Chaulukya (Vāghēlā) Vīśaladēva, (composed by Ganapati-Vyāsa²) —

Samvat 1328.

¹ For another, undated *prafats* of Nānāka, composed by Kṛṣṇa (called Bāla-Sarasvatī), which is at the same place, see *ibid* p 102

² He is stated to have composed a poem (?) on the destruction of Dhārā by Vīśaladēva.

234.—V. 1331.—*Ind. Ant.* Vol XXII p 80; *Bhāvnagar Inscr.* p 74, *Archæol Surv of India*, Vol XXIII. Plate xxy. Chitôr inscription of the Guhila family of Mēdapāṭa (Mēwād), (composed by Vēdaśarman¹) —

(L. 54) — sam° 1331 varshê Âshādha-śudî 3 Śukrô Pushyê.

Friday, 8th June A D 1274

The princes here eulogized are Bappa, Guhila, Bhôja, Śila, Kâlabbhōja, Mallatā, Bhartribhata, Simha, Mahāyaka, Shummāna, Allata, Naravāhana, Śaktikumāra, Âmraprāsāda, Śuchivarman, and Naravarman.²

235 — V. 1332.—*Ind Ant* Vol XXI p 277. Khôkhrâ fragmentary inscription of the reign of the Chaulukya (Vāghêlâ) *Mahārājādhirāja* Śārangadēva —

(L 1) — samvat 1332 varshê Mārga-śudî 11 Śanāvady=ĉhu

Saturday, 1st December A.D 1275

236.—V. 1335.—*Jour Beng As Soc* Vol LV Part I p 48. Chitôrgadh inscription of the reign of the Guhila Sāmarasimha,³ the son of Tējahsimha and his wife Jayatalladēvi, of Mēdapāṭa (Mēwād) —

Samvat 1335 varshê Vaisākha-śudî 5 Gurau.

Thursday, 28th April A.D 1278

237.—V. 1335.—From a rubbing supplied by Dr Burgess British Museum inscription of the reign of the Chaulukya (Vāghêlâ) *Mahārājādhirāja* Śārangadēva —

(L 1) — samvat 1335 varshê Vaisāsha(kha)-śudî 5 Sômê=dy=ĉha śrīmad-Anahillavātāk-ādhishtita- Sārangadēva-kalyānavijayarājyê

Monday, 17th April A D. 1279

238.—V. 1337.—*Jour Beng As. Soc* Vol XLIII Part I p 108, and Plate x “Palani Bāoli” inscription from the village of “Boher” in the Rohtak district, of the time of the Hammīra Gayāsadina (Ghryās-ud-din Balban).—

(L. 21) — samvatsarê=smin=Vaikramādityê samvat 1337⁴ Śrāvana-vadi 13 Vu(bu)dbi

Wednesday, 26th June A D 1280, or Wednesday, 13th August A D 1281, see *Ind Ant.* Vol. XIX. p. 186, No. 147

The country of Hariyānaka was first ruled by the Tōmaras, then by the Chauhānas, and then by the following ‘Śaka kings’ Sābavadina (Shihāb-ud-din Ghôrî), Shuduvadina (Qutb-ud-din Aibak), Asamasadina (Shams-ud din Altamish), Pĉruja-sāhi (Rukn-ud-din Firōz Shah I), Jalāladina (Jalāl-ud-din), Maujadina (Muizz-ud-din Bahrām), Alāvadina (Alā-ud-din Masaūd), Nasaradina (Nāsir-ud-din Mahmūd), and Gayāsadina (Ghryās-ud-din Balban).

239 — V 1337.—*Archæol. Surv. of India*, Vol XXI p 52, and Plate xiv. G Ajaygadh rock inscription of the reign of the Chandēlla Viravarmadēva (?) —

(L 19) — Sāgar-ānala-vêd-ēndu-yukt[ĉ] samvatsarê va[rê | ?] Māghê māsî śi(sî)tê pakshê trayōdaśyām Vidhō[r]=dinê || 14 || Samvat 1337 Māgha-śudî 13 Sômê ||

Monday, 3rd February A.D 1281, see *Ind Ant* Vol XIX p 25, No 16

240 — V. 1337.—*Archæol Surv of India*, Vol XXI p 74, and Sir A Cunningham’s transcript of the original inscription (which has been lost) Dāhi plate of the Chandēlla *Mahārājādhirāja* Viravarmadēva, lord of Kālāñjara —

(L 28).—samvat 1337 samayê Vaisākha-śudî 15 Ravi-dinê

Sunday, 4th May A D 1281⁵

¹ See below, No 243

² The later princes of the same dynasty were eulogized by the same poet, but the stone which contains the continuation of this inscription does not seem to have been found

³ For another, fragmentary inscription of the reign of apparently the same king, see *ibid* p 47

⁴ The published text has 1333

⁵ On this day the *tithi* of the date commence 7d h 18 m after mean sunrise

In the family of the Chandrâtrêya princes (rendered illustrious by Jayaśakti, Vijayaśakti¹ and others), Madanavarman, Paramardīn, Trailōkyavarman, Viravarman.

241 — V. 1340. — From rubbings supplied by Dr Burgess. Inscription at Kālāñjar —

(L 3) — Chaitra-sudi 3 Vu(bu)dhê sam 1340

Wednesday, 3rd March A D 1283, see *Ind Ant.* Vol XIX p 31, No 41.

242 — V. 1342 — From a rubbing supplied by Dr Hoernle Gurha *Sati*-stone inscription of the reign of the Chandêlla Viravarmadêva —

(L 1). — samvat 1342 samayê Chaitra-sudi 3 Vu(bu)dhê ady-êha śrīmad-Viravarmadêva-râjyê.

Wednesday, 27th February A D 1286²

243 — V. 1342 — *Ind Ant* Vol. XVI. p 347, *Bhōvnagar Inser* p 84, and Plate Mount Ābū inscription of the Guhila Samarasimha of Mēdapāta (Mēwād), (composed by Vēdaśarman, the son of Priyapatu) —

(L 48) — sam 134[2] varshê M'irgga-sudi [1].

The inscription eulogizes the Guhila princes Bappa (Bappaka), Guhila, Bhōja; Śīla, Kālabbhōja, Bhartribhātṛ, Simha, Mahāyika, Shummāna (Khumṁāna), Allāṭa, Naravāhana, Śaktikumāra, Śuchivarman, Naravarman, Kirtivarman, Vairata, Vairisimha, Vijayasimha, Arisimha, Chōḍa, Vikramasimha, Kshēmasimha, Sāmantasimha, Kumārasimha, Mathanasimha, Padmasimha, Jaitrasimha, Tējāsīmha, and Samarasimha

244 — V. 1343 — *Ep Ind* Vol I p 280 Vêrāval (now Cintra) inscription of the time of the Chaulukya (Vāghêlā) Sārangadêva; (composed by Dharanīdhara, the son of Dhandha) —

(L 66) — śrī-nripa-Vikrama-sam 1343 varshê Māgha-sudi 5 Sômê

Monday, 20th January A D 1287, see *Ind Ant* Vol XX p 137, note 28.

Viśvamalla (Viśaladêva, married Nāgalladêvi), his younger brother Pratāpamalla, his son (the successor of Viśvamalla) Arjunadêva, his son Sārangadêva

245 — V. 1343 — *Ant Remains Bo Pres* p 186 Śiyāl Bât image inscription —

Samvat 1343 Māgha-sudi 10 Gurau.

The date is irregular

246 — V. 1344 — *Jour Beng As Soc* Vol LV Part I³ p 19 Udaypur (in Rājputāna) inscription of the Guhila *Samastamahārājakula* Samarasimha of Mēdapāta (Mēwād) —

(L 1) — samvat 1344 Vaisākha-sudi 3.

247 — V. 1345. — *Jour Beng As Soc.* Vol. VI p 882, and Plate xlviii with specimen facsimile³ Ajaygadh (now Calcutta Museum) inscription of Nāna, a minister of the Chandêlla Bhōjavarman; (composed by Amara) —

Kahanad-êśhōkshana-gaṭa-śruti-bhūta-samanvitê | samvatsarê śubhê-lôkhi Vaisākha-māsa-sad-dinê || ankê=pi 1345 samayê Vaisāk[khê*]

248 — V. 1348 — *Ind Ant* Vol XXII. p 82 Notice of a Sarwaya inscription of the reign of Ganapati, the son of Gōpāla, of Nalapura, (composed by Sōmamisra, the son of Sōmadhara) —

(L 33) — samvat 1348 Chaitra-sudi 8 Gura-dinê Pushya-nakshatrê

Thursday, 27th March A.D. 1292.

¹ See above, No 35

² On this day the *tithi* of the date commenced 1 h 29 m after mean sunrise

³ Compare *Ep Ind* Vol. I p 832, note 8

249.—V. 1352.—*Bhāvnagar Inscr.* p 227. Cambay fragmentary inscription of the time (?) of the Chaulukya (Vāghêlā) Śārangadēva; mentions (in lines 5 and 6) Lūnigadēva, his son Viradhavala, Pratāpamalla, his son Arjuna, and (in line 26) Śārangadēva —

(L 25).—samvata(t) 1352 varshê śrī-Vikrama-samatita-varshêshu trisatā samam dvipamchâśadvīnair-ēvam kâlê 'smin (?)¹

250.—V. 1353.—*Archæol Surv. of India*, Vol. XI p. 118, and Plate xxxvii. 3, *ibid.* N S, Vol. I. p 51 Jaunpur pillar inscription —

(L. 8) — Jyêshthê māsî sitê pakshê dvâdasyâ(śyâ)m=Vu(bu)dha-vâsarê
Plava-vatsarê || Samvat 13[5]3

Wednesday, 16th May A D, 1296, see *Ind. Ant.* Vol. XIX. p. 31, No 42

251 — V. 1355.—*Ind Ant* Vol XXII p. 81. Notice of a Narwar inscription of the reign of Gaṇapati of Nalapura, (composed by Śiva, the son of Lohada and grandson of Dāmôdara) —

(L 21) — samvat 1355 Kârttika-[va]dî 5 [Śukrê?].

Friday, 26th September A D. 1298 (?).

Châhâda, his son Nrivarman; his son Âsalladēva; his son Gôpâla, his son Ganapati

252 — V. 1360.—*Ind Ant.* Vol XX p 84 Notice of an Udaypur (in Gwâlior) inscription of Harirâjadēva (?) :—

(L. 1).—[sam]vat 1360.

253 — V., 1366.—*Ind Ant.* Vol. XX p. 84 Notice of an Udaypur (in Gwâlior) inscription of the reign of the [Paramâra?] Mahârâjâdhirâja Jayasinghadēva (Jayasimhadēva)² [of Dhârâ?].—

(L. 1) — [sam] 1366 Śrāvana-vadi 12 [Śukrê?].

Friday, 24th July A D. 1310 (?)

254.—V. 1372.—*Archæol Surv. of India*, Vol. XXI p. 54, and Plate xiv O. Inscription on pillar of gate at Ajaygadh —

(L 14).—sa[m]vat 1372 P[an]sha-vadi 10 Śansu

Saturday, 22nd November A D 1315, see *Ind Ant.* Vol XIX p 168, No 88

255 — V. 1373.—From impressions supplied by Dr. Führer Jôdhpur inscription of the reign of Sultân Kutvudi (Qutb-ud-din) :—

(L 30).—samvat 1373 varshê Bhâdra-vadi 3 Su(śu)kra-dinê . . . samastarâjêvalî-samalamkrîto³ Alâvadîna-putra-suratrâna-Kutvudî-vijayakalyânarâjyô(jyê)

Friday, 6th August A D. 1316⁴, or Friday, 26th August A D. 1317.

The inscription enumerates the 'Śaka kings' of 'Dhullî,' beginning with Sâhapadîna (Shihâb-ud-din Ghôrî), see above, No 238.

256 — V. 1377.—*As Res.* Vol. XVI p 285 Translation by H. H Wilson of a fragmentary inscription at Mount Âbû, ends :—

"Samvat 1377 (A.D 1321) on Monday the eighth of the light fortnight of Varsâkh, in the reign of Lundhâgara, residing in Bâhunda, near to Ohandrâvatî, the great temple of Achalêśvara, on Arbuda mountain, was repaired by Śrî Lundhaga, of the imperial race "

Monday, 6th April A D. 1321.

The inscription apparently mentions Sindhuputra, Lakshmana, Mânika of Śâkambharî, Adhirâja(?) . . . Dandana (?), Kîrtipâla, Samarasimha, Udayasimha,⁵ Mânavasimha, Pratâpa, etc.

¹ In line 3 is the date *samvat 1165 varshê Jyêshtha(śhê)hâ-vadi 7 Sômlê*, without any indication as to what it refers to

² This apparently is not the Jayasimhadēva of Nos 223 and 232

³ Read 'krîst-Âlâ'.

⁴ On this day the *tithi* of the date commenced 4 h 2 m after mean sunrise

⁵ For a date of the reign of an Udayasimhadēva, corresponding to Sunday, 1st August A D. 1249, see *Ind Ant.* Vol. XIX. p. 175, No. 115

257 — V. 1380. — From Sir A. Cunningham's rubbings. Inscription at Udaypur (in Gwālor) —

(L 1) — samvat 1380 varshê Bhâdra[mva(vâ)²]-sudî 3 Sômê | Hastu(sta)-nakshatr[ê] | [Uda ?]pura-nagarê rāja-śrī-Vachchhaudēvasya sādhanika

Monday, 16th August A.D. 1322, see *Ind. Ant.* Vol. XIX p. 28, No. 28

258 — V. 1384 — *Proceedings Beng. As. Soc.* 1873, p. 105. Delhi Museum inscription of the time of Mahamanda Sâhi (Muhammad ibn Tughlaq) —

Kritir-Madanadēvasya turyy-âst-âgni-nisâkarê | Vikram-âbdê-sitê Bhâdrê tritīyâyām Gurû-dinê || 17 || Samvat 1384 miti Bhâdra-vadî 3 Gurû-dinê

Thursday, 6th August A.D. 1327, see *Ind. Ant.* Vol. XX p. 138, note 29.

259 — V. 1384 — *Ep. Ind.* Vol. I p. 93. Another Delhi Museum inscription of the time of Mahammada Sâhi (Muhammad ibn Tughlaq) :—

(L 15) — Vêda-vasv-âgni-chamdr-âmka-samkhyê-vdê(bdê) Vikramârkatah | .pamchamyâm Phâlguna-sitê likhitam Bhauma-vâsarê || . . . Samvat 1384 Phâlguna-sudî 5 Bhauma-dinê ||

Tuesday, 16th February A.D. 1328, see *Ind. Ant.* Vol. XIX p. 26, No. 18.

The inscription mentions the Mlêchchha Sahâvadîna (Shihâb-ud-dîn Ghôrî) as the first 'Turashka' who seized, and ruled at, Dhilîkâ (Delhi)

260 — V. 13[8]6 — *Ind. Ant.* Vol. XV. p. 360. Hâthasnî (now Bhâvnagar Museum) inscription of the Mēhara chief Thēpaka (Thēvaka) —

(L 17) — samvat 13[8]6 varshê || Bhâvê samvatsarê pûrnpê Âshâdhê shadaśītikê saptamyām Sôma-vârêna

Monday, 19th June A.D. 1329, see *ibid.* Vol. XIX p. 359, No. 166

The inscription mentions first, in the lunar (?) race, a king Shagâra (Khagâra), in whose family was born Jasadhavala (Yasôdhavala) who married Priyamalâ of the solar race, and had from her three sons, Malla, Mandala, and Mēlga. It then states that in the family of Vâshalarâja (Vâkhalarâja) there was Nâgârjuna (the companion of Mandalîka), whose son Mahânanda married Rûpâ, Mangalarâja's (!) daughter, who bore to him Thēpaka. This Mēhara Thēpaka "had the royal dignity conferred on him by king Mahîsa," and apparently was subordinate to a king Kûntarâja, "born in the family of Vallâditya, and descended from Sûrya-Vîkâlâ" (?)¹

261 — V. 1387 — *Archæol. Surv. of West. India*, No. 2, Appendix, p. xv, No. 58. Mount Âbû inscription of the reign of [the Châhumâna] Tējahsumha (?) of Chandrâvatî² —

(L 13) — samvat 1387 varshê Mâgha-sudî 3 Bhârgava-dinê Śatabhushag-nakshatrê Kumbha-sthê chamdrê.

Friday, 11th January A.D. 1331.

262 — V. 1390 — *Archæol. Surv. of India*, Vol. XXI p. 143, and Plate xxix. A. Kēvatî-kund pillar inscription —

(L 4) — samvat 1390 samayê Bhâdra[myai ?]-vadî 4 Sa(śa)nau dinê

Saturday, 31st July A.D. 1333; see *Ind. Ant.* Vol. XIX p. 175, No. 116.

263 — V. 1390 — *Jour. Beng. As. Soc.* Vol. V p. 342, and Plate ix. 1. Inscription from the Fort of Chunâr, of the time of Muhammad ibn Tughlaq (?) —

(L 10) — samva[t*] 1390 Bhâdra-vadî 5 Gurau.

¹ For some of the names in the above compare below, Nos. 276 and 284

² See below, No. 265

Thursday, 10th September A D 1332, or, more probably, Thursday, 21st July A D 1334 ; see *Ind Ant* Vol. XIX p 185, No. 144

264 — V. 1394 — From Sir A. Cunningham's rubbings Two inscriptions at Udaypur (in Gwâhor) —

(L 1) — sam 1394¹ Mâha(gha)-vadi 1 Vu(bu)dhê

Wednesday, 7th January A D 1338, see *Ind Ant* Vol XIX p 355, No. 154.

265. — V. 1394. — *Ind Ant* Vol. II p 256 Mount Âbû inscription of the reign of the Châhumâna Râjâ Kânhadadêva, the son of Têjahsimha, of Chandrâvatî —

Śrī-nripa-Vikrama-kâl-âtita-samvat 1394 varshê Vanâsha(kha)-sudi 10 Gurâv=ady=êha śrī-Chandrâvatyâm.

Thursday, 30th April A D. 1338

266 — V. 1397. — *Archæol Surv of India*, Vol XXI p 143, and Plate xxix B — D Three memorial pillar inscriptions at Kêvatî-Kund, of the reign of the Mahârâja Hamîradêva of Lûkasthâna, and others —

(L 1) — samvat 1397 samayê [or varshê] Mâgha-sudi 4 Sôma-dinê ||

Monday, 3rd January A D 1340 ; see *Ind. Ant* Vol XIX. p 22, No 2

267. — V. 1404. — *Archæol Surv of India*, Vol XXI p. 19, and Plate xviii. Inscription at the Fort of Marpha, of the reign of Sidhitunga² (?) :—

(L 3) — samvat 1404 Kârttika-sudi 14 Gurau

Thursday, 18th October A D 1347, see *Ind Ant* Vol XIX p 356, No 159

268 — V. 1404. — *Archæol Surv of India*, Vol IX p 34, and Plate u 4 Râmpur Satî-pillar inscription of the queens of the Mahârâja Virarâjadêva (?) :—

(L 1) — samvat 1404 varshê Phalgum(?) -vadi 14 Saumê (?)

Wednesday, 16th January A D. 1348 (?).

269 — V. 1412 — *Archæol Surv of India*, Vol IX Plate u 3 Kârîtalâi inscription of the reign of the Mahârâja Virarâmadêva of Uchahadanagara —

(L 1). — samvatu 1412 sama[ê]

270 — V. 1429 — *Ind Ant* Vol XX p 314 Gayâ inscription of Kulachanda, a governor of Gayâ, of the reign of Sultân Fîyarôja Sâha (Firôz Shâh) :—

(L 2) — Asima-râjyê nripa-Vikramâ[r]kkê gatê grah[sar ?]=yugma-yug-êndu-kâlê | Dhulipati-śrī-Fîyarôjasêhê bhuvam samâśāsati vauri-dâhê ||

(L 6) — Paramabhattâarak-êtyâdi-râjâvali pûrvavat śrîmad-Vikramâdityadêva-nripatêr-atit-âvdê(bdê) samvata(t) 1429 Mâgha-krishna-trayôdaśyâm tithau Śanivâsar-ânvitâtyâm.

Saturday, 22nd January A D 1373

The *Thakura* Kulachanda (Kulachandaka) was a son of the *Thakura* Hêmarâja and son s son of the *Thakura* Dâlâ, of the family of a prince Vyâghra (Vyâghrarâja)

271 — V. 1437. — *Ind Ant* Vol VIII* p 186, *Ant Remains Bo Pres* p 181 Dhâmlêy inscription of the time of the Vâjaka chief Bharmâ of Prabhâsa, and his minister Karmasimha —

(L 14) — samvat 1437 varshê Âshâdha-vadi 6 Śanau ||

Saturday, 26th May A D 1380, or Saturday, 13th July A D 1381, see *Ind Ant* Vol XIX p 186, No 148

¹ One of the two inscriptions has *varshê* after 1394

² So the name was read by Sir A. Cunningham, but to judge from a faint rubbing, the original seems to have
śrī Dhilarga-râjyê

No. 8—TEMARA SATI-STONE INSCRIPTION OF SAKA-SAMVAT 1246

By RAI BAHADUR HIRA LAL, B A., NAGPUR

Tēmarā is a small village adjoining Kuruspāl in the Bastar State of the Central Provinces. The place contains some ancient remains from which the *sati* stone under notice was somehow removed to Kuruspāl, where it was found by Rai Bahādur Baijnāth among the ruins of a temple. The stone has been, however, so long there that it has got entangled amidst the roots of a Tēndū (*Diospyrus tomentosa*) tree. Some portion of the stone is underground, but the visible portion measures 6' 5" × 1' 7" and contains 14 lines of writing in Nāgarī characters covering a space 2' 4" × 1' 7".

The letters are bold averaging $1\frac{1}{2}$ ", but, owing to the roughness of the stone, some of them are not clear. The language of the inscription is Sanskrit prose. It records the immolation of the illustrious Mānikya[dēvi] after the death of her husband at Tēmarā-sthāna of Saraharāja-rājya, a district of Chakrakōta-rāshtra, during the reign of king Harīśchandra, in the Śaka year 1246.

In this record the place and date are important. It has been, I think, conclusively proved that Chakrakūta was situated in Bastar and the fact of Tēmarā being included in it is a further confirmation of what has been proved before¹. The date Śaka-Samvat 1246 corresponding to 1324 A D, is the latest yet found of the period when the interior of the Bastar country went by the name of Chakrakūta. The record being necessarily brief does not give any clue as to what family king Harīśchandra belonged, and until otherwise proved, it does not seem unreasonable to suppose that he was of the same dynasty as the kings of Chakrakūta of the 11th and 12th centuries, viz the Chhinda or Sinda family of the Nāga race. This record would, in that case, supply an additional historical name to the list of five kings known from other inscriptions and would show that the Nāgavamśi rule at least continued to about the middle of the 14th century A D.

TEXT²

- 1 Svasti śrī [||*] Chakra-kōta-rāshtrā
- 2 śrī-Sara[ha]-rāja-rājyē Tēma-
- 3 rā-sthā[nē] Mahāgōshtha-samā-
- 4 vāsa-śrī-Kalamkāma-Nārāyaṇa-
- 5 prākṣhita-satya-vaktā satya-guru[h]
- 6 rāja-śrī-Harīśchamdradēva-rājyē³||
- 7 [S(ś)akē] 124[6] Raktākṣhī-samvatsa[rēha]
- 8 Chaitra śudī [12] Śanau śrī-Harīśchandra-
- 9 dēva-ādīśakāri Āmaṇa [sva]-
- 10 rga-lokē [ga]t[ō] tat-saki(khi) sati
- 11 śrī-Mānikyadvē(dēvi) agnau pravī-
- 12 śya [kalpāntam] . . .
- 13 [ravi] lōkā
- 14 . || : |

TRANSLATION.

Hail! At Tēmarā-sthāna (village) of the Saraharāja-rājya in the Chakrakōta province (*rāshtra*), during the reign of the illustrious Harīśchandrādēva, who spoke the truth and who

¹ Above, Vol IX p 178

² From impressions taken by Mr. Venkoba Rao of the Madras Epigraphical Department (No 259 of the collection for 1903)

³ Read -rājyē

was (*as it were*) the preceptor in truth(-speaking), through the favour (?) of the glorious (god ?) Kalamkāṁ Nārāyaṇa,¹ residing at Mahāgōshtha,—(in this village) in the Śaka year 1248 the Raktāksha-samvatsara, on Saturday, the [12]th *tithi* of the bright half of Chaitra,—Āmana, an executive officer (? *ādēśahārīn*) of the glorious Hariścandra-dēva, having gone to heaven (*svarga*), his companion (and) chaste wife Māṇikya[dēvī] [entered] eternity by entering into fire

NO 9 — TWO INSCRIPTIONS OF THE TIME OF THE NAGAVAMSI KING NARASIMHADEVA

By RAI BAHADUR HIRA LAL, B A , NAGPUR

When I visited the shrine of Dantēśvarī at Dantēwārā in the Bastar State in 1897, I saw a small stone pillar covered with Telugu writing (on all sides, viz the four faces and the top) fixed at the place where goats were sacrificed. It was then being used as a *yūpa*² and the priests of the temple did not know what was written on it. My friend Rai Bahādur Baijnāth sent me impressions from which the text was deciphered and a brief notice appeared in Vol IX. (p 163) of this Journal. Fresh impressions were subsequently taken by Mr Venkoba Rao, and I am indebted to Rai Bahādur V. Venkayya for kindly revising the text after comparing it with the fresh impressions. The slab on which it is inscribed is 2' 6" high, the breadth of each of the 4 faces being about 7½" and the top is consequently 7½" square. As stated above, the whole was covered with writing, but a portion has peeled off carrying away the final portions of almost all the lines of the third face and the beginnings of those of the fourth. Almost everything of the record on these 2 faces is lost. The engraving on the top is also much damaged and in the impressions almost the whole of it is illegible. It appears that there were altogether 43 lines on the 4 faces, and the top which appears to contain the end had 7 lines, making a total of 50. On the top of the first face, there are figures of the sun and the moon. Dantēwārā being south of the Indrāvati which, as I have said elsewhere, formed the boundary between the Nāgarī and Telugu scripts, this record is in Telugu characters. The letters are bold and well formed with an average size of 1¼". Śa, ka and ra appear in a somewhat antiquated form. The language is Telugu. The object of the inscription was apparently to record a gift,³ which was made on the 10th day of the dark fortnight of Jyēshtha in the Śaka year 1147,⁴ during the reign of Jagadēkabhūshana-Mahārāja Narasimhadēva. The date corresponds to 13th June 1224 A D⁵ as calculated by Mr Gokul Prasād, Tahsildār of Dhamtārī. It is not clear whether the grant was made by the king himself or by some one of his subjects, but the phrase *śrīman=Narasimhadēva-mahārājula-rājya* etc (ll 6 to 11), "the reign of the illustrious Mahārāja Narasimhadēva" seems to show that it was some person other than the Mahārāja who made a reference in this wise.

The other inscription was found at Jatanpāl, 40 miles from Dantēwārā. It is situated to the north of the Indrāvati and is inscribed in the Nāgarī character on a slab measuring 4' x 1' 4½",

¹ This probably refers to the last incarnation of the god Viṣṇu.

² I.e. a sacrificial post.

³ Line 46 speaks of : *dārmamu* 'this charity' and line 28 has *dēvi*, while in line 35 we have a portion of *āchandrārka* suggesting that either a village or some land was given till the sun and moon endured to the temple of Dēvi.

⁴ I originally read the date as 1140 (above Vol IX p. 163). The last figure of the year is partially broken off and in the first impressions it looked like a zero, but in the fresh ones it appears to be 7.

⁵ If the year 1147 is an expired one, the date would correspond to 2nd June 1225 A D.

almost the whole of which is covered with big letters averaging 2" There are altogether 18 lines Between lines 16 and 17 the imprecatory figures of a pig followed by an ass are inserted

On the top of the inscription there are the figures of the sun and the moon together with 7 small circles in a row apparently representing the remaining 7 planets The meaning of these is clear. The top figures denote that the grant is to last as long as the *navagrahas* or the 9 planets endure, while the bottom figures represent a curse on the transgressor of the gift declaring his father an ass and the mother a pig The language is corrupt Sanskrit prose The object is to record a grant of land made by one Kāmā Nāyaka to one Rāhila Pāndē Kāmā Nāyaka appears to be a subordinate of a chief named Sōmarāja under Mahārāja Narasimhadēva The mention of the mother Gangādēvī after the king's name is not clear The date given is the Śaka year 1140 without specifying any other details It corresponds to 1218 A.D. In this year there was an eclipse of the sun and the month of Jyēsthā was intercalary So it was doubly meritorious to make a gift in that year.

Narasimhadēva apparently belonged to the Nāgavamśa dynasty Some other longer inscriptions of this king have also been found in the Bastar State Before these are published it will be premature to make any remarks about him

A —DANTĒWĀRĀ.

TEXT¹

First Face

- 1 Svasti śrīmatu sa-
- 2 masta-prasasta¹
- 3 ssahitam śrīma[*]-
- 4 Jagadēkabhūsha-
- 5 na-mahārāju-
- 6 l-a-ina śrīma[n*]-Na-
- 7 rasihya(simha)dē[va]-
- 8 mahārāju-²
- 9 la iājyā-

- 22 dava . . .
- 23 dēvi . . .
- 24 na u(ā)dla . . .
- 25 [gā]ma . . .
- 26 h ām[dya] . . .
- 27 [m]du poda . . .
- 28 maṛu dīpa . . .
- 29 [m]unaku . . .

Second Face

- 10 bhivridhī prava[rddha]-
- 11 mānamugā-
- 12 n-ā-chamdrārka-
- 13 mugā svasti
- 14 Śaka-varusha-
- 15 mbulu 114[7]
- 16 md-ayun-ēmti
- 17 Jyēsthā-mā-
- 18 samuna ba-
- 19 ha(hu)la-daśamī

Thrd Face

- 20 [ka]
- 21 kum

Fourth Face

- 30 akha-
- 31 itha
- 32 tamdri
- 33 na tammū
- 34 d[k]una
- 35 [cham*]drārka-
- 36 dapamga-
- 37 dīnīki
- 38 lu mara
- 39 kumdu padī
- 40 ti-nāyakumd[u]
- 41 dapa nāyaku[m]
- 42 du matha-pati
- 43 sēna[b]ōda(va) [Rē]

¹ No 245 of the Madras Epigraphical collection for 1903

² Read *prasasti-sahitam* This phrase also occurs in the Tsandavolu inscription of Buddharāja See above, Vol VI p 272

³ Read *-mahārāju*

Top of pillar

44	.	nāmdu	.	.	.	.	.	47	.	.	.	.	.	vā[ru]
45	m	petimohchinām	.	.	.	.	.	48	nīru	.	.	.	.	.
46	1	dharmamu	e	.	.	.	.	49	p	n	g[ru]	.	.	.
								50	.	.	.	.	.	.

TRANSLATION.

(L 1—19) Hail! In the reign of the illustrious Jagadēkabhūshana Mahārāja alias the prosperous Narasimhadēva, possessing all pre-eminences,—which is augmenting and prosperous (and stable) as long as the sun and moon endure—in the Śaka year 1147, in the month of Jyēsthā, on the 10th of the dark fortnight

B—JATANPAL¹

TEXT.

- 1 Svasti [||*] sri² māhārājāh³
- 2 Narasimgha⁴dēvah rāvah
- 3 Gangā-dīv[ī] mātā | mamda-
- 4 lika Sōmarājah | Kā-
- 5 mā- Nā[ya]kah datah⁵ [bh]u-
- 6 mi Rāhila Pāmdē pra-
- 7 tigrāhī | Mēdanī Pāmdā(dē)
- 8 Dēva-nāyaka Jāmu Sā-
- 9 hu | Ghikā sēthi[ī] Sōmāi
- 10 ēt[ē] pālaka(kāh) | vrahma-vadha [g]ōva⁶ |
- 11 [pūtri]-vadha vālaghātaka | tta[t]pāpē-
- 12 sha [l]ipyatē || asya bhūmī⁷ [pralō]-
- 13 payē⁸ | s[v]adata⁹ cha pradā cha vā [l] jō hartō va-
- 14 sum(sum)dhārā [l] shashti var[v]sha-sahasrā-
- 15 nī narakē jāyatē krimi
- 16 Sākara¹⁰ 1140
- 17 [Ja]sya¹¹ bhūmī pralōpayā[ti tasya*]
- 18 gārda[bha] vā(bā)pa¹² śu[karī] māi[||*]

TRANSLATION.

Ll 1—10 Hail! (While) the illustrious Mahārāja Narasimhadēva-rāva (is ruling) (and) Gangādēvī (is) the mother (and) Sōmarāja (is) the mandalika, Kāmū Nāyaka gave land, the recipient being Rāhila Pāmdē Mēdanī Pāmdā, Dēva-nāyaka, Jāmu Sāhu, Ghikū Sēthi (and) Sōmāi — these (are) the protectors¹³ (of this grant).

¹ No 251 of the Madras Epigraphical collection for 1908

² Read *sri*

³ Read *māhārājah*

⁴ Read *Narasimhadēva rāvah*

⁵ Probably *dāta bhūmēh* is meant

⁶ Read *gōvadha* The syllable *dha* at the end of the line is represented by a vertical stroke in the original

⁷ Read *bhūmim*

⁸ Probably *ēshām pāpēna lipyantē asya bhūmim pralōpayanti gē* is intended

⁹ Read *śadattām paradattām vā yō harēla vasmadhārām | shashtim varsha- sahasrām narakē jāyatē*

krimi

¹⁰ Read *Śak-ānlāh*

¹¹ Read *yō bhūmim pralōpayati*

¹² Read *śukarī māvi*

¹³ That is, they will see that this grant is duly respected.

Ll 11—15 The killing of a Brāhmaṇa, [the killing] of a cow, parricide, the killing of children — these are the sins of which [one] who resumes his land shall be guilty. He who resumes the grant given by himself or another is born a worm in hell and (grovels there) for sixty thousand years.

L 16 The Śaka (year) 1140 in figures.

Ll 17—18. He¹ who despoils the land has an ass for (his) father (and) a pig for (his) mother

No. 10.—NOTE ON THE AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN

BY PROFESSOR E HULTZSCH, PH D , HALLE (SAALE)

To Rai Bahādur Venkayya I am indebted for the fresh inked estampage of this inscription, which is reproduced on the accompanying Plate The text of the inscription was published in 1890 in my *South-Indian Inscriptions*, Vol. I No. 32 In the translation (*loc. cit* p 27) I would now substitute the following version of the first verse —

“ Let them grant you choice glory for a long time,— those dust-particles on the feet of Śrighana,² which are hostile to worldly existence, (and) which glitter incessantly amidst the cluster of the rays of the jewels on the crests of the lords of gods and of demons ! ”

In the *Nachrichten d K G d W. z Göttingen*, 1903, p 310 f, my late friend Professor Kielhorn has shown that this verse is an imitation of the second of the introductory verses of Bāṇa's *Kādambari*

The inscription does not contain a date, and the Pallava king Simhavarman to whose reign it belongs cannot be identified with any other Pallava king of the same or similar name The approximate time of this record must therefore be settled on palæographical grounds The alphabet is what Dr Burnell has called the transitional type of the Telugu-Kanarese characters³ He notes as characteristics of this type the four letters *cha*, *dha*, *bha*, and *śa*. I have followed these test-letters through a number of inscriptions from the Telugu country, viz —

- No 1 —The Mahīpāṇḍi grant of Amma II. (above, Vol IX p. 52 f), after A D 945
- No 2 —The Raṇastipāṇḍi grant of Vimalāditya (above, Vol VI p 354 ff.), A D 1018-19
- No 3 —The Korumelli plates of Rājārāja I. (*Ind Ant* Vol XIV. p 50 ff), after A D 1022
- No 4 —The Tēki plates of Chōdaganga (above, Vol VI p 338 ff), A D 1086-87
- No. 5 —The Pithāpuram plates of Vira Chōḍa (*South-Ind Pal.*, Plate xxix), A D 1092-03
- No 6 —The Chēbrōlu inscription of Vikrama-Chōḷa (above, Vol VI. p 226), A D 1127
- No. 7.—The Chellūr plates of Kulōttunga II (*Ind. Ant* Vol. XIV p 56 ff), A D 1143

¹ Lines 17—18 are engraved below the figure of a pig followed by an ass

² This is a name of Buddha according to Amara, Hēmachandra and the *Nāradaṇḍaṇḍa*, see the St Petersburg Dictionary, s v The Pālī form *Srighana* or *Srighana* occurs in the *Dipavamsa*, i 11, and ii 1

³ *South Ind Pal*, sec ed, p. 26

No 1 still shows the old forms of the four test-letters. The new form of *dha* appears first in No 2, and the open forms of *cha* and *bha* in No 3. In addition to these, the Telugu form of *śa* is exhibited by Nos 4-7 and by the Amarāvati pillar, which has consequently to be placed after No. 3.

In order to settle the time of the Amarāvati pillar within narrower limits, the letter *ha* may be used. In Nos 1-5, as in the Amarāvati inscription, the curve at its right end extends below the line, while in Nos 6 and 7 it passes very little lower than the left portion of the letter and resembles already the normal Telugu shape. On the whole Nos 4 and 5 agree most closely with the alphabet of the Amarāvati pillar, which may therefore be placed between Nos 3 and 6, say about A D 1100.

In lines 38 and 47 of the inscription, mention is made of the city of Dhānyaghata or Dhānyaghataka. For other forms of this ancient name of Amarāvati, see now above, Vol III p. 94 and note 5, Vol VI pp 85, 146 f and 157, Vol VIII pp 11 and 67 f. The town had been included in the Pallava kingdom already in the time of Śivaskandavarman of Kāñchipura, see above, Vol VI, p 85.

No 11.—PACHAR PLATE OF PARAMARDIDEVA, VIKRAMA-SAMVAT 1233.

By ARTHUR VENIS

The subjoined inscription is edited from two ink-impressions kindly supplied by Dr. Vogel. The historical and descriptive matter of this article is from the pen of Mr. V. Venkayya, whose unsparing courtesy I would here gratefully acknowledge. The original copper-plate on which the record is engraved is said to have been dug up some 40 or 50 years ago in Pachar, a village 12 miles north-east of Jhansi city, by one Ganeshji while excavating the foundations of his house. The exact spot is now unknown, but it was somewhere on the raised mound (consisting of the usual debris of old houses, etc.) on which the village stands. The copper-plate was in the possession of a Brāhmana named Bindraban, son of Kali, one of the zamindārs of the village, and he presented it to Government.¹ The plate is now preserved in the Provincial Museum at Lucknow.

The inscription consists of a single plate with a circular hole at the bottom meant for the ring to which the king's seal must have been soldered. Neither the ring nor the seal has, however, been traced so far. At the top of the plate—about the middle of the first four lines of the inscription—is engraved a goddess squatting, having four arms, with an elephant standing on each side and lifting up its trunk, apparently to pour water over her head.² The figure is nearly the same as that found on the Banda District plate of Madanavarṇadēva³ and resembles the one engraved on the first of the Ichchbāwar plates of Paramardidēva⁴ and the Semra plates of the same king. In the latter, however, the goddess is squatting on a lotus.⁵ All these figures⁶ are evidently representations of the goddess Gaṇa Lakshmi.

¹ The history of the plate and the notes on the antiquities of the villages mentioned in the inscription are taken from a memorandum received from the Collector of Jhansi.

² In some of the other cases, where a similar figure is engraved, each of the elephants³ carries a water-pot in its trunk, see e.g. above, Vol IX, Plate facing p 173.

³ *Ind. Ant.* Vol. XVI, Plate facing p 208.

⁴ *Ibid.* Vol XXV p 205.

⁵ Above, Vol IV, Plate facing p 166.

⁶ A similar figure is cut on some of the seals of the Katak king Mahā-Bhavagupta I (above, Vol III pp 341, 345 and 346, and Vol VIII p 139). The seal of the Ārang copper plate of Mahā-Jayarāja (Dr. Fleet's *Corpus Inscriptionum Indicarum*, Vol III p 191) and that of the Raypur plates of Mahā-Sudēvarāja (*ibid.* p. 196) bear a similar goddess; also the seal of the Khariār plates of the latter (above, Vol IX p 171).

The preservation of the inscription is good. The characters are Nāgarī and the language Sanskrit. As regards orthography, *v* is used for *b* throughout. The dental sibilant occurs for the palatal in *sakti* for *śakti* (l. 2), *daśa* for *śaśa* (l. 5), *asia* for *śaśa* (l. 17), *visada*¹ for *śisada*² (l. 20), and *sāstra* for *śāstra* (l. 21). The palatal sibilant takes the place of the dental in *vasundharā* for *śasundharā* (ll. 5 and 19), *Vāṣaṇēya* for *śāṣaṇēya* (l. 11), *śimā*³ for *śimā*⁴ (l. 14) and *vasudhā* for *śasudhā* (l. 18). The *anusvāra* is in many cases not clearly marked. Final consonants are not distinguished, e.g. *samvata* is actually written instead of *samvat* in l. 9, *phalama* for *phalam* in l. 18, *vasēta* for *vasēt* in l. 20, and *°pattama* for *paṭtam* in l. 22.

The record belongs to the Chandēlla family—called Chandrātrēya¹ in this (line 1) as well as in the other known inscriptions of the dynasty². The Chandēllas were lords of Kālāñjara (l. 4), i.e. Kalinjar, the well-known hill-fort situated in the Banda District, Bundelkhand, of the United Provinces. The tract of country over which they ruled was called Jējābhuktika or Jējābhukti³ (between the rivers Jumna and Narmadā), apparently after King Jējā, whom Kielhorn identified with Jayaśakti,⁴ one of the earliest kings of the family. About the name Jējābhukti, Dr. Hultzsch remarks "This old name of Bundelkhand, the country which was ruled over by the Chandēllas is the original of the vernacular form Jajāhūti or Jajāhōti, just as the modern Tihut is derived from Tīabhukti."⁵

Our inscription opens with a verse in praise of the Chandrātrēya family and then refers to kings Jayaśakti and Viṣayaśakti of the same family. The record then registers a gift by the Paramabhattachāraka Mahārājādhirāja Paramēśvara, the glorious Paramardidēva, an ardent worshipper of Mahēśvara, who meditated on the feet of the P M P śrī Madanavarmadēva who, in his turn, meditated on the feet of the P M P śrī-Prithivīvarmadēva. While at Vilāsapura Paramardidēva granted land in the village of Lauvā within the *śikṣa* of Karigavā. The grant was made on Wednesday, the eighth *tithi* of the dark fortnight of Kārttika in Samvat 1233, expressed both in words and in figures. The donee was a Brāhmana named Pandita⁶ Kēsavaśarma of the Kaśyapa-gōtra, who was a student of the Vāṣaṇēya-śakhā, had the three pravāras of Kaśyapa Avatsara and Nandivara and had come from the Bhṛttagrahāra called Mutāusha. He was the son of the Drivēdin Tikava, grandson of Rā (°) Tihunapāla and great-grandson of Chan Valahavā. The document was written by Subhānanda of the Vāstavya race⁷ and engraved by Pālhana, son of Rajapāla, who is described as a master of the art and craft (वैदग्ध्यविश्वकर्म्मणः, l. 22).

Without entering into the history of the Chandēlla dynasty,⁸ it is here necessary to state that the inscriptions of Paramardidēva, hitherto known, range, according to Kielhorn, from

¹ In the Khajurāho inscription, Chandrātrēya is said to have been a sage and the son of the sage Atri, above, Vol I, p. 130, verse 7.

² See e.g. above, Vol I pp. 123, 133 and 212.

³ Mr V. A. Smith's *Early History of India*, p. 312.

⁴ This king is mentioned in line 2 of the subjoined inscription.

⁵ Above, Vol I p. 218.

⁶ The abbreviations *pam*, *doi*, *rā* and *chau* occur also in the Semra plates, above, Vol IV p. 155.

⁷ To the same family belonged Prithivīdhara who wrote the Semra plates, above, Vol IV p. 156.

⁸ The Chandēllas have left magnificent monuments at their chief towns Mahōba, Kalinjar and Khajurāho. Lovely lakes were also formed by them by throwing massive dams across the openings between hills. The Chandēllas were frequently in contact with the Kalachuris of Chōli and with the kings of Kannauj either as friends or foes. They also took part in the efforts made from time to time by Indian princes against Muhammadan aggression. According to Mr V. A. Smith, the most notable representative of the Chandēllas is the Raja of Gidaur near Mungir (Monghyr) in Bengal.

A D 1167 to 1201,¹ while the date of the subjoined record corresponds to 27th October 1178 A D O S From other inscriptions² we know that Paramardīdēva of Jējābhukti was conquered by the Chāhamāna king Prithvirāja about 1182 A D On the 27th April A D 1203, the former surrendered the fort of Kalinjar to Kutb-ud-dīn Aibak³ From an inscription at Kalinjar we also learn that Paramardīdēva was a poet He is said to have composed out of innate faith a eulogy of the god Parāri (Śiva)⁴

As regards the localities mentioned in the subjoined record, Lauvā, the village in which the land granted by the king lay, may be identified with Lewa,⁵ three miles west of Pachar There are several villages named Kargawan near Jhansi By far the largest and most important of them is one⁶ situated five miles north-east of Chirgaon and nine miles north-east of Pachar According to tradition, Pachar, where the plate was unearthed, was itself known as Bilaspur about ten or fifteen generations ago and owned by Naik Brāhmanas If this tradition be true, king Paramardīdēva must have made the grant when he was encamped at Pachar According to the Collector of Jhansi, there are "in Pachar distinct evidences of Chandel buildings The chief is a small square temple, about eight feet square and the same height of the usual Chandel pattern (of the simplest kind) It consists of roughly squared slabs and columns of granite carved in the less elaborate Chandel style This temple is situated in the heart of the village some 10 feet below the present level of the surface there Steps lead down to it and the earth is prevented from falling in by a brick wall all round the space where the temple stands"⁷

Another grant of Paramardīdēva issued from Vilāsapura is engraved on the Ichchhāwar plates found near the village of Ichchhāwar in the Paulāni tahsil of the Banda District of the United Provinces This grant is dated in Samvat 1228 corresponding to A D 1171 and was engraved by Pālhana, son of Rajapāla⁸ The Pachar plate was also engraved by the same man⁹ It is therefore not impossible that both the Pachar and the Ichchhāwar plates were issued from the same place

The dimensions of the land which was conveyed by the subjoined inscription are stated in terms of the quantity of seed required to sow the given area, viz $7\frac{1}{2}$ *drōnas* of seed to be sown in the manner specified in line 8

¹ See his Supplement to Northern List, above, Vol VIII p 16

² *Arch Survey of India*, Vol X Plate XXV p 9 and 10, Vol XXI, pp 173-74

³ *Ibid* Vol XVI p 38

⁴ *Journal, Bengal Asiatic Society*, Vol XVII Part I, p 316

⁵ At Lewa there is a "broh" (large well) lined with square stones, some of which are clearly of Chandel workmanship, and a granite slab that clearly formed originally part of a Chandel building has been utilised to form a *satī* stone, bearing an inscription which, however, is quite illegible

⁶ At Kargawan, pieces of granite bearing Chandel carvings have been built into the walls of an old Mahratha fort and there is said to be an old well now filled in, lined with the large Chandel bricks

⁷ The Collector of Jhansi also mentions another tradition in connection with Pachar A *ḍairāgi* from Jātara (in the Orchha State, 20 miles south of Mauraṇipur in the Jhansi District) by name Pahlav Das, told the villagers some forty or fifty years ago that there had been four more such temples near the existing shrine, two at a short distance to the east, one to the north, and a fourth, the exact location of which is unknown All these temples were said to be buried and (if existent) remain so to this day Pahlav Das is also said to have pointed out the site of a disused Chandel well which has since been excavated This is situated about one furlong east of the village It is lined below the level of the surface with the large bricks characteristic of Chandel work Chandel ruins and carvings occur in many other villages throughout the whole district of Jhansi from the extreme north-east near the junction of the Dhasan and Betwa to the extreme south where are the famous Chandel sites of Deogarh, Chandaṇpur Dudhai and Madanpur

⁸ *Ind Ant* Vol XXV p 208

⁹ The engraver of the Semra plates was also called Pālhana Here, however, his father's name is not given The writer of the Ichchhāwar plates was the Kāyastha Prithvidhara The Semra plates were written by a man named Prithvidhara, who belonged to the same family as Subhānanda, the writer of the Pachar plate, see note 7 on p 45 above.

वापगत्या कोरडे सार्द्धद्रोणसप्तपरिकलिता प्रस्थप्रत्येकबाधव्यवस्थया । दशहलावच्छिन्ना
भूमिः etc

An exact determination of the superficial area is no longer possible. But it is interesting to compare a similar passage in a grant of the Chandella king Madanavarmadēva dated in Samvat 1190, which was found in the Banda District and edited by Kielhorn. Here the passage runs as follows *हलदशङ्केपि हल १० सत्कभूमिर्यत्र वौगे कोरदे द्रोणसार्द्धसप्त दत्तेति*. Our text is fuller and seems to explain some of the terms about which Kielhorn was in doubt. Thus *वापगत्या* is the Sanskrit for the Prakrit form *वौगे* and describes the grain as sown broadcast, i.e. not as sown first in seed beds and then transplanted. Again, the compound *प्रस्थप्रत्येकबाधव्यवस्थया*, which I analyze thus (1) *प्रस्थस्य प्रत्येकबाधः* (2) *प्रस्थप्रत्येकबाधस्य व्यवस्था* gives precision to the phrase *हलदश*. So far we learn that the land conveyed by Paramardidēva measured "ten ploughs," i.e. it could be ploughed in one day by ten pair of oxen. The ploughing was to follow a certain method (*vyavasthayā*), namely, that of leaving a dividing line or boundary after each *prastha* of seed sown. The total quantity of seed is (as in the earlier deed) $7\frac{1}{2}$ *drōnas*, and it had to be sown broadcast.

There remains the difficult word *कोरडे*, which Kielhorn read as *कोरदे* in his text, adding a note that "it should denote some particular kind or kinds of grain." His suggestion is of course in complete accord with the syntax and the general drift of the passage. It even tempts one to read *कोवद्रे* in our text as a piece of careless engraving for *कोद्रे*. If this somewhat bold expedient were adopted, the Sanskrit word *कोद्व* as the equivalent of the current Hindi *कोदन्न* would supply the name of the common millet *kodo*, which may have been employed as the standard grain for broadcast sowing. For the word *कोरडे* as it appears in our text, I can offer no Sanskrit equivalent. If it corresponds to the Marathi *कोरडा* "dry", the sense of the whole passage would be "As much land as may be covered by $7\frac{1}{2}$ *drōnas* of seed, in the dry condition, thrown broadcast."

TEXT

- 1 [श्री] ॥ स्वस्ति ॥ जयत्याह्वाद्यन्नि[श्च]² विश्वेश्वरशिरोधृतः । चन्द्रावेयनरेन्द्राणां वंशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने वि
- 2 रोधिजियभ्राजिष्णुजयशक्तिविजयस(श)क्त्यादिवीराविभ[र्ति]वभास्वरे परमभट्टारकमहाराजाधिराजपरमेश्वरश्चा-
- 3 पृथ्वीवर्मदेवपादानुध्यातपर[म]भट्टारकमहाराजाधिराजपरमेश्वरश्चोमदनवर्मदेवपादानुध्याम(त)पर[म]भट्टारक-

¹ As to the method of measuring land by the quantity of seed required to sow it, the references to my hand are Elliot's "Ancient Tenure of land in the Maratha country" (*Ind Ant* Vol XV p 268) and the Settlement Report of Jhansi, 1871, p 125, but this does not throw much light on the word *korada*. [In one of the inscriptions of the Vāilabhataśvāmin temple at Gwalior, mention is made of land measured by the quantity of seed required to sow it (above, Vol I p 161), also in a grant of the Valabhi king Dharasēna IV (*Ind Ant* Vol XV p 340, text line 45 f). In the Tinnevely district of the Madras Presidency and in the Telugu country, land is often measured by the amount of seed required to sow it or by the amount of grain produced by it—Ed.]

² Read° निश्च

- 4 महाराजाधिराजपरमेश्वरपरममाहेश्वरश्रीकालक्षराधिपतिश्रीमत्परमहिर्दिदेवो वि-
जयी । स एष दुर्विषहत[र]-
- 5 प्रतापतापितसकलरिपुकुल कुलवधूमिव वश(सु)न्धरा[न]राकुला परिपालयन्न-
विकलविवेकनिर्मलीकृतमतिः । करिगवाविषयान्तःपा-
- 6 ति[ली]वाग्रामोपगतान्ब्राह्मणानन्याश्च मान्यानधिकृतान्कुटुम्बिकायस्थदृतवेद्यमहत्त-
रादीन्सर्वान्सम्बोधयति समाज्ञापयति चास्तु व' सस्विदि-
- 7 त यथोपरिलिखितेस्मिन्ग्रामे सजलस्थला सस्यावरजङ्गमा साधज[र्जु] भूत-
भविष्यद्वर्त्तमाननिःशेषादायसहिता प्रतिषिद्धचाटादिप्रवे-
- 8 शा वापगत्या कीरडे सार्द्धद्वौणस[स]परिकलिता प्रस्थप्रत्येकवाधव्यवस्थया ।
द[स](श)हलावच्छिन्ना भूमिरस्या(स्मा)भिर्व्विलासपुरे त्रयस्त्रिंशदधि-
- 9 कशतद्वयोपेतसहस्रतमे स[स्वत]रे¹ कार्तिके मासि कृष्णपक्षे[ष्ट]म्यान्तिथायध्वतोपि
सम्बत(त्)१२३३ कार्तिकवदि ८ बुधवारे । पुण्यतीर्थोदकेन वि-
- 10 धिवत्सुता² देवादीन्सन्तर्प्य भास्करपूजापुरसर चराचरगुरु भगवन्त भवा[नी]-
पतिमभ्यर्च्य हुतभुजि हुत्वा मातापितृरात्मनश्च पुण्ययशोवि-
- 11 वृद्धये । सुताउषभट्टाग्रहारविनिर्गताय कश्यपगोत्राय कश्यपावतारनैधु(धु)व-
[त्रि]प्रवराय वाजश(स)नेयशाखाध्यायिने चो । वलह[वा]प्रपौत्र[र]-
- 12 य [रा³] । तिहुणपालपौत्राय हि । तीकवपुत्राय प । केशवशर्मणे
ब्राह्मणाय कुशलतापूतेन हस्तोदकेन स्वस्तिवाचनपूर्व्वश्चन्द्रार्कसमका-
- 13 ल पुत्रपौत्रायन्वयानुगामि शामनीकृत्य प्रद[त्तो] । इति मत्वा भवद्भिराज्ञा-
श्रवणविधेयैर्भत्वा भागभोगादिक सर्व्वमस्त्री(स्त्री) समुपनेत[व्य] । तदेना-
- 14 [म]स्य भूमि(मि) समदिरप्राकार[र] सनिर्गमप्रवेश[र] ससर्व्वशनेत्तुकार्प्या(र्प्या)सादि-
भूरुहामपरैरपि [शी](मी)मान्तर्गतैर्व्वस्तुभिः सहित[र] सवाद्या[भ्य]न्तरादा[यां]
- 15 [भु]ञ्जानस्य कर्षत' कर्षयतो दाना[ध*]मनविक्रयस्वा कुर्व्वतो न केनचित्काचि-
द्वाधा कर्त्तव्या । अत्र च राजराजपुरुपाटविकचाटादिभिः⁴ स्वं
- 16 स्वमाभार्य्य(व्य) परिहर्त्तव्यमिदञ्चास्मद्दान[म]नाह्वेयमनाहार्य्यञ्चेति भाविभिरपि
भूमिपालैः पालनीयमिति ॥ उक्तञ्च ॥ श[खं]⁵ भद्रास[नं] क-
- 17 त वराखा(श्वा) वरवारणाः । भूमिदानस्य पुष्पाणि⁶ फल स्वर्गः पुरंदर ॥
भूमि यः प्रतिगृह्णाति यश्च भूमि प्रयच्छति । उभौ तौ पुण्यक-
- 18 र्माणौ नियत स्वर्गगामिनौ ॥ बहुभिर्व्वश(सु)धा मुक्ता राजभिः सगरादिभिः
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम(म्) ॥ स्वद-

¹ Read सवत्सरे.² Read शङ्ख³ Read वरदात्वा⁴ Read पुरुषाटविक⁵ Read पुष्पाणि The usual reading is चिद्गानि

- 19 तां परदत्ता वा यो हरेत वश(सु)न्धरा । स विठाय[1] किमिर्मूढ्या(त्वा)
पितृभिः सह मज्जति ॥ षष्ठि(ष्टि) वर्षसहस्राणि स्वर्गे वसति भूमिदः ।
- 20 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत(त्) ॥ सहस्रोय(य) राजश्रीपर-
मर्हिदेवस्य मत मम ॥ विस(श)दगुणगणाघोनामवा-
- 21 स्तव्यवश्यः सकलविदितसा(शा)स्त श्रीशुभानन्दनामा । अलिखदवनिपालस्याज्ञया
धर्मलेखी स्फुटललितनिवेश(शै)-
- 22 रत्नरैस्ताम्रपट्टम(म्) ॥ रजपालस्य पुत्रेण पाल्लणेन च शिल्पिना । उत्कीर्णा
वर्षघटना वैदग्ध्यविश्व[क*]र्मणे(णा) ॥ श्री [11*]

No 12—AMAUNA PLATE OF THE MAHARAJA NANDANA,
[GUPTA-] SAMVAT 232

BY THE LATE DR T. BLOCH, PH.D

This plate has been discovered a short time ago on the estate of Babu Janakiballabh Prasad Narain Simha, Zamindār of Amaunā, Pargana Arwal, in the district of Gayā. Amaunā is about 2 miles east by north of the well-known town and market-place of Dāūd nagar on the east bank of the river Son in the Gayā District. The plate has been lent to me through the kind offices of Mr R S Greenshields, I C S, Collector of Gayā.

[The text of the subjoined inscription has been printed with a translation in the *Journal and Proceedings of the Asiatic Society of Bengal*, Vol V No 5, May 1909, in an article entitled "The Mallayashatikā grant of Nandana" by Mr Parameśvar Dayāl. There are a few differences in this transcript which will be pointed out in the footnotes. According to Mr Dayāl, the plate was found in December 1907 "in the fields of Bhendia Bighā, a hamlet of mauza Amaunā. It came to view after the surface soil had been washed away a little by rain. The site of the find is said to be an elevated land which is *padti* 'uncultivated' and of the class called *reihā*, a kind of saline unproductive soil, on which even grass does not grow, and which becomes soft and loose in the rainy season. There are, however, no indications of ruins at this particular spot, though to the north-west of it, at a distance of about a quarter of a mile, is a *tilha* 'mound' considered to be the site of an old mud fort"—Ed.]

The plate consists of a single sheet of copper, $5\frac{1}{2}$ " by $11\frac{3}{4}$ ",¹ including the handle with a square hole on its proper right side, which may have been intended for the royal seal. It is however, evident that no seal ever was attached to the plate. The inscription is written in eight lines on one side only. The characters agree with the alphabet, which was in use in North-Eastern India during the time of the Gupta kings, and I feel no doubt in referring the date in line 8 of the inscription (*Saṃvat* 232) to the Gupta Era. Its European equivalent, accordingly, would be A.D. 551-2. The language is Sanskrit, but not very correct. Thus, the spelling *āchchhēttā* for *ākshēptā*, in line 7, appears to be due to the vernacular pronunciation of that time, and a little before, in line 6, the writer originally had confounded this word with *ākshēpah*, for which he substituted its correct form later on.

¹ [Mr Dayāl gives the dimensions of the original plate as $9\frac{1}{2}$ " x $5\frac{1}{2}$ " excluding the handle.—Ed.]

² This word is spelt *Samvatta*. I have adopted the above reading, which appears to me the reading originally intended.

The inscription records the grant of the village Mallayashtikā to a Brāhmana, named Ravisvāmīn,¹ who belonged to the Gārgya-gōtra and was a student of the Vājasaneyī-Śākhā. The grant was issued from Pudgalā, a locality, which I have not been able to identify, by the Mahārāja Nandana, who held the title of Kumārāmātya,² and who describes himself as "meditating over the feet of the king (dēva), and of his guru" (l 1). It is thus evident that the Mahārāja Nandana was merely a feudatory chief, and it appears not altogether unlikely, that one of the later Gupta kings may have been the paramount sovereign to whom he owed allegiance.

The date of the inscription (l 8 *Saṃvat 200 30 2*) doubtless refers to the Gupta era, and corresponds accordingly to A.D. 551-2. It is further specified as the 20th day of Māgha. It is interesting to find the solar calendar in popular use in Magadha, or Bihar, at such an early time, for it is well known that, at present, the agricultural year, governed by *nakṣatras*, is solar in Bihar and in the United Provinces, while further to the east, in Bengal, a purely solar form of the calendar has come into general use for almost all practical purposes. I cannot remember having met with many lunar dates in old inscriptions from Bihar, and a careful and systematic compilation of all the available dates in ancient epigraphs from Bihar and Bengal may probably reveal to us the fact that the soli-lunar calendar of North-Western India was very little used in the north-east of India and this again would afford a very striking analogy to the method of reckoning time, which still is made use of for agricultural purposes in Bihar. Dr. Grierson has lately called my attention to the remarkable fact, that among the peasants of modern Bihar, the *nakṣatras* are not lunar mansions, as they used to be from the beginning, but that among them only the position of the sun in connection with the *nakṣatras* is taken into account. This curious custom, may, thus, very likely, go back to ancient times, and the introduction of the solar Māghī year into North-Eastern India would, in that case, appear to have been made easy on account of the existence there of a purely solar form of the Indian calendar.

The name of the engraver of the inscription appears to have been Śūdraka, if I am right in explaining the blundered words at the end of the inscription (l 8 *Śūdraharē-drahshunah*) as *Śūdrakēn-ōthirnam* "engraved by Śūdraka." I may, perhaps, mention here, merely as a curiosity, that this name, famous to us as that of the author of the *Mṛichchhakatika*,³ occurs again in two other inscriptions from the Gayā District (Nos. 642 and 646 in Kielhorn's List⁴), one of which dates from the time of Nayapāla, and the other from the time of Yakshapāla, probably 9th or 10th century A.D.⁵

TEXT.⁶

1 Svasti Pudgalāyāh⁷ dēva-guru-pādānudyātā⁸-kumārāmātya-mahārāja-Nandanah kṣālā
2 Mallayashtikāyām brāhmaṇa-ādān yathā-prativāsinō mānayatī viditam=vō bhaviṣyati

¹ Personal proper names, formed with *ravi*, *sūrya*, and similar words, appear to have been rather common in North-Eastern India in those days. It is evident that the persons, who adopted them, were *Sauras*, or worshippers of the Sun, and it seems worth while pointing in this connection to the large number of ancient images of Sūrya, which have been found all over Bihar, and still may be seen along with Buddhist statues in almost every village in Bihar, close to which some ancient temple once existed.

² This title is very frequently met with on my Basarh seals, see *Archaeological Survey of India Annual Report, 1903-04*, p. 103. Its correct explanation in Sanskrit appears to be कौमारदास्य भ्रमत्य 'one who has been in the service of the king, from the time when he was a boy'.

³ According to the late Professor Pischel, Dandin was the real author of the *Mṛichchhakatika*. This theory is based on the occurrence, both in the *Mṛichchhakatika*, and in Dandin's *Kāvyādarśa*, of the verse लिख्यतीह तमीन्द्रानि वर्षतीवाञ्जनं नमः, and further on the fact, observed by Professor Pischel, that all the verses, quoted as examples in the *Kāvyādarśa*, are from Dandin's own poetry.

⁴ *Ep. Ind.* Vol. V, Appendix, pp. 86-87.

⁵ [In a footnote on No. 646, the late Professor Kielhorn has added that it belongs to "about the 12th century A.D."—Ed.]

⁶ From the original plate.

⁷ [Mr. Dayāl reads *Pungalāyāh*—Ed.]

⁸ Originally *pādānudyātō*, but the sign of *ō* appears to have been struck out later on.

- 3 yathā may=aisha grāmaḥ asmaī Gārgya-sagōtrāya Vājasaneyā-sabrahmachārinē
brāhmaṇā-
- 4 Ravisvāminē mātāpitrōr=ātmanas=cha dharm-ṣpachay-ārtham=ā-chandr-ārka-
samakālikah puttra-pautr-ā-
- 5 di-bhōgyah¹ bhumichchhidra-nyāyēn=āgrahāratvēn²=ātisrhtas=tan=na kōnachid=asmad-
vanśa(mśa)jēn=ānyē-
- 6 na vā sva-dharma-yaśō-rthinā [ā]kshēpaḥ³ pidā vā kartavyā [||*] Uktam cha [!*]
Shashti[m*] varsha-sahasrāni
- 7 svarggē mōdati bhūmidah āchchhētā⁴ ch=ānumantā cha tāny=ēva narakē
vasēd=iti [||*]
- 8 Sva-mukh-ājñā Samvat⁵ 200 30 2 Mārgga di 20 Śūdrakarēdrakshunah⁶ [||*]

No. 13 — PARDI PLATES OF DAHRASENA, THE YEAR 207

BY PROFESSOR E HULTZSCH, PH D, HALLE (SAALE)

I re-edit this inscription from some excellent ink-impressions kindly made over to me by Dr Fleet, who contributes the following remarks on the original copper-plates

"These plates were found in 1884 in the course of digging a tank at Pārdī, the head-quarters town of the Pārdī subdivision of the Surat District in Gujarāt, Bombay. The record on them was brought to notice and edited in 1885 by Pandit Bhagwanlal Indrajī, without a lithograph, in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol XVI. p. 346 ff.

"The plates are two in number, each measuring about $9\frac{3}{8}$ " by 3". They are quite smooth, the edges of them being neither fashioned thicker nor raised into rims but, as may be seen from the facsimile, the inscription is in a state of perfect preservation almost throughout. They are somewhat thin, so that the letters, though not very deep, show through on the backs of them, to such an extent that some of them can be read there. The interiors of the letters show marks of the working of the engraver's tool.

"There is no ring of the ordinary kind, with a seal on it. But at each of the two ring-holes the plates were held together by a long copper wire, $\frac{1}{8}$ " thick in the thickest part, which, after being passed through the ring-holes, had its ends twisted over and round and round so as to form a kind of complicated tie, without the ends being soldered together. As the ring-holes are not much larger than the wires, and as the plates appear to have been secured as soon as they were discovered, it would seem that these wires are the means by which the plates were fastened together *ab initio*.

"The weight of the two plates is 31 tolas, and of the two wires $1\frac{1}{2}$ tolas, total, $32\frac{1}{2}$ tolas = $12\frac{3}{4}$ oz."

¹ It looks as if the engraver had begun to write *bhōgyō*, which he changed afterwards into the wrong form *bhōgyah*.

² A small dot over *ra* appears to me merely a defect in the plate.

³ The engraver clearly had written *ākshēptā* first, on account of the well-known *ślōka*, which he had in mind.

⁴ A well known blunder for *ākshēptā*, due to the vernacular pronunciation of the time.

⁵ Looks like *Samvatta*.

⁶ Perhaps *Śūdrakān=ōtkīrnam*? [Mr Dayāl reads *śūdrakarād rakshunah* and translates "to be protected from the hands of the Śūdras"—Ed.]

The alphabet is of an early southern type. No distinction is made between the secondary forms of short and long *i*, I have, however, written *ī* in the words *śrī-* (l 2), *Antar-mandalī-* (l 2 f.), and *Kaṇiyas-* (l 4). The *gṛhāmūliya* occurs twice (ll 6 and 7). A final form of *t* seems to be used in *k[ē*]nachi[t]* (l 7). The second consonant of the group *na* is expressed by *n* in *Nanna* (l 3), but by *ṇ* in *arṇṇava* (l. 5). The abbreviation *saṃ* for *saṃvat* and the numerical symbols 3, 7, 10 and 200 are employed in l 9, where the *tithi* of the date is given both in words and in figures.

The language is Sanskrit prose; but one verse of the *Mahābhārata* is quoted in l 7 f. The rules of *sandhi* are strictly observed, except in *°svāmīna* (l 3) and *°vṛddhayē* (l 5). Every consonant following *r* (except sibilants¹ and *h*) is doubled in accordance with Pāṇini, viii 4, 46 and 49, and the *dh* of *anudhyāta* (l 1) according to viii 4, 47 and 53. The use of the word *santaka* (l 2) and that of the genitive *krīṣhatō* before a surd consonant (l. 6) are evidently due to the influence of Prākṛit.

The inscription records a grant of land to a Brāhmana by the Mahārāja Dahrasēna of the Traikūtaka family. The king's order was issued from a place named Āmrakā (l 1). The village granted bore the name *Kaṇiyas-Tadākāsārikā* (l 4) and belonged to the *Antarmandalī* district (l 2 f.). The donee resided at *Kāpura* (l 3). The name of the messenger conveying the royal grant to the donee was *Buddhagupta* (l 8), and the date of the grant was the 13th *tithi* of the bright fortnight of *Vaiśākha* in the year 207 of an unspecified era (l 9).

Before publishing the Pārdi plates, Pandit Bhagwanlal Indraji had discovered another mention of the Traikūtakas in a copper-plate inscription from Kanheri, the original of which seems to be lost². The Kanheri plate is dated in the year 245. The Pandit conjectured, on the grounds of contemporaneous historical allusions in certain records from the same part of the country, that the era of this plate ought to have commenced about A D 245. General Cunningham showed it to be the Kalachuri or Chēdi era of A D 249, and his view was endorsed by Dr Fleet³ and by the Pandit himself⁴.

The alphabet and *provenance* of the Pārdi plates, and the fact that they mention the Traikūtakas, render it extremely probable that their date also has to be referred to the Kalachuri or Chēdi era, commencing in A D 249 as determined finally by Professor Kielhorn⁵. The week-day or the *nakshatra* not being given, there is no detail by which the date can be actually tested. Dr Fleet, however, kindly informs me that, if the year is applied as current, the European equivalent is the 4th April, A D 456, while, with the expired year, it would be the 23rd April, A D 457.

The Kanheri plate of (Kalachuri-)Samvat 245, which mentions the Traikūtaka family, does not acquaint us with the name of the king of this dynasty to whose reign it belongs. From the Pārdi plates we learn that the Traikūtaka king Dahrasēna was ruling in (Kalachuri-)Samvat 207=A D 456 or 457. Two further members of the same dynasty are known from coins, viz *Indradatta*, the father of Dahrasēna, and *Vyāghrasēna*, the son of Dahrasēna⁶. The late Mr Jackson stated that he had in his hands a copper-plate from Surat which is dated in

¹ See *varsha*, l 7.

² *Inscriptions from the Cave-Temples of Western India*, p 57 ff.

³ *Ind Ant* Vol, XIII p 76 f, *Dyn Kan Distr* p 294 f, *Journ R As Soc* 1905, p 566 ff.

⁴ *Journ Bombay Br R As Soc* Vol XVI p 346, *Vienna Oriental Congress*, Aryan Section, p 220 f.

⁵ *Ind Ant* Vol XVII p 215 ff.

⁶ Prof Rapson's *Catalogue of the Coins of the Andhra Dynasty, etc*, p clix., compare the same scholar's article in *Journ R As Soc* 1905, p 801 ff.—Pandit Bhagwanlal Indraji (*Vienna Oriental Congress*, Aryan Section, p 222) read 'Budragana' for Dahrasēna, and Mr Scott (*Journ Bombay Br R As Soc* Vol. XXIII p. 2) prefers to read 'Dahragana' on the majority of the coins of Dahrasēna, and 'Vyāghragana' for Vyāghrasēna.

the (Kalachuri) year 231 and records a grant by Vyāghrasēna of the Traikūṭaka family ¹ a facsimile of this record is much to be desired. It is worth noting that Dahrasēna and Vyāghrasēna style themselves on their coins *parama-Vaiṣṇava*, 'a devout worshipper of Viṣṇu,' while the Pārdi plates (l l f) apply to Dahrasēna the synonymous term *Bhagavat-pāda-karmakara*, 'a servant of the feet of Bhagavat'

As regards the places mentioned in this record, Dr. Fleet² understands the term *Antar-mandalī-viśhaya* as denoting "the district of the territory between" the rivers *Mindhōlā*, on the north, and *Pūrnā*, on the south, in Gujarāt. He identifies *Kāpura* with a fairly large village on or near the southern bank of the *Mindhōlā*, three miles south-south-west from *Vyārā*, the head-quarters town of the *Vyārā* subdivision of the Baroda State the place is shown as 'Kapura' in the Indian Atlas quarter-sheet No 23, S E (1888), in lat 21° 4', long. 73° 25'. He identifies *Kaniyas-Tadākāsārikā*, "the smaller or younger (later) *Tadākāsārikā*," with the 'Tarsari,' 'Tarsāri,' of maps, fifteen miles almost due west from 'Kapura,' and about half-way between the *Mindhōlā* and the *Pūrnā*. And he considers that *Āmrakā*, where Dahrasēna was encamped when he made the grant, may possibly be the 'Ambachh,' 'Āmbāchh,' of the maps, about two miles towards the south-west from 'Kapura' but he would observe that *Āmrakā* need not necessarily be anywhere near the other places mentioned in the record. He adds that *Kāpura* gave its name to a territorial division, known as the *Kāpur-āhāra*, which is mentioned in a Nāsik inscription of *Ushavadāta*,³ and that the *Chikhalapadra* of that inscription is the 'Chikhaldā' of the maps, on the south bank of the *Mindhōlā*, two and a half miles east-north-east from 'Kapura'

TEXT 4

First Plate

- 1 Svasti [||*] Vijaya-skandhāvārād=Āmrakā-vāsakāt=Traikku(kū)takānām mātāpitrī-pād-
ānuddhyāto Bhaga-
- 2 vat-pāda-karmmakarō=svamēdh-āharttā śri-mahārāja-Dahrasēnah sarvvān=ēv=āsmat-
santakān=Anta-
- 3 rmandali-viśhaya-vāsinas=samājñāpayati yathā Kāpura-vāstavya-brāhmana-
Nanna(nna)svāmīna^o
- 4 atr=aiva viśhay āntarggata-Kaniyas-Tadākāsārikā-grāmō mā[t]āpī[t]rōr=ātmanas=cha
punya-

Second Plate

- 5 yaśō-bhivmddhayē(ya) ā-chandr-[ā*]rkk-ārnnava-[kshī]tī-sthiti-kālikā(ka)ś=chōra-
rō(rā)jāpatthyakāri-varjjam
- 6 sarvva-ditya-viśhti-parihārēna putra-pautr-ānvaya-bhōjyas=samatīsrishṭo yatō=śya
bbuñjatah=krishatō(tab)
- 7 pravī(di)śatas=cha na k[ē*]nachī[t] pratishēdhah=kāryya ity=uktāñ=cha bhagavatā
Vyāsēna [i*] Shashti-varsha-sahasrān(nī)
- 8 svarggē vasatī bhūmī-dah [i*] āchēhētā ch=ānumantā cha tāny=ōṛa narakō
vasēd=itī [||*] Buddhagupta-dūtakam=ājñā
- 9 sam 200 7 Vaiśākha-śuddha-trayōdaśyā[m*] 10 3 [||*]

¹ Journ Bombay Br R As. Soc Vol XXIII, p 6 f.

² See Ind Ant Vol, XXXIX p 97 f

³ Above, Vol VIII p 82, No 12

⁴ From two sets of ink impressions supplied by Dr Fleet

⁵ Read 'stāmīnī' tr=aiva

TRANSLATION

(Line 1) Hail ! From the camp of victory pitched at Āmrakā, the glomous Mahārāja Dahrasēna, (*who belongs to the family*) of the Traikūtakas, who meditates on the feet of (*his*) mother and father, who is a servant of the feet of Bhagavat (Vishnu), (*and*) who has performed an *āstamēdha*, addresses (*the following*) order to all Our subjects living in the Antar-mandalī district (*vishaya*) —

(L 3) “(We) have granted to the Brāhmaṇa Nannasvāmin, residing in Kāpura, the village Kaniyas-Tadākāsārīkā included in this same district, for the increase of the merit and fame of (*Cur*) mother and father and of Ourselves, for as long as the moon, the sun, the ocean and the earth shall exist, to the exclusion of robbers and of those who do harm to the king, with exemption from all taxes and from forced labour, to be enjoyed by (*his*) sons, grandsons, (*and further*) descendants

(L 6) “Therefore nobody shall cause obstruction to him while he enjoys, cultivates, and assigns (*this land*) ”

(L 7) And the holy Vyāsa has spoken —

[Here follows one of the customary verses]

(L 8) (*This*) order (*was issued*),—Buddhagupta being the messenger (*dūtaka*),—in the year 207, on the thirteenth—13th—(*tithi*) of the bright (*fortnight*) of Vaiśākha

NO 14 — TWO NOLAMBA INSCRIPTIONS FROM DHARMAPURI OF THE 9TH CENTURY A.D.

By H KRISHNA SASTRI, B A

The two subjoined records¹ are engraved on the four faces of a pillar which was removed in 1904 from Dharmapuri in the Salem District to the Madras Museum, where it is set up near one of the entrances into the Archaeological Section. The pillar measures 5' 4½" by 1' 4" on the east face, 5' 6½" by 1' 4" on the west, and 5' 5½" by 1' 3" on the north and south faces. It is surmounted by a pinnacle from which proceed in the eight directions eight petals which open downwards and are slightly raised at the edges where they meet the margins of the pillar. Prior to its removal the pillar was built into the floor of a *mandapa* in front of the Mallikārjuna temple at old Dharmapuri.² The inscriptions on it were copied by Mr G Venkoba Rao early in 1901³ and a brief note on their contents is found in the *Annual Report on Epigraphy* for 1900-01, p 6, paragraph 11. The pillar has suffered from the vandalism of ignorant people who appear to have used the stone for some purpose or other, with the result that all the four faces are worn smooth about the middle and bear big round indentations 5 to 5½ inches

¹ Nos 304 and 305 of the Madras Epigraphical collection for 1901

² This is the name by which an almost deserted quarter, about 1½ miles from the modern town of Dharmapuri, is known. It contains the temples of Mallikārjuna, Māriyamman and Vishnu. The tank on whose bank the inscribed slab No 309 of 1901 (noticed below, p 64), was discovered, is also quite close to this quarter of Dharmapuri.

³ Better impressions from which the accompanying plate has been prepared were obtained by Mr Venkoba Rao about the end of 1901. On this occasion he also copied another mutilated Nolamba record on a broken pillar which was lying in the Māriyamman temple (No. 343 of 1901, see below, p 63)

381 — Ś 1460.— Tilbegāmpur inscription of the reign of the emperor *Humāūm* (*Humāyūn*), see above, No 305 of V 1595.

382 — Ś. 1520 — Sādadi inscription of the reign of the *Mahārānā Amarasimhaji* [of *Mēwād*], see above, No 312 of V 1654.

383 — Ś 1541.— Śātruñjaya Jaina inscription of the time of Jasavanta, the son of the Yāma Śātruśālya, of Navinapura (*Navānagar*); see above, No 314 of V 1675 and 1676.

384 — Ś. 1551 — Śātruñjaya Jaina inscription of the reign of the emperor Śāhājyāhām (*Shāh-Jahān*); see above, No 317 of V 1686

385 — Ś. 1582.— Notice of a Chāmbā inscription, see above, No 320 of V. 1717.

386 — Ś 1635 — Udaypur (in Rājputāna) inscription of the time of the *Rānā Samgrāmasimha* of *Mēwād*, see above, No 323 of V. 1770.

C — Inscriptions dated according to the Kalachuri-Chēdi Era.

387 — K. (?) 174.¹ — *Gupta Inscr.* p 118, and Plate Kāritalāi plates of the *Mahārāja Jayanātha*, issued from Uchchakalpa —

(L 21) — ²sambatsara-ga(sa)tē chatuhsaptatē Āshādha-māsasya chaturddasamē³ divasē asyām divasa-pūrvvāyām

(L 24) — sambat⁴ 100 70 4 Āshādha-di 10 4 |

The *Mahārāja* Ōghadēva, his son, from Kumāradēvi, the *Mahārāja* Kumāradēva, his son, from Jayasvāmī, the *Mahārāja* Jayasvāmī, his son, from Rāmadēvi, the *Mahārāja* Vyūghra, his son, from Ajjhitadēvi, the *Mahārāja* Jayanātha

388 — K (?) 177 ¹ — *Gupta Inscr.* p 122, and Plate Khōh plates of the *Mahārāja Jayanātha*, issued from Uchchakalpa —

(L 21) — samvatsara-satē saptasaptaty-u[ttā*]rē Chaittramāsa-divasē dvāvimsatimē ⁵

Genealogy as in No 387

389 — K (?) 193 ¹ — *Gupta Inscr.* p 126, and Plate Khōh plates⁶ of the *Mahārāja Śarvanātha*, issued from Uchchakalpa —

(L. 29) — ²sambatsara-satē tri(tri)navaty-uttarē Chaittramāsa-divasē dasamē

Genealogy as far as Jayanātha as in No 387, his son, from Murundadēvi, the *Mahārāja Śarvanātha*

390 — K (?) 197 ¹ — *Gupta Inscr.* p. 133, and Plate Khōh second plate only [of the *Mahārāja Śarvanātha*]. —

(L 10) — ²sambatsara-satē saptanavaty-uttarē Asvayujamāsa-divasē vimsatimē ⁷

391 — K 207. — *Jour Bo As. Soc.* Vol XVI p 347 Pardi (Surat district) plates of the *Mahārāja Dahrasēna* (of the family) of the Triakūtakas, issued from Āmrakā —

(L 10) — sam 200 7 Vaisakha-śuddha-trayōdasyā[m*] 10 3

392 — K (?) 214 ¹ — *Gupta Inscr.* p 136, and Plate Khōh plates of the *Mahārāja Śarvanātha*, issued from Uchchakalpa —

(L 27) — sa[m*]vatsara-sata-dvayē chaturddas-ōttarē Paushamāsa-divasē shapthē(shthē)

Genealogy as in No 389, but Murundadēvi is here called Murundasvāmī

¹ See *Jud Ant* Vol XIX p 227 f

² Read *samvatsara-*

³ Read *°dasē*

⁴ Read *samvat*

⁵ Read *°tāmē*

⁶ The first plate, on the outer side, contains a cancelled inscription of the same prince.

⁷ Read *vimsatitame*

393 — K. 245.— *Cave-Temples of West India*, p 58, and Plate Dr. Bird's Kanheri plate, recording the erection of a *chantya* at the *Mahāvihāra* (or great convent) of Krishnagiri ; dated in the reign of the *Traikūṭakas* :—

(L. 1).—Tr[ā]kūtākānā[m] pravarddhamāna-rājya-sa[m]vatsara-śata-dvayô pañcha-chatvāri[m]śad-uttarê

394 — K. 346.— *Ep. Ind.* Vol. II. p 20, and Plate. Sāṅkhêdâ second plate only [of a Gurjara king ?] —

(L 10) — samvatsara-śata-trayam(yê) shatchatvārins-ōttarakê¹ || 346²

The only name which occurs in the plate is that of the writer, the *Sāmdhvirahika* Âditya-bhōgika.

395 — K. 380.— *Jour. Roy As Soc*, N S, Vol. I p 273, and Plates, *Ind Ant* Vol XIII p 82 Kaira plates of the Gurjara Dadda II. *Prasāntarāga*,³ issued from Nāndīpurī —

(L 43).— Kārttikyām

(L. 50) — samvatsara-śata-trayê=śīty-adhukê Kārttika-śuddha-pañchadasyām
sam 300 80 Kārttika-śu 10 5

In the family of the Gurjara kings, the *Sāmanta* Dadda [I.], his son Jayabhata [I] *Vitarāga*, his son Dadda [II] *Prasāntarāga*.

396 — K. 385 — *Jour Roy As Soc*, N S, Vol I p 273, and Plates, *Ind. Ant* Vol XIII p 88 Kaira plates of the Gurjara Dadda II. *Prasāntarāga*, issued from Nāndīpurī —

(L 41) — Kārttikyām

(L 49) — samvatsara-śata-trayê pañchāśī(śī)ty-adhukê Kārtt[ī*]ka-paurṇnamāsyam
sam 300 80 5 Kārttika-bhu(śu) 10 5

Genealogy as in No. 395

397 — K. 391 — *Ep Ind.* Vol II p 21, and Plate Sāṅkhêdâ second plate only of Ranagraha, the son of *Vitarāga* and relative of Dadda [of the time of Ranagraha's brother (?), the Gurjara Dadda II *Prasāntarāga*] —

(L 8) — samvatsara-śata-trayê êkanavatyô(tê) Vaiśākha-bahula-pañchadaśyām sam 300 90 1 Vaiśākha-ba 10 5.

398 — K. 394 — *Ind Ant* Vol VII p 248, and Plate. Kaira (now Royal As. Soc's) plates⁴ of the Gujarāt Chalukya Vijayarāja, issued from Vijayapura —

(L 11) — Vaiśākha-pūrṇnamāsyām

(L 32) — samvatsara-śata-trayê chaturṇavaty-adhukê Vaiśākha-paurṇnamāsyām . . .
samvatsara || 300 90 4 Vaiśākha-śu 10 5 ||

In the lineage of the Chalukyas, Jayasimharāja, his son Buddhavarmanarāja, surnamed Vallabha-Ranavikrānta, his son Vijayarāja

399 — K. 406 — *Ind Ant.* Vol XVIII p 267, and Plate Bagumrâ (now British Museum) plates of the Sēndraka Nīkumbhallaśakti —

(L 24) — Bhādrapada-paurṇam[ā*]syām

(L 37) — samvatsara-śata-chatushtayê shad-uttarê Bhādrapada-su(śu)ddha-pañcha-daśy[am*]

¹ Read °têdrimśad uttarakê

² This number is expressed by numerical symbols for 3, 4, and 6

³ For three spurious plates of his, see above, Nos 347-349, of S 400, 415, and 417

⁴ The same plates contain a cancelled inscription of the same prince who is called in it Vijayavarmanarāja, and of the same date, see *ibid* pp 251 53

In the lineage of the Sēndraka kings, Bhānuśakti, his son Ādityaśakti, his son Prithivīvallabha-Nikumbhallaśakti

400 — K. 421. — *Jour Bo As Soc* Vol XVI. p 2, and Plates Nausârî plates of the Gujarât Chalukya Yuvarāja Śrīyāśraya-Śilāditya, issued from Navasârikâ —

(L 20) — Mākha(gha)-śuddha-trayōdaśyām samvatsara-śata-chatushtayê 'ēkhavinsaty-adhikê 400 20 1

In the lineage of the Chalukyas, Pulakēśi-Vallabha,² his son Dharāśraya-Jayasimhavarman (younger brother of the Mahārājādhirāja Vikramāditya-Satyāśraya-Prithivīvallabha) — his son, the Yuvarāja Śrīyāśraya-Śilāditya

401 — K 443. — *Vienna Or Congress*, Arian section, p 225, and Plates Surat plates of the Gujarât Chalukya Yuvarāja Śrīyāśraya-Śilāditya, of the time of the Western Chalukya Vinayāditya-Satyāśraya-Vallabha; issued from Kusumēśvara near Kārmanēya —

(L 25) — punyê tithau Śrāvana-paurṇamāsyām

(L 36). — samvatsara-śata-chatushtayê trichatvāriṃśad-adhikê Śrāvana-śuddha-paurṇamāsyām | samvatsara 400 40 3 Śrāvana-śudî 10 5

The Mahārāja Satyāśraya-Pulakēśi-Vallabha² (defeated Haishavardhana, 'the lord of the whole northern county'), his son, the Mahārāja Vikramāditya-Satyāśraya-Vallabha, his son, the Mahārājādhirāja Vinayāditya-Satyāśraya-Śrīprithivīvallabha, his father's brother Dharāśraya-Jayasimhavarman, his son the Yuvarāja Śrīyāśraya-Śilāditya

402 — K 456. — *Ind Ant* Vol XIII p 77, and Plate Nausârî plates of the Gurjara Jayabhata III, issued from Kāyavatāra —

(L 30). — Mākha-śuddha-pañchadaśyām(śyām) | chandr-ôpaiṅgê |

(L 41) — samvatsara-śata-chatushtayê shatpañchāśad-uttarākê Mākha-śuddha-pañchadaśyām sam 400 50 6⁴ mā⁵-vârê |

Tuesday, 2nd February A D 706,⁶ with a lunar eclipse, visible in India, see *ibid* Vol XVII p 220

In the lineage of the Mahārāja Karna, Dadda [II] (protected a lord of Valabhi who had been defeated by Haishadēva), his son Jayabhata [II], his son Dadda [III] Bāhusahāya his son Jayabhata [III]

403 — K. 486. — *Ind Ant* Vol V p 113 Kāvî second plate only of the Gurjara Jayabhata III —

(L 15) — Āshādha-śud[dh]a-daśam[yām] Kaikataka-r[â*]sau sa[m]krānt[ê] ravau punya-tithau

(L 24) — sa[m]vatsara-śata-chatushtayê [sha ?] [sa]m 400 80 6 Āshādha-śu [10 ?] Āditya-vârê

Sunday, 24th June A D 736 (?)⁷, see *ibid* Vol XVII p 221

404 — K. 490. — *Vienna Or Congress*, Arian section, p 230, and Plates Nausârî plates of the Gujarât Chalukya Pulakēśirāja —

(L 39) — Mahākārttikyām

¹ Read *ēkhavinsaty-*

² Read *trichatvāriṃśad-*

³ See *Ind Ant* Vol XIII p 79, note 38 "Enough of this letter remains . . . to show indubitably that it was *ma* It is, of course, a matter of conjecture whether the preceding *akshara* was *śo* or *bhau*"

⁴ With the epoch which best suits the later Kalachuri dates, the original date would be expected to fall in A D 704 5, not in A D 705 6

⁵ This may be the intended date, but there are difficulties Judging by the later Kalachuri dates, the original date would be expected to fall in A D 735, not in A D 736 Besides, although in A D 736 the Karkata-samkrānti did take place during the 10th *tithi* of the bright half of Āshādha, this *tithi* fell on Friday, the 22nd June, and the *tithi* which ended on Sunday, the 24th June, was the 12th of the bright half [According to my calculations for all the years from Kalyuga samvat 3601 to 3925 expired, the date would work out quite correctly only for A D 576 and A D 793]

(L 48) — samvatsara-sata 400 90 Kārttika-śuddha 10 5

The *Mahārājādhirāja* Satyāśraya-Prithivīvallabha-Kīrtivarmanarāja,¹ his son Satyāśraya-Pulakṣī-Vallabha (defeated Harshavardhana, 'the lord of the northern country'), his son Satyāśraya-Vikramādityarāja, his younger brother Dhanāśraya-Jayasimhavarmanarāja, his son Jayāśraya-Mangalarasarāja, his younger brother Pulakṣīrāja² (who from the king Śrīvallabha received the epithet) Avamjanāśraya (and other titles)

405 — K 724. — *Ind Ant* Vol XX p 85 Notice of a Chandrehe inscription of the ascetic Praśāntaśiva and others of the Mattamayūta³ (spiritual) lineage, (composed by Dhāmsata, the son of Jēika and Amarikā, and grandson of Mēhuka) —

Samvat 724 Phālguna-sudi 5

406 — K. 789 (?) — *Archæol Surv of India*, Vol XXI p 113, and Plate xxviii Piāwan rock inscription of the Kalachuri (Chēdi) Gāngēyadēva —

(L 6) — samvat 789 (?)

407 — K 793 — *Ep Ind* Vol II p 305, and Plate Benares plates of the Kalachuri (Chēdi) *Mahārājādhirāja* Karnadēva, lord of Trikalīngā, issued from Prayāga on the Vṛnī⁴ —

(L 39) — ih=aiva pituh śīmad-Gāngēyadēvasya samvatsarē(ra) śia(śia)ddhē Phālguna-va(ba)hulapaksha-dvītiyāyām Sa(śa)naischara-vāsarē Vinyām snātvā

(L 48) — samvat 793 Phālguna-vadi 9 Sômē

The first date is incorrect, the second corresponds to Monday, 18th January A D 1042

In the lineage of the Harhayas, Kōkkalla [I] (contemporary of Bhōja,⁵ Vallabharāja, [the Chandēlla] Harsha of Chitrakūta, and Śamkaragana) married the Chandēlla princess Nattā (Nattadēvi), their son Prasīdhadhavala, his sons Bālaharsha and Yuvarāja [I]; Yuvarāja's son Lakshmanarāja, his sons Śamkaragana and Yuvarāja [II], Yuvarāja's son Kōkkalla [II], his son Gāngēya, his son Karna

408 — K. 840 — *Archæol Surv of India*, Vol XVII p 35, and Plate xxii C Bōramdēv inscription of the reign of the Rāraka (?) Gōpāladēva —

(L 1) — samvat 840 rā[naka ?]-śrī-Gōpāladēva-rājyē

409 — K 866 — *Ep Ind* Vol I p 34, and Plate Ratnapur (now Nāgpur Museum) inscription of Jājalladēva I of Ratnapura —

(L 31) — [sa]mvat 866 Mārga-sudi 9 Ravan |

Sunday, 8th November A D 1114

In the family of the Harhayas was Kōkalla, the ruler of Chēdi, the eldest of whose eighteen sons became ruler of Tripurī Kalīngarāja, the descendant of one of the younger sons, conquered Dakṣinakōśala, his son Kamalarāja, his son Ratnarāja (Ratnēśa) [I], married Nonallā, the daughter of Vajjūka of the Kōmō mandala, their son Prithvīśu (Prithvīdēva) [I], married Rājallā, their son Jājalla [I.] (contemporary of one Sōmēśvara)

410 — [K 874] — *Ep Ind* Vol II p 3 Jabalpur (now Nāgpur Museum) first plate only of the Kalachuri (Chēdi) *Mahārājādhirāja* Yaśahkarnadēva :—

[Monday, 25th December A D 1122⁶]

In the Kalachuri family, Yuvarāja [II] of Tripurī, his son Kōkalla [II], his son Gāngēyadēva-Vikramāditya, his son Karna, married the Hūna princess Āvalladēvi, their son Yaśhkarṇa

¹ This is Ranaparākrāma Kīrtivarman I of Dr Fleet's Table.

² He repulsed an attack of the *Tājika* (Arab) army

³ See below, Nos 429 and 430, and compare *Ep Ind* Vol I p 354

⁴ In line 33 of the inscription I now read *Prayāga-samavasita*-, see *Ep Ind* Vol IV p 122

⁵ Compare below, No 429

⁶ According to a transcript of the text of the lost second plate, the grant recorded in the inscription was made "at the time of the Makara samkrānti, on Monday, the 10th of the waning moon of Magha." — Compare above, No 93 of V 1177

411 — K. 893. — *Ind Ant* Vol XX p 84 Notice of a Kugda fragmentary inscription of the reign of Prithvidēva II. of Ratnapura —

(L 25) — Kalachuri-samvatsarē 893 rāja-śrīmat-Prithvidēva-[rājyē]

The inscription mentions a queen Lāchchhalladēvi, Ratnadēva(?), and one Vallabharāja

412 — K. 896 — *Ind Ant* Vol XVII p 139 Rājīm inscription of the chief Jagapāla (Jagasimha), of the time of Prithvidēva II. of Ratnapura, (composed by Jasānanda, the son of Jasōdhara) —

(L 18) — K[u]lachuri-samvatsar[ē] 896 Māghē māsi su(śu)kla-pakshē 1ath-āshtamyām [V]u(bu)dha-dinē

Wednesday, 3rd January A D 1145

The inscription mentions Jājalla [I.], Ratnadēva [II.], and Prithvidēva [II.] of Ratnapura, and gives an account of Jagapāla's family, commencing with his ancestor, the *Thakkura* Sāhilla, 'the spotless ornament of the illustrious Rājamāla race which gave delight to the Pañchabamsa race' Sāhilla had a younger brother, Vāsudēva, and three sons, Bhāyila, Dēsala, and Svāmīn, Svāmīn's sons were Jayadēva and Dēvasimha, and to one of these his wife Udayā bore Jagapāla who had two younger brothers, Gājala and Jayatsimha

413 — K. 898 — *Archæol Surv of India*, Vol IX p 86, and Vol XVII Plate xx, and Sir A Cunningham's rubbing Date of a Sēdinārāyan inscription —

Kalachuri-samvatsarē || 898 || A(ā)svi(svi)na-sudi 2 Sōma-dinē

Monday, 9th September A D 1146, see *Ind Ant* Vol XVII p 216

414 — K. 902 — *Ind Ant* Vol XVIII p 210 Tēwar inscription of the time of the Kalachuri (Chēdi) Gayākarnadēva and his son, the Yuvarāja Narasimha, (composed by Prithvidhara, the son of Dharanidhara) —

(L 20) — Navasa(śa)ta-yugal ā[bd]-ādhiḥkya-gē Chēdi-disht[ē] ja[na*]padam=avat=īmam śrī-Gayākarnadēvē | pratipadi Śuchimāsa-śvētapakshē-rkha-vārē

Sunday, 17th June A D 1151

In the Ātrēya gōtra, Karna, his son Yaśahkarna, his son Gayākarna, his son, the Yuvarāja Narasimha

415 — K. 907 — *Ep. Ind* Vol II p 10, *Cave-Temples of West India*, p 107, Plate Bhēra-Ghāt (now Amer Or Soc's) inscription of the Kalachuri (Chēdi) queen Alhanadēvi, the widow of Gayākarnadēva, of the reign of her son Narasimhadēva¹, (composed by Śāsīdhara, the son of Dharanidhara) —

(L. 29) — samvat 907 Mārgga-sudi 11 Ravan ||

Sunday, 6th November A D 1155², or, less probably, Sunday, 25th November A D 1156

In the lineage of Sahasrārjuna of the lunar race, Kōkalla [II.], his son Gangēya, his son Karna, his son Yaśahkarna, his son Gayākarna, married Alhanadēvi, a daughter of Vijayasimha (a son of the Guhila Vairisimha who was a son of Hamsapāla³) and his wife Śyāmaladēvi (a daughter of [the Paramāra] Udayāditya of Mālava), their sons Narasimha and Jayasimha

416 — K. 909 — *Ind Ant* Vol XVIII p 212, *Archæol Surv of India*, Vol IX Plate u 1 Lāl-Pahād rock inscription of the time of the Kalachuri (Chēdi) Narasimhadēva, lord of Trikalunga —

(L 7) — sa[m]vat | 909 Srā(śrā)vana-sudi 5 Vu(bu)ddhē(dhē)

Wednesday, 2nd July A D 1158

¹ See above, No 140 of V 1216

² On this day the *tithi* of the date commenced 2 h 12 m after mean sunrise

³ See above, No 290, where we have the name *Vamsapala*

417 — K. 910 — *Archæol Surv of India*, Vol. XVII. Plate xx Date of a Ratnapur (now Nāgpur Museum) inscription of the reign of Prithvidēva II. of Ratnapura —

Kalachuri-samvatsarē 910 rāja-śrīmat-Prithvidēva-vijayarājyē ||

418 — K. 919² — *Ep Ind* Vol. I p 40 Malhār (now Nāgpur Museum) inscription of the time of Jājalladēva II. of Ratnapura, (composed by Ratnasimha,³ the son of Māmē, of the Vāstavya family) —

(L 28).— samvat 919.

In the lunar race, Ratnadēva [II] (defeated Chōdaganga), his son Prithvidēva [II], his son Jājalla [II]

419 — K. 926⁴ — *Ind Ant* Vol XVII p. 226, and Plate Rēwah (now British Museum) plate of the *Mahārānaka* Kirtivarman of Kakkarēdikā, of the reign of the Kalachuri (Chēdi) *Mahārājādhirāja* Jayasimhadēva, lord of Trikalīnga —

(L 14) — samvat 926 Bhādrapada-māsē śukla-pakṣhē va(cha)turthyām tithau Gura-dinē rānaka-śrī-Vatsarājasya nimittē pumdārchana-sthānē ~

(L 19) — samvat 926

Thursday, 21st August A D 1175⁵

In the Kaurava family, the *Mahārānaka* Jayavarman, his son, the *Mahārānaka* Vatsarāja, his son, the *Mahārānaka* Kirtivarman⁶

420 — K. 928 — According to Sir A Cunningham, *Archæol Surv of India*, Vol IX p 111, and *Ind. Eras*, p 61, there is a Bhēra-Ghāt inscription, dated “928, Māgha-badī 10, Monday”

Monday, 27th December A D. 1176, see *Ind Ant* Vol XVII p 217

421 — K. 928 — *Ep Ind* Vol II p 18, *Cave-Temples of West India* p 119, Plate Tēwar (now Amer Or Soc's) inscription of the time of the Kalachuri (Chēdi) Jayasimhadēva, the younger brother of Narasimhadēva, and son of Gayākarna —

(L 7) — samvat 928 Śrāvana-sudi 6 Ravau Hastē ||

Sunday, 3rd July A D 1177

422 — K 932 — *Jour Beng As Soc.* Vol VIII p 481, and Plate with specimen of letters and seal, and Vol XXXI p 116 Kumbhī plates of the Kalachuri (Chēdi) Vijayasimhadēva and his mother Gōsaladēvi, issued from Tripurī on the Narmadā —

Samvat 932 śrīmat-Tripuryām yugādau Narmadāyām vidhivat=snātvā

Genealogy as far as Yaśahkarna as in No 410, his son Gayākarna, married Alhanadēvi, their son Narasimha, his younger brother Jayasimha, his son Vijayasimha, the *Mahākumāra* Ajayasimha

423 — K 933 — *Ind Ant* Vol XXII p 82 Notice of a Khârôd inscription of the time of Ratnadēva III of Ratnapura —

(L 28) — Chēdi-samvat 933

In the family of the Haihayas, Kalīnga, his son Kamala, his son Ratnarāja [I], [his son] Prithvidēva [I], his son Jājalla [I] (defeated Bhujabala of Suvarnapura); his son Ratnadēva

¹ The inscription is almost entirely effaced — The Nāgpur Museum contains another much effaced inscription, dated (in line 36) *samvat* 915, which apparently treats of the chiefs of the Tilāñ-*mandala*; see *Ep Ind* Vol I p 33

² For a Sētrinārāyan inscription, dated *Chēdi samvat* 919, see *Archæol Surv of India*, Vol XVII Plate xx.

³ Compare above, No 184 of V 1247 (?)

⁴ In the Nāgpur Museum there is a much effaced inscription, dated *samvat=shodrasmatyuttara-natasatā* (tē=) *nkē=pi* 926, apparently of the time of the Kalachuri (Chēdi) Jayasimhadēva, and composed by Śāsidhara, the son of Dharanidhara (see above, No 415)

⁵ On this day the *tithi* of the date commenced 8 h 7 m after mean sunrise

⁶ See above, No 186 of V 1253.

[II] (defeated Chôdaganga of Kalinga), his son Prithvidêva [II], his son Jājalla [II], married Sômalladêvi, their son Ratnadêva [III]

424 — K. 934 — *Archæol Surv of India*, Vol XVII Plate xxii Sahaspur image inscription of Yaśôrāja —

(L 5) — samvat 934 Kârttika-sudi 15 Vu(bu)dhê ||

Wednesday, 13th October A D 1182, see *Ind Ant* Vol XVII. p 217

The inscription, besides Yaśôrāja, mentions the queen Lakshmadêvi (?), the princes Bhôjadêva and Râjadêva, and the princess Jâsalladêvi

425 — K. 958 — *Archæol Surv of India*, Vol XXI p 102, and Plate xxvii Besânî fragmentary inscription —

(L 1) — samvat 958 prathama-Âshâdha-sudi 3

The month Âshâdha was intercalary in A D 1207, see *Ind Ant* Vol. XVII p 219.

c.— Undated Inscriptions connected with those under C

426 — *Gupta Inscr* p 130, and Plate. Khôh first plate only of the *Mahârāja Śarvanâtha*, issued from Uchchakalpa

Genealogy as in No 392

427 — *Ep Ind* Vol II p 23, and Plate Sâmkhêdâ first plate only of Sântilla, the general (*balâdhikrta*) of the *Bhôgikapâla Mahâp[ati]*¹ Nirihullaka who meditated on the feet of [the Kalachuri?] Śamkarâna (Śamkaragana ?), the son of Krishnarâja, issued from Nîrgundîpadraka —

(L 9) — âdi[tyô*]parâga-kâlam

428 — *Ep Ind* Vol II p 175 Kârîtâlâi (now Jabalpur Museum) fragmentary inscription of the time of the Kalachuri (Chêdi) Lakshmanarâja, and his minister Sômêśvara, the son of Yuvarâja's minister Bhâkamîśra, mentions Yuvarâja [I], [his son] Lakshmanarâja whose queen was Râhadâ, and [their son] Śamka[rägana]²

429 — *Ep Ind* Vol I p 254, and Plate Bilharî (now Nâgpur Museum) inscription of the Kalachuri (Chêdi) Yuvarâjadêva II³, (the first part of the inscription was composed by Śrînivâsa, the son of Sthîrânanda, the second by Sajjana, the son of Thîra, and the concluding verses are by Śîruka⁴)

In the lineage of the Haihayas, Kôkkalla [I] (supported Krishnarâja in the south and Bhôjadêva in the north), his son Mugdhatunga, his son Kêyûravarsha-Yuvarâja [I], married Nôhalâ (the daughter of the Chaulukya Avanvarman who was a son of Sadhanva and grandson of Simhavarman), their son Lakshmanarâja, his son Śamkaragana, his younger brother Yuvarâja [II] — The inscription also mentions, in connection with a Śaiva ascetic Mattamayûranâtha, a prince or king Avanti⁴

430 — *Ep Ind* Vol I p 354 Ranod (Narod, Narvad) inscription, gives an account of certain Śaiva ascetics (Kadambaguhâdhivâsin, Śamkhamathukâdhîpati, Têrambîpâla, Âmardakatîrthanâtha, Purandara, Kavachâśiva, Sadâśiva, Hridayêśa, and Vyçmaśiva), and mentions (in connection with Purandara) a king Avanti or Avantiwarman who resided at Mattamayûra,⁵ (composed by Dêvadatta)

¹ The published text has *mahâpalapati*, altered by the editor to *mahâpallapati*, but the photolithograph shows that the *akshara* which precedes *la* contains a superscript *i* or *l*, and the word *mahâpîlupati* actually occurs, immediately after *mahâbhôgika*, in line 28 of the Tarpaudighi plate of Lakshmaprêṣṇa, below, No 648

² See above, No 407 of K 793.

³ Śîruka in one of his verses refers to the poet *Râjattakkhara*

⁴ See Nos 405 and 430

⁵ See above, Nos. 405 and 439

431 — *Ind Ant* Vol. XVIII p 216 Karanbél unfinished inscription of the Kalachuri (Chêdi) Jayasimhadêva.¹

In the Kalachuri family, Yuvarâja [II], his son Kôkalla [II], his son Gângêya, his son Karnâ, his son Yasâhkarna, his son Gayâkarna, married Alhanadêvi, a daughter of [the Guhila] Vijayasimha (a son of Vairisimha who was a son of Hamsapâla in Piâgvâta) and his wife Śyâmaladêvi (a daughter of [the Paramâra] Udayâditya of Dhârâ), their sons Narasimha and Jayasimha

432 — *Ind Ant* Vol XVIII p 218 Notice of a Gôpâlpur fragmentary inscription of the time of the Kalachuri (Chêdi) Vijayasimhadêva.² The inscription mentions the Kalachuri kings Karnâ, Yasâhkarna, Gayâkarna, Narasimha, Jayasimha who married Gôsaladêvi, and their son Vijayasimha

433 — *Ind Ant* Vol XX p 84 Notice of an Akaltârâ fragmentary inscription of the Kalachuri rulers of Ratnapura (composed by Dêvapâni), containing the names Ratnadêva, Harigana, Lâchchhalladêvi (see No. 411), Vallabharâja, and Jayasimhadêva

434 — *Ind Ant* Vol XX p 84 Notice of a Muhammadpur inscription of the Kalachuri rulers of Ratnapura, containing the names Jâjalladêva, Ratnadêva, Prithvidêva, and Vallabharâja

435 — *Ind Ant* Vol XX. p 85 Notice of a Têwar fragmentary inscription containing the name Bhimapâla.

D — Inscriptions dated according to the Gupta-Valabhi Era

436 — G 82 — *Gupta Inscr* p 25, and Plate Udayagiri cave inscription, recording a gift of the Sanakânika Mahârâja . dha(?)la, the son of the Mahârâja Vishnudâsa and grandson of the Mahârâja Chhagalaga, a feudatory of the Mahârâjâdhirâja Chandragupta II. —

(L 1) — samvatsarê 80 2 Âshâdhamâsa-sukl-ê(1)kâdasâyâm |

437 — G 88 — *Gupta Inscr* p 37, and Plate Gadhwâ (now Calcutta Museum) fragmentary inscription [of the time of the Mahârâjâdhirâja Chandragupta II] —

(L 10) — [. . . -śrî-Chandragupta-râ]jya-samvatsarê 80 8 . . . [asyâm divasa]-pûrvvâyâm Pâtâ(ta)liput[t]ra . . .

438 — G 93 — *Gupta Inscr* p 31, and Plate Sâñchi inscription of the time of the Mahârâjâdhirâja Chandragupta II, recording a gift in favour of the Ârya-samgha at the Mahâvihâra (or great convent) of Kâkanâdabôta (i.e. Sâñchi itself) —

(L 11) — sam 90 3 Bhâdrapada-dî 4

439 — G 96 — *Gupta Inscr* p 43, and Plate Bilsad pillar inscription of a certain Dhruvasarman, of the reign of the Mahârâjâdhirâja Kumâragupta I. —

(L 6) — -śrî-Kumâraguptasy-âbhivarddhamâna-vijayarâjya-samvatsarê shannavatê asyân=divasa-pûrvvâyâm

The Mahârâja Gupta, his son, the Mahârâja Ghatôtkaça, his son, the Mahârâjâdhirâja Chandragupta [I], his son, from Kumâradêvi who was the daughter of Lichchhavi,³ the Mahârâjâdhirâja Samudragupta, his son, from Dattadêvi, the Mahârâjâdhirâja Chandragupta [II], his son, from Dhruvadêvi, the Mahârâjâdhirâja Kumâragupta [I]

¹ See above, Nos 415 419 and 421 of K 907, 926 and 928

² See above, No 422 of K 932

³ Or "of a Lichchhavi (king)"

440 — G 98 — *Gupta Inscr* p 41, and Plate Gadhwā (now Calcutta Museum) fragmentary inscription [of the time of the *Mahārājādhirāja Kumāragupta I.*] —

(L 2) — [-śrī-Kumāragupta-rājya-samvatsa] 10 8 . . . [asyām divasa]-pūrvvāyām

441 — G 108 — *Gupta Inscr* p 258, and Plate Udayagiri cave Jaina inscription —

(L 1) — Gupt-ānvayānām nripa-sattamānām rājyē kulasy=abhiyavaddhamānē shadbhir-yyutē vaisha-śatē=tha māsē [||*] Su-Kārttikē bahula-dinē=tha pamchamē .

442 — G 113 (?) — *Ep Ind Vol II* p 210, No xxxiv, and Plate Mathurā (now Lucknow Museum) Jaina image inscription of the reign of the *Mahārājādhirāja Kumāragupta I.* —

(L 1) — -śrī-Kumāraguptasya vijayarājya-sam [100 10] 3 Ka . . . ntamā . . [di] . . sa 20 asyām pū[rvvāyām]

443 — G 129 — *Gupta Inscr* p 46, and Plate. Mankuwā Buddhist image inscription of the reign of the *Mahārājā¹ Kumāragupta I.* —

(L 2) — samvat 100 20 9 mahārāja-śrī-Kumāraguptasya rājyē Jyēsthāmāsa-di 10 8

444 — G 131 — *Gupta Inscr* p 261, and Plate Sāuchi inscription, recording a gift in favour of the *Ārya-sangha* at the *Mahāvihāra* (or great convent) of Kākanādabōta (i.e. Sāuchi itself) —

(L 11) — samvat 100 30 1 Asvayug-di 5 ||

445 — G 135 — *Gupta Inscr* p 263, and Plate Mathurā (now Lucknow Museum) Buddhist image inscription —

(L 1) — samvatsara-śatē pamchastī(trim)ś-ōttaratamē 100 30 5 Pushya-māse divasē vi[m]ś[ē] di 20

446 — G 136, 137, and 138 — *Gupta Inscr* p 58, and Plate, *Bhāvnagar Inscr* p 24, and Plate Junāgadh rock inscription of the time of the *Rājādhirāja² Skandagupta*, recording the restoration of the embankment of the Sudāsana lake by Chakrapālita, the son of Parnadatta who was governor of Surāshtra —

(L 15) — Samvatsarānam=adhikē śatē tu timsadbhir=anyan=apī shadbhi=ēva | rātran dinē Praushtapadasya shashthē Gupta-pikalē ganvām vidhāya | (II)

(L 18) — Samvatsarānām=adhikē śatē tu timsadbhir=anyan=apī saptabhis=cha |

(L 20) — Graahmasya māsasya tu pūva-pa[kshē] . . . [pra]thame=hnī

(L 27) — varsha-śatē=śtātimsē Guptānām kāla . . .

447 — G 139 — *Gupta Inscr* p 267, and Plate Kōsam fragmentary image inscription of the time of the *Mahārāja Bhimavarman* —

(L 1) — . . . Mah[a*]i[ā]jasya śrī-Bhīmavarmanah samv[t*] 100 30 9 . . . 2(?)³ diva 7 ōtad-[d*]ivasa

448 — G 141 — *Gupta Inscr* p 67, and Plate Kāhām Jaina pillar inscription of the reign of Skandagupta —

(L 4) — vaishē tttimsē das vik-ōttarika-śatātāmē Jyēsthā-māsī prapunnē 1(II)

¹ In later inscriptions, also, kings, whose title ordinarily is *Mahārājādhirāja*, sometimes have the title *Mahārāja*

² This occurs in verse, and is not a formal title

³ It is doubtful whether the two marks, transcribed by * 2, are really the numeral 1 symbol for 2

⁴ Read *ttrimsad*

449 — G. 148. — *Gupta Inscr* p 70, and Plate Indor plate of the Brâhman Dêvavishnu, of the time of the *Mahârâjâdhrâja* Skandagupta and his feudatory, the *Vishayapati* Sarvanâga of the Anturvêdî country —

(L 3). — -śrī-Skandaguptasy=âbhivarddhamâna-vijayarâjya-samvatsara-śatê śhachchatvârîṣad-uttaratamê Phâlguna-mâsê . . varttamânê

450 — G. 148 — *Gupta Inscr* p 268, and Plate Gadhwâ (now Calcutta Museum) fragmentary Vaishnava inscription —

(L 1) — . . sya pravarddhamâna-vijayarâjya-samvatsara-śatê-shtâchatvârîṣad-uttarê Mâghamâsa-divasê êkavîṣatimê.²

451. — G. 158. — *Gupta Inscr* p 95. Khôh (now Lucknow Museum?) plates of the Parivrâjaka³ *Mahârâja* Hastin, the son of the *Mahârâja* Dâmôdara, grandson of the *Mahârâja* Prabhañjana, and great-grandson of the *Mahârâja* Dêvâdhyâ —

(L 1) — ⁴Shatpañchâś-ottarê=bda-śatê Guptanripa-râjya-bhuktau Mahâvaisâkha-sâmbatsarê⁵ | Kârttikamâsa-śuklapaksha-tritîyâyâm=asyân=divasa-pûrvvâyâm

[19th October⁶ A D. 475, see *ibid* Introduction, p. 105]

452 — G (?) 158 — *Ep Ind* Vol II p 364, and Plate Pâli (now Lucknow Museum) plate of the *Mahârâja* Lakshmana, issued from Jayapura —

(L 15) — samvatsara-śatê-shtapamchâśad-uttarê Jyêshtha-mâsê paurṇamâsyâm⁷

The inscription mentions, as *dûtaka*, the *Mahârâja* Naravâhanadatta.

453 — G. 163. — *Gupta Inscr* p. 102, and Plate Khôh (now Lucknow Museum) plates of the Parivrâjaka *Mahârâja* Hastin (described as in No 451) —

(L 1) — Trishashty-uttarê=bda-śatê Guptanripa-râjya-bhuktau Mahâśvayuja-sâmvatyarê⁸ Chaitramâsa-śuklapaksha dvitîy[â*]yâm=asy[â*]n=divasa-pûrvv[â*]yâ[m*]

[7th March A D 482, see *ibid* Introduction, p 105]

454 — G. 165 — *Gupta Inscr* p 89, and Plate Êran pillar inscription of the time of Budhagupta and his feudatory, the *Mahârâja* Suraśmichandra, recording the erection of the pillar by the *Mahârâja* Mâtrivishnu and his younger brother Dhanyavishnu⁹ —

(L 2) — ⁹ Śatê pañchashashty-adhikê varshânâm bhûpatau cha Budhaguptê | Âshâdhamâsa-ś[ukla]-dvâdaśyâm Suragurôr=ddivasê | sam 100 60 5 . . . asyâm samvatsara-mâsa-divasa-pûrvvâyâm

Thursday, 21st June A D 484, see *ibid* Introduction, p 83

455 — G 181. — *Gupta Inscr.* p 92, and Plate Êran *Satî*-pillar inscription of the widow of Gôparâja, the son of the *Râjâ* Mâdhava and follower (?) of a king Bhânugupta —

(L 1) — samvatsara-śatê êkanavaty-uttarê Śrâvana-bahulapaksha-sap[t]amy[âm] samvat 100 90 1 Śrâvana-badi 7 ||

456 — G 181. — *Gupta Inscr* p 107, and Plate Majhgawâm plates of the Parivrâjaka *Mahârâja* Hastin (described as in No 451) —

(L 1) — Êkanavaty-uttarê=bda-śatê Guptanripa-râjya-bhuktau śrîmatî pravarddhamâna-Mahâchaitra-sambatsarê⁵ Mâghamâsa-bahulapaksha-tritîyâyâm=asyâ[m*]¹⁰ sambatsara-mâsa-divasa-pûrvvâyâm

¹ Read *shatchatvârîṣad-*

² The original has *nripatiparivrâjaka-kul ôpanna*

⁴ Read *shatpañchâśad-uttarê*

² Read *tvârîṣad-*, and *êkavîṣatimê*

⁵ Read *samvatsarê*

⁶ The original date contains no details by which the correctness of the exact day of the given equivalent could be tested, the same remark applies to the equivalents of the original dates, given under Nos 453, 456, and 459

⁷ For G 158 this date would correspond to the 13th May A D 477, when there was a lunar eclipse which was visible in India.

⁸ See below, No 520

¹⁰ Read *samvatsara-*.

⁹ The first Pâda of this Âryâ is incorrect.

(L 20) — *sambat*¹ 100 90 1 Māgha-dī 3

[3rd January A D 511, see *ibid* Introduction, p 105]

457 — G. 207. — *Ep Ind* Vol III p 320, and Plate Ganéśgad (Baroda) plates of the *Mahāsāmanta Mahārāja Dhruvasēna I* of Valabhī, issued from Valabhī —

(L 29) — sam 200 7 Vaiśākha-ba 10 5

(In the family) of the Mastrakas, the *Sénāpati* Bhatakka (Bhatārka), his son, the *Sénāpati* Dharasēna [I], his younger brother, the *Mahārāja* Drōnasumha, his younger brother, the *Mahāsāmanta Mahārāja Dhruvasēna* [I]

458 — G. 207 — *Ind Ant* Vol V p 205, and Plates Bhūvnagai plates of the *Mahārāja Dhruvasēna I.*² of Valabhī, issued from Valabhī —

(L 26) — sam 200 7 Kārttika-śu 7

Genealogy as in No 457

459 — G. 209 — *Gupta Inscr* p 114, and Plate Khôh plates of the [Parivrājaka] *Mahārāja Samkshôbha* — the son of the *Mahārāja* Hustin, grandson of the *Mahārāja* Dāmōdara, and great-grandson of the *Mahārāja* Prabhañjana who was the son of the *Mahārāja* Dēvādhyā — born in the family of the king-ascetic Susarman —

(L 1) — Nav-ōttarē-vda(bda)-śata-dvayē Guptanripa-r[u*]jya-bhuktan srimatī pravarddhamāna-vijayarājyē Mahāsvayuja-sa[m*]vatsarē Chaṭtramāsa-suklapaksha-trayōdaśy[ā*]m=asyām sambha(va)tsara-māsa-dīvasa-pūrvvāyā[m*]

(L 24) — Chaṭra-dī 20 8³

[19th March A D 528⁴, see *ibid* Introduction, p 105]

460 — G. 216 — *Ind Ant* Vol IV p 105 Walā plates of the *Mahāsāmanta Mahāpratihāra Mahādandanāyaka Mahākārtākritika Mahārāja Dhruvasēna I* of Valabhī, issued from the village of Khuddavēdiya —

(L 30) — sam 200 10 6 Māgha-badī 3 (°)

Genealogy as in No 457 — The inscription mentions the king's sister's daughter, the *paramōpāsikā* or Baudhā devotee Duddā, as the foundress of a convent at Valabhī

461 — G. 217 — *Jour Roy As Soc* 1895, p 382 British Museum plates of the *Mahāpratihāra Mahādandanāyaka Mahākārtākritika Mahāsāmanta Mahārāja Dhruvasēna I* of Valabhī⁵ —

(L 30) — sam 200 10 7 Āsvayuja-ba 10 3 (°)

Genealogy as in No 457 — This inscription, also, mentions the king's sister's daughter Daddā (see No 460)

462 — G. 221 — *Wiener Zeitschrift*, Vol VII p 297 Vāvadiā Jogrā plates of the *Mahārāja Dhruvasēna I* of Valabhī, issued from Valabhī —

(L 33). — sam-200 20 1 Āsvay[u*]ja ba 1

Genealogy as in No. 457

463 — G. 230 — *Gupta Inscr* p 273, and Plate Mathurā (now Lucknow Museum) Buddhist image inscription —

(L 2) — samvatsarah 200 30 |

464 — G. 240 (° 237) — *Ind Ant* Vol VII p 67, and Plate Plates of the *Mahārāja Guhasēna* of Valabhī⁶ —

(L 31) — sam 200 40 (° 200 30 7) Śrāvana-su

¹ Read *sambat*

² Described here as *Mahārāja* only

³ See *Ind Ant* Vol XX p 379

⁴ 9 h 30 m before mean sunrise of this day the Mētha samkiantī took place

⁵ The name of the place from which the grant was issued is illegible

⁶ The name of the place from which the grant was issued is not given

Genealogy from Bhatârka to Dhruvasêna [I] as in No 457, then (with the omission of Dharapattâ see below, No 468) the *Mahârâja* Guhasêna — This inscription, also, mentions the lady Duddâ (see above, No 460)

465 — G. 246. — *Ind Ant* Vol. IV, p 175. Walâ second plate only of the *Mahârâja* Guhasêna of Valabhî —

(L 18) — sam 200 40 6 Mâgha-ba[dî ?] . . .

This inscription, also, mentions the lady Duddâ (see above, No 460)

466 — G [2]47. — *Ind Ant*. Vol XIV p 75, and Plate Walâ fragmentary inscription, containing the name of Guhasêna [of Valabhî] —

. . . . [200*] 40 7 śrî-Guhasênah

467 — G 248 — *Ind Ant* Vol V p 207, and Plate Bhâvnagar second plate¹ of the *Mahârâja* Guhasêna of Valabhî [issued from Valabhî] —

(L 15) — sam 200 40 8 Âsvayuja- . . . (?).

468 — G 252 — *Bhâvnagar Inscr* p 31, and Plates, *Ind Ant* Vol. XV p 187 Jhar plates of the *Sâmanta Mahârâja* Dharasêna II.² of Valabhî, issued from Valabhî —

(L 33) — sam 200 50 2 Chaitra-ba 5

Genealogy from Bhatârka to Dhruvasêna [I.] as in No 457; Dhruvasêna's younger brother, the *Mahârâja* Dharapattâ, his son, the *Mahârâja* Guhasêna, his son, the *Sâmanta Mahârâja* Dharasêna [II]

469 — G. 252. — *Gupta Inscr.* p 165, and Plate Mâhyâ (Junâgadh) plates of the *Mahârâja* Dharasêna II of Valabhî, issued from Valabhî. —

(L. 36). — sam 200 50 2 Vaiśākha-ba 10 5

Genealogy, here and in Nos 470-472, as in No 468

470 — G 252 — *Ind Ant* Vol VII p 68, and Plate Sorath (Junâgadh) plates of the *Mahârâja* Dharasêna II. of Valabhî, issued from Valabhî, of the same date

471 — G 252 — *Ind Ant* Vol VIII p 301, and Plate Bombay As Soc's plates of the *Mahârâja* Dharasêna II. of Valabhî, issued from Valabhî, of the same date

472 — G. 252 — *Bhâvnagar Inscr* p 35, and Plates Katapur (now Bhâvnagar Museum) plates of the *Mahârâja* Dharasêna II. of Valabhî, issued from Bhadrâpattanaka (?); of the same date

473 — G. 269 — *Ind Ant* Vol VI p 11 Walâ plates of the *Mahâsâmanta Mahârâja* Dharasêna II³ of Valabhî, issued from Bhadrâpattâ (?) —

(L 32) — sam 200 60 9 Chaitra-ba 2

Genealogy as in No 468 — The inscription mentions, as *dâtaka*, the *Sâmanta* Śilāditya⁴

474 — G (P) 269. — *Gupta Inscr.* p 276,⁵ and Plate. Bôdh-Gayâ (now Calcutta Museum) inscription of the Buddhist teacher Mahânâman :—

(L 14) — samvat 200 60 9 Chaitra-śudî 7.

475 — G. 270 — *Ind. Ant* Vol. VII p 71, and Plate Alinâ plates of the *Mahâsâmanta Mahârâja* Dharasêna II of Valabhî, issued from Bhadrâpattanaka (?) —

(L 40) — sam 200 70 Phâmu(igu)na-ba 10

Genealogy as in No 468 — This inscription also mentions, as *dâtaka*, the *Sâmanta* Śilāditya

¹ On the first plate very few words only are said to be legible

² For spurious plates of his see above, No 346 of S. 400

³ In the signature described as *Mahâdharâja* (?)

⁴ This probably is the king's elder son

⁵ See *ibid* p. 324. *sub voce* Mahânâman II, compare also below, No. 525

476.—G. 288 — *Ind Ant.* Vol I p 46 Walâ fragmentary second plate only of Śīlāditya I. Dharmāditya of Valabhī [the son of Dharasēna II.] —

(L 16) — sam 200 80 6 Vaiśākha-va (?) 6

477 — G. 288.— *Ind Ant* Vol XIV p 329, and Plates Walâ (now Bombay As. Soc's) plates¹ of Śīlāditya I. Dharmāditya of Valabhī, issued from Valabhī —

(L 35) — sam 200 80 6 Jyēsthā-ba 6

Descended from Bhatārka, Guhasēna, his son Dharasēna [II], his son Śīlāditya [I] Dharmāditya — This inscription, again, mentions the lady Duddā (see above, No 460)

478 — G. 290 — *Ind Ant* Vol IX p 238, and Plates Dhānk (now Rājkot Museum) plates of Śīlāditya I. Dharmāditya of Valabhī, issued from the hōmba (?) before the gates of Valabhī —

(L 38) — sam 200 90 Bh[a*]drapada-ba 8

Genealogy as in No 477 — The inscription mentions, as *dūtaka*, the illustrious Kharagraha²

479 — G. 310 — *Ind Ant* Vol VI p 13, and Plate, Bhāvnagar Inscr p 40, and Plates Bōtād (now Bhāvnagar Museum) plates of Dhruvasēna II Bālāditya of Valabhī, issued from Valabhī —

(L 45) — sam 300 10 Āsvayuja-ba 10 5

Genealogy as far as Śīlāditya [I] Dharmāditya as in No 477, his younger brother Kharagraha [I], his son Dharasēna [III], his younger brother Dhruvasēna [II] Bālāditya — This inscription, also, mentions the lady Duddā (see above, No 460), and, as *dūtaka*, the *Sāmanta* Śīlāditya

480 — G. 318 (or 318 ?) — *Ind Ant.* Vol XIV p 98, Prof Bendall's *Journey*, p 72, and Plate Gōlmādhītōl (Bhātgaon) inscription of the *Mahārāja Śivadēva* I. of the Lichohhavi family, recording an order which was made at the request of the *Mahāsāmanta* Amsuvarman; issued from Mānagriha³ —

(L 15) — samvat 300 10 6 (or 8 ?) Jyāsthā-śukla-divā daśamyām

481 — G. 328 — *Jour Bo As Soc* Vol X p 77, *Ind Ant* Vol I p 14, and Plates Plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Valabhī —

(L 58) — sam 300 20 6 Āshādhā-śu 10

Genealogy as far as Dhruvasēna [II] Bālāditya as in No 479, his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēstvara Ohakravartin* Dharasēna [IV] — The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna⁴

482 — G. 328 — *Ind Ant* Vol. I p 45 Notice of a Bhāvnagar second plate only of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, dated —

"S 326, the fifth day of the dark half of Māgha"

This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna.

483 — G. 330 — *Ind Ant* Vol. VII p 73, and Plate Alinā plates of the *Mahārājādhirāja* Dharasēna IV. of Valabhī, issued from Bharukachchia —

(L 53).— sam 300 30 Mārggaśīra-śu 3

Genealogy as in No 481 — The inscription mentions, as *dūtaka*, the king's daughter (*rāja-duhitri*) Bhūpā (see No. 484).

¹ This, so far as I know, is the earliest Valabhī inscription which, in the introductory passage, has the reading *sampansa*, instead of the reading *sapatna* of the earlier inscriptions, compare Dr Hultzsch's remarks in *Ep Ind.* Vol. III p 19

² This probably is the king's younger brother

³ See below, No 526

⁴ This probably is the prince who afterwards ruled as Dhruvasēna III

484 — G 330 — *Ind Ant* Vol XV p 339 Kaira plates of the *Mahārājādhirāja* Dharasēna IV of Valabhī, issued from Bharukachchha —

(L 57) — sam 300 30 dvī-Mārgasīra-śu 2

The date apparently falls in A D 648¹ (in Kaliyuga-samvat 3749 expired) when, by the rules of mean intercalation, there was an intercalated month which might be called either Pausa or Mārgasīra², (see Sewell and Dikshit's *Ind Calendar*, p xxii, and *Gupta Inscr.* Introduction, p 93 ff.)

Genealogy as in No 481 — The inscription mentions, as *dūtaka*, the king's daughter Bhūvā (see No 483)

485 — G. 334 — *Ep Ind* Vol I p 86 Kāpadvanaj plates of Dhruvasēna III. of Valabhī, issued from Sirisimmīnikā —

(L 50) — sam 300 30 4 Māgha-śu 9

Genealogy as far as Dharasēna [IV] as in No 481, he was succeeded by Dhruvasēna [III], the son of Dērabhata who was the son of Śīlāditya [I], the [elder] brother of the grandfather [Kharagraha I] of Dharasēna [IV]

486 — G 337 — *Ind Ant* Vol VII. p 76, and Plates. Alinā plates of Kharagraha II³ of Valabhī, issued from Pālēndaka (?) —

(L 50) — sam 300 30 7 Āshādha-ba 5

Genealogy as far as Dhruvasēna [III] as in No 485, his elder brother Kharagraha [II]

487 — G 350 — *Ep Ind* Vol IV p 76 Lunsadī plates of Śīlāditya III.⁴ of Valabhī, issued from Khētaka —

(L 67) — sam 300 50 Phālguna (na)-ba 3

Genealogy as far as Kharagraha [II] Dharmāditya as in No 486, after him, Śīlāditya [III], the son of Śīlāditya [II]⁵ who was the elder brother of Kharagraha [II] — The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna

488 — G. 352 — *Ind Ant* Vol XI p 306, *Bhāvnagar Inscr* n 45, and Plates Lunsadī (now Bhāvnagar Museum) plates of Śīlāditya III. of Valabhī, issued from Mēghavēna —

(L 65) — sam 300 50 2 Bhādrapada-śu 1

Genealogy as in No 487 — This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna

489 — G 365 (?) — *Jour Beng As Soc* Vol VII p 968 Kaira plates of Śīlāditya III. of Valabhī —

(L 66) — sam || 365 || (?) Vaisākha-sa || 1 || (?)

Genealogy as in No 487 — This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Dhruvasēna

490 — G 372 — *Ind Ant* Vol V p 209, and Plate Bhāvnagar plates of the *Mahārājādhirāja* Śīlāditya IV of Valabhī, issued from the camp at the tank of Bālāditya —

(L 58) — sam 300 70 2 Śrāvana-ba 9

¹ The year 330 of the date would thus correspond to the [*Kārttikādi*] Vikrama year 330 + 375 = 705 expired; see *Ep Ind* Vol III p 203

² The case, however, is not free from difficulties. According to the *Sūrya-* and *Ārya-siddhāntas*, and by the modern rule of naming intercalated months, the intercalated month would be Pausa, and it would be Pausa also by the *Brahma-siddhānta* and the earlier (Brahmagupta's) rule. And Mārgasīra it can be called only on the supposition that it was calculated by the *Sūrya-* or *Ārya-siddhānta*, and named in accordance with Brahmagupta's rule. Compare below, No 530 of H. (P) 34

³ In later inscriptions surnamed *Dharmāditya*

⁴ In the inscriptions of his successor described as *Paramabhatīśvara Mahārājādhirāja Paramāśvara*

⁵ I follow Dr Fleet in calling this Śīlāditya 'Śīlāditya II'. By other scholars he is not numbered, with the result that the kings of the same name, who are here numbered from III to VII., in other accounts bear the numbers from II to VI

Genealogy as far as Śīlāditya [III] as in No 487, his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [IV] — The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha

491 — G 375 — *Wiener Zeitschrift*, Vol I p 253, and Plates, *Bhāvnagar Inscr* p. 55, and Plates Dēvalī (now Bhāvnagar Museum) plates of the *Mahārājādhirāja Śīlāditya* IV. of Valabhī, issued from the village of Pūrnika —

(L 60) — sam 300 70 5 Jyēsthā-ba 5.

Genealogy as in No 490 — This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha

492 — G. 376 — From impressions supplied by Dr Burgess Plates of the *Mahārājādhirāja Śīlāditya* IV of Valabhī¹ —

(L 59) — sam 300 70 6 Mārggaśīra-śu 10 5

Genealogy as in No 490 — This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Kharagraha

493 — G 382 — From impressions supplied by Dr Fleet Plates of the *Mahārājādhirāja Śīlāditya* IV of Valabhī, issued from Valabhī —

(L 65). — sam 300 80 2 Mārggaśīra-śu 6

Genealogy as in No 490 — The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Dharasēna

494 — G. 386 — *Ind Ant.* Vol IX p 163, and Plates Chāngu-Nārāyana (near Kātmāndu) pillar inscription of Mānadēva —

(L 1) — samvat 300 80 6 Jyēsthā-māsē śukla-pakṣhē pratipadī 1 [Rō]hinaśakṣhatrayuktē chandramasī muhūrttē prasastē=bhijiti.

28th April, A D 705, see *ibid* Vol. XVII p 210, and *Gupta Inscr* Introduction, p 95

Vṛishadēva, his son Śamkaradēva, his son Dharmadēva, married Rājyavatī, their son Mānadēva (Compare below, No 541)

495 — G 403 — *Jour Bo As Soc* Vol XI. p 335, and Plates Gōndal plates of the *Mahārājādhirāja Śīlāditya* V of Valabhī, issued from Khētaka —

(L 61). — sam 400 3 Vaiśākha-śu[ddha 10 3 ?]

Genealogy as far as Śīlāditya [IV] as in No 490, his son, the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śīlāditya* [V] — The inscription mentions, as *dūtaka*, the king's son (*rāja-putra*) Śīlāditya

496 — G 403 — *Jour Bo As Soc* Vol XI p. 335, and Plates Gōndal plates of the *Mahārājādhirāja Śīlāditya* V. of Valabhī, issued from Khētaka —

(L 60) — sam 400 3 Māgha-ba 10 2

Genealogy as in No. 495 — This inscription also mentions, as *dūtaka*, the king's son (*rāja-putra*) Śīlāditya

497 — G. 413 — *Ind Ant* Vol IX p 167, and Plate Dēvapātana (near Kātmāndu) fragmentary inscription of the time of Mānadēva :—

(L 1) — samvat 400 10 3

498 — G. 435. — *Ind Ant* Vol IX p 167, and Plate. Lagantōl (Kātmāndu) fragmentary inscription of the *Mahārāja Vasantasēna*,² issued from Mānagriha —

(L 20) — samvat 400 30 5 [Aśva]jyujī śukla-dvā 1

¹ The name of the place from which the grant was issued is illegible

² See below, No 541

499 — G. 441 — *Ind. Ant* Vol VI p 17, and Plate Lunāvādā plates of the *Mahārājādhirāja Śīlāditya VI.* of Valabhī, issued from Gōdrahaka —

(L 70) — samvat 400 40 1 (?) Kārttika-śu 5 (?)

Genealogy as far as Śīlāditya [V] as in No 495; his son, the *Paramabhaffāraha Mahārājādhirāja Paramēsvara Śīlāditya [VI]*.

500. — G 447 — *Gupta Inscr* p. 173, and Plate. Alīnā (now Royal As Soc's) plates of the *Mahārājādhirāja Śīlāditya VII.* Dhṛubata¹ of Valabhī, issued from Ānandapura —

(L 77) — samva[t]sara-śata-chatushtayē saptachatvarīṇsad-²adhikē Dyēptha(Jyēsthā)-suddha-pamchamyām ankata[h*] sava³ 400 40 7 Śrē(jyē)sthā-gu(śu) 5

Genealogy as far as Śīlāditya [VI.] as in No 499; his son Dhṛubata, styled the *Paramabhaffāraha Mahārājādhirāja Paramēsvara Śīlāditya [VII]*.

501 — G 535 — *Ind Ant* Vol. IX. p 168, and Plate. Lagantōl (Kāṭmāndu) fragmentary inscription, mentions, as *dātaka*, the king's son (*rāja-putra*) *Vikramasēna* —

(L 18) — samvat 500 30 5 Śrā[vana]-śukla-divā saptamyām

502 — G. 585. — *Ind Ant* Vol. II. p 257, and Plate Mōrhī second plate only of Jānka :—

(L. 16) — Pamchāśītyā yutē-tītē samānām śata-pamohakē | G[au]ptē dadāv=adō nripaḥ sōparāgē=rkka-mamdalē ||

(L. 19) — samvat 585 Phālguna-sudī 5.⁴

503 — Valabhī-s 850 — *Wiener Zeitschrift*, Vol. III p 7, *Bhāvnagar Inscr.* p 186. Vērāval inscription of the temple-priest Bhāva-Bṛihaspati⁵ :—

(L 54). — Valabhī-samvat 850 Āshā[dha] . . .

The inscription mentions the Chaulukyas Jayasimha-Siddharāja and Kumārapāla (who defeated the king Ballāla⁶ of Dhārā).

504 — Valabhī-s 850 (?) — *Bhāvnagar Inscr* p 184. Junāgadh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; is said to be dated —

(L 34). — Valabhī-samvat 850 śrī-Simha-samvat 60 varshē⁷

505 — Valabhī-s 911 — *Bhāvnagar Inscr.* p. 161, and Plate Ghelānā (near Māngrol) fragmentary inscription. —

(L. 1). — śrīmad-Valabhī-samvat 911 [varshē] . . . [śu]dī 5 Śukrē.

506 — Valabhī-s. 927. — *Ep. Ind.* Vol. III. p 303, and Plate Vērāval image inscription :—

(L. 1) — śrīmad-Valabhī-sa[m]vat 927 varshē Phālguna-sudī 2 Sōmē ||

Monday, 19th February A.D. 1246.

507 — Valabhī-s 945 — Vērāval inscription of the reign of the Chaulukya (Vāghēlā) *Mahārājādhirāja Arjunadēva*; see above, No. 228 of V. 1320

d — Undated Inscriptions connected with those under D.

508. — *Gupta Inscr* p 141, and Plate Mēharaulī (Mihraulī) iron pillar inscription, being a posthumous eulogy of the conquests of a powerful king *Chandra*.⁸

¹ *Le Dhruvabhata.*

² Read *śatvīṇsad*.

³ Read *samvat*

⁴ See *Ind Ant* Vol. XVII. p 211, and Vol. XX p 381; and *Gupta Inscr* Introduction, p. 97

⁵ See below, No 537

⁶ See above, No 210

⁷ This cannot be correct. According to the date of the Vērāval inscription of the reign of Arjunadēva (No. 226) the difference between a Valabhī year and the corresponding Simha year (for the month of Āshāḍha) is 794, while here the difference between 850 and 60 is 790

⁸ See *Gupta Inscr* p 140, note 1, and *Jour. Roy. As. Soc* 1897, p 9 ff

509 — *Gupta Inscr* p 6, and Plate Allahâbâd pillar inscription of the *Mahārājādhirāja Samudragupta*,¹ who captured and again liberated “Mahendra of Kōsala, Vyāghrarāja of Mahākāntara, Mantarāja of Kērala, Mahendra of Pishtapura, Svāmidatta of Kottūra on the hill, Damana of Ērapadapalla, Vishnugōpa of Kāñchī, Nīlarāja of Avamukta, Hastivaiman of Vengī, Ugrasēna of Palakka, Kumbhāra of Dīvarāshtra, Dhanamjaya of Kusthalapura,”² and all the other kings of Dakshināpatha, and exterminated “Rudradēva, Matila, Nāgadatta, Chandravarman, Ganapati-nāga, Nāgasēna, Achyuta, Nandin, Balavarman,” and other kings of Āryāvarta (A *lāvya* in verse and prose, composed by the *Sāmdhivigrahika Kumārāmātya Mahādandanāyaka* Harishēna, the son of Dhruvabhūti)

510.— *Gupta Inscr* p 20, and Plate Ēran (now Calcutta Museum) fragmentary inscription of *Samudragupta*.

511.— *Gupta Inscr.* p. 256, and Plate Gayā (spurious) plate³ of the *Mahārājādhirāja Samudragupta*, issued from Ayōdhyā.—

(L 14) —samvat 9⁴ Vaiśākha-dī 10.⁴

Genealogy as in No 439.

512 — *Gupta Inscr* p 35, and Plate. Udayagiri cave inscription of the time of *Chandragupta II.*,⁵ recording the excavation of the cave by the order of his minister, the poet Virasēna, otherwise called Śāba, of Pātaliputra

513 — *Gupta Inscr* p 26, and Plate. Mathurā (now Lahore Museum) fragmentary inscription [of the *Mahārājādhirāja Chandragupta II*].

514.— *Gupta Inscr.* p 40, and Plate Gadhwa (now Calcutta Museum) fragmentary inscription of the reign of the *Mahārājādhirāja Kumārāgupta I* ⁶ —

(L 2) —śrī-Kumārāgupta-rājya-[samvatsarē] divasē 107 [asyām divasa-pūrvvāyām]

515 — *Gupta Inscr* p 265, and Plate Gadhwa (now Calcutta Museum) fragmentary inscription [of the time of *Kumārāgupta I* ?]

516 — *Gupta Inscr* p 49, and Plate. Bihār fragmentary pillar inscription of the time of the *Mahārājādhirāja Skandagupta* ⁸

Genealogy as far as *Kumārāgupta [I]* as in No 439, his son, the *Mahārājādhirāja Skandagupta*

517 — *Gupta Inscr* p 53, and Plate Bhitari pillar inscription of *Skandagupta*, recording the installation of an image of the god Vishnu and the allotment to the idol of a village

Genealogy as in No 516

518.— *Jour Beng As Soc* Vol. LVIII Part I p 89, and Plate, *Ind Ant* Vol XIX p 225 Bhitari (now Lucknow Museum) seal of the *Mahārājādhirāja Kumārāgupta II*

Genealogy as far as *Kumārāgupta [I]* as in No 439, his son, from Anantadēvi, the *Mahārājādhirāja Paragupta*, his son, from Vatsadēvi, the *Mahārājādhirāja Narasimhagupta*, his son, from Mahālakshmidēvi (?), the *Mahārājādhirāja Kumārāgupta [II]*

¹ His genealogy is given as in No 439 above

² The above is from Dr Fleet's published translation, but it should be stated that Dr Fleet has the passage, translated by ‘Mantaraja on the hill,’ under further consideration, compare also *Bombay Gazetteer*, Vol I Part I p 63 and *Jour Roy As Soc* 1897, p 864 ff

³ The grant, according to Dr Fleet, has the general appearance of having been fabricated somewhere about the beginning of the eighth century A D

⁴ Expressed by numerical symbols, compare *Gupta Inscr* p 255, note 1

⁵ See above, Nos 436 438 of G 82 93

⁶ See above Nos 439-443 of G 96-129

⁷ Expressed by a numerical symbol

⁸ See above, Nos 446-449 of G 136-146

519 — *Ep Ind* Vol I, p 239, and Plate Kura (now Lahore Museum) inscription¹ of the reign of a *Rājādhirāja Mahārāja Tōramāna Shāha* (or *Shāhi*) Jaūla, recording the construction of a Buddhist convent —

(L 1) — [rājā]. rāja-mahārāja-Tōramāna-shā[hi] Jaū . . [bhivardhamāna-rājyē . . samvatsarē] mē Mārḡasīramāsa-śukla-dvitiyāyām

520 — *Gupta Inscr* p 159, and Plate Ēran stone boar inscription of the first year of the reign of the *Mahārājādhirāja Tōramāna*, recording the building of the temple, in which the boar stands, by Dhanyavishnu, the younger brother of the deceased *Mahārāja Mātṛivishnu*² —

(L 1) — Varshē prathamē prithivīm prithu-kīrttau prithu-dyutau mahārājādhirāja-śrī-Tōramānē prasāsati | (||) Phālguna-divasē dasamē | ity-ēvam rājyavarsha-māsa-dinaih | [*] ētasyām pūrvvāyām | sva-lakshanair-yukta-pūrvvāyām | (||)

521 — *Gupta Inscr* p 162, and Plate Gwālor (now Calcutta Museum) inscription of the 15th year of the reign of *Mihirakula*³ (who broke the power of *Paśupati*), the son of *Tōramāna*, recording the building of a temple of the Sun, by a person named *Mātpichēta*, on the mountain *Gōpa* (Gwālor) —

(L 4) — . . . abhivarddhamāna-rājyē pamchadaś-ābdē . . . Kārttika-māsē prāpti[ā*] gagana-[patau (?) n]rmmalē bhātī tithi-nakshatra-muhūrttē samprāptē suprasasta-dinē

522 — *Gupta Inscr.* p 111, and Plate *Bhumarā* pillar inscription of the [*Parivrājaka*] *Mahārāja Hastin* and the *Mahārāja Śarvanātha* [of *Uchchakalpa*] —

(L 7) — Mahāmāghē sambatsarē⁴ Kārttikamāsa-divasa 10 9

Ibid Introduction, p 105 ff, it is shewn that the date might correspond to either the 13th October A.D. 508 (in Gupta-samvat 189) or the 2nd October A.D. 520 (in Gupta-samvat 201), but according to *Ind Ant* Vol. XIX p 228 the Mahāmāgha samvatsara of this date commenced in A.D. 484 (in Gupta-samvat 165). Compare above, Nos 389, 390, 392, and 451, 453 and 456

523 — *Bhāvnagar Inscr* p 30, and Plate Bānkōdi (now Bhāvnagar Museum) fragmentary inscription, containing the name of *Guhasēna*⁵ [of *Valabhī*]

524 — *Ind Ant* Vol XII p 148, *Bhāvnagar Inscr* p 64, and Plate *Gōpnāth* first plate only of a *Valabhī* grant, which breaks off in the description of *Dharasēna III*, the son of *Kharagraha I*, issued from *Valabhī*

525 — *Gupta Inscr* p 279, and Plate *Bōdh-Gayā* Buddhist image inscription, recording the presentation of the statue, on the pedestal of which it is engraved, by the *Sthavira Mahānāman*⁶

526 — *Ind Ant* Vol IX p 168, and Plate Fragmentary inscription from near the *Śivapuri* hill, five miles north of *Kātmāndu*, of the *Mahārāja Śivadēva I* of the *Lichchhavi* family, recording some act done at the request of the *Mahāsāmanta Amśuvarman*; issued from *Mānagrha*⁷

527 — *Bhāvnagar Inscr* p 208. *Vērāval* fragmentary inscription of the temple-priest *Bhāva-Brihaspati*,⁸ mentions the *Chaulukyas* [*Jayasimha*-] *Siddharāja*, *Kumārapāla*, *Ajayapāla*, *Mūlarāja II*, and *Bhīmadēva II*

¹ Of about "the fourth or fifth century A.D." There is no evidence to shew that the *Tōramāna* of this inscription is in any way connected with the *Tōramāna* of No 520

² See above, No 454 of G 165 ³ See above, No 329

⁴ See above, Nos 464—467 of G 240 (? 237)—248

⁷ See above, No 80 of G 316 (or 318?)

⁶ Read *samvatsarē*

⁶ See above, No 474 of G (?) 269

⁸ See above, No 503 of *Valabhī* s 850.

E — Inscriptions dated according to the Harsha Era.

528 — H. 22 — *Ep Ind* Vol IV p 210, and Plate Banskhera (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Vardhamānakōti —

(L 16) — samvat 20 2¹ Kārtti[ka*]-vadi 1

The *Mahārāja* Naravardhana, his son, from Vajrinidēvi, the *Mahārāja* Rājyavardhana [I], his son, from Apsarōdēvi, the *Mahārāja* Ādityavardhana, his son, from Mahāsēnaguptadēvi, the *Mahārājādhirāja* Prabhākaravardhana, his son, from Yaśomatidēvi, the *Mahārājādhirāja* Rājyavardhana [II] (subdued Dēvagupta and other kings), his younger brother, the *Mahārājādhirāja* Harsha — The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Mahāsāmanta* *Mahārāja* Bhāna (?)

529 — H. 25 — *Ep Ind* Vol I p 72 Madhuban (now Lucknow Museum) plate of the *Mahārājādhirāja* Harsha, issued from Kapitthukā² —

(L 18) — samvat 20 5 Mārggaśīrsha-vadi 6

Genealogy as in No 528 — The inscription mentions, as officials, the *Mahāsāmanta* Skandagupta and the *Sāmanta* *Mahārāja* Īśvaragupta

530 — H (?) 34³ — Prof Bendall's *Journey*, p 74, and Plate Sundhārā damaged inscription of the *Mahāsāmanta* [Amśuvarman⁴], issued from Kailāsakūtabhavana —

(L 16) — samvat 30 4 prathama-Pausha-śukla-dvitiyāyām.

Judging by the date of No 542 of H 155, the month of Pausha of Harsha-samvat 34 would be expected to fall in A D 639-40 (in Kaliyuga-samvat 3740 expired), but in that year no month was intercalary In (Kaliyuga-samvat 3741 expired =) A D 640-41, by the rules of mean intercalation, there was an intercalated month which might be called Pausha on the supposition⁵ that it was calculated by the *Brahma-siddhānta*, and named according to the modern (not Brahmagupta's) rule for naming intercalated months, but which ordinarily would be called Mārgaśīra (See Sewell and Dikshat's *Ind Calendar*, p xxiii).

531 — H. (?) 34 — *Ind Ant.* Vol IX p. 169, and Plate. Bungmatī (near Kātmāndu) fragmentary inscription of the *Mahāsāmanta* Amśuvarman, issued from Kailāsakūtabhavana —

(L 14) — samvat 30 4 Jyēshta(shtha)-śukla-daśamyām

532 — H. (?) 39 — *Ind Ant* Vol IX p 170, and Plate Dēvapātana (near Kātmāndu) inscription of Amśuvarman, issued from Kailāsakūtabhavana —

(L 22) — samvat 30 9 Vaiśākha-śukla-divā daśamyām

The inscription mentions, as *dātaka*, the *Yuvarāja* Udayadēva⁶ It also mentions Amśuvarman's sister Bhōgadēvi, who was the wife of the king's son (*rāja-putra*) Śūrasēna, and the mother of Bhōgavarman and Bhāgyadēvi

533 — H (P). 45 (?) — *Ind Ant* Vol IX p 171, and Plate. Satdhārā (near Kātmāndu) inscription of Amśuvarman —

(L. 1) — samvat 40 5 (?) Jyēshta-śukla. . . .

¹ This '2' is denoted by a numeral figure, but the preceding '20' and the following '1' by numerical symbols

² The published text has *Panthikā* — In line 10 reference is made to a forged grant (*kuṣa-kāśana*)

³ Prof 8 Lévi, in the *Jour Asiatique*, 1894, Juillet-Août, p 62, has referred this date (and those of the following dates, in which a sign of interrogation has been put here after H) to a local era the epoch of which would fall in A.D 595 But since for Amśuvarman we have the date No 533, of the year 44 or 45, even the adoption of such a new era would not meet one of Prof Lévi's main objections to the assignment of this date (of the year 34) to the Harsha era — the objection, namely, that according to Hiuen Tsiang's account Amśuvarman could not have lived after A D 637

⁴ See above, No 480 of G 316 (or 318?)

⁵ This supposition would be the very reverse of the supposition made above, under No 484 of G 330

⁶ See below, No 541

⁷ According to Dr Fleet, the year of the date is either 44 or 45, see *Gupta Inscr* Introduction, p 180, f

534 — H. (?) 48 — *Ind Ant* Vol IX p 171, and Plate. Lalitapattana (near Kâtmându) inscription of Jishnugupta, issued from Kailâsakûtabhavana —

(L 21) — samvat 40 8 Kârttika-śukla 2

The inscription mentions, in connection with Mânagriha, the *Mahârāja* Dhruvadêva,¹ also the *Mahârājādhirāja* Aśśuvarman, and, as *dâtaka*, the *Yuvarāja* Vishnugupta

535 — H 66 — *Gupta Inscr* p 210, and Plate Shîhpur image inscription of the reign of Âdityasênadeva² [of the family of the Guptas of Magadha], recording the installation of the image by the general (*bal-âdhikrita*) Sâlapaksha at, apparently, Nâlanda (?) —

(L 2) — samvat 60 6 Mâggga-śudî 7 (?) asyân-divasa-mâsa-samvatsari-ânupûrvvyâm

536 — H (P) 82 (?) — Prof Bendall's *Journey*, p 77, and Plate. Gaundhârâ fragmentary inscription, issued from Kailâsakûtabhavana —

(L 29).— samvat 80 2 (P) [Bhâdra]pada-śukla-di . . .

The inscription mentions, as *dâtaka*, the *Yuvarāja* Skandadêva (?)

537 — H (P) 119 — *Ind Ant* Vol IX p 174, and Plate Lagantôl (Kâtmându) inscription of the *Mahârājādhirāja* Śivadêva II,³ issued from Kailâsakûtabhavana —

(L 23) — samvat 100 10 9 Phâlguna-śukla-divâ daśamyâm

The inscription mentions, as *dâtaka*, the king's son (*rāja-putra*) Jayadêva

538 — H (P) 143 (P) — *Ind Ant* Vol IX p. 176, and Plate Kâtmându fragmentary inscription of the *Mahârājādhirāja* [Śivadêva II ?] —

(L 37) — samvat 100 40 (P)⁴ 3 Jyeshtha-śukla-divâ trayôdaśyâm |

539 — H (P) 145 — *Ind Ant*, Vol. IX p 177, and Plate Lalitapattana (near Kâtmându) fragmentary inscription —

(L 17) — samvat 100 40 5 Pausa-śukla-divâ tritîyâyâm |

The inscription mentions, as *dâtaka*, the *Yuvarāja* Vijayadêva

540 — H (P) 151 — Prof Bendall's *Journey*, p 79, and Plate. Inscription of a private person, on a water-conduit slab near the temple of Jaisi, Kâtmându —

(L 1) — samvat 100 50 1 Vaiśākha śukla-dvîtiyâyâm.

541 — H (P) 153 — *Ind Ant* Vol IX p 178, and Plate Kâtmându inscription of Jayadêva Parachakrakâma, (with the exception of five verses, which are by the king himself, composed by Buddhakîti) —

(L 35) — samvat 100 50 3⁵ Kârttika-śukla-navamyâm ||

In the solar race there was Lichchhavi, in his family was Supushpa, born at Pushpapara (Pâtaliputra), after him came, omitting 23 kings, Jayadêva, after him, omitting 11 kings, Vrishadêva, his son Śamkaradêva, his son Dharmadêva, his son Mânadêva (see Nos 494 and 497), his son Mahîdêva, his son Vasantadêva (the Vasantasêna of No 498) — The inscription then has Udayadêva (mentioned as *Yuvarāja* in No 532), [his son] Narêndradêva, his son, Śivadêva [II] (Nos 537 and 538), married Vatsadêvi, a daughter of the Maukharî Bhôgavarman and daughter's daughter of Âdityasêna of Magadha (No 535), their son, Jayadêva Parachakrakâma, married Râjyamati, the daughter of Harshadêva, king of Gauda, Udra etc, and of Kalinga and Kôsala, of the family of king Bhagadatta (or of the Bhagadatta⁶ kings) (See *ibid* Vol XIV p 346 ff and *Gupta Inscr* Introduction, p 185 ff).

542 — H 155 — *Ind Ant* Vol XV p 112, and Plate Dighwâ-Dubaulî plate of the *Mahârāja* Mahêndrapâladêva, issued from Mahôdaya (Kanauj) —

(L 12) — savituh Kumbha-samkiântau suâtva .

(L 14) — samvatsrâ(terîôP) 100 50 5 Mâgha-śudî 10 niva(b)ddham

¹ See below, No 557.

² See below, No 550

³ See below, No 541

⁴ This may possibly be 20 or 80

⁵ This '3' is denoted by a numeral figure

⁶ For the lineage of Bhagadatta, see below, Nos 652, and 711 714.

20th January A D 761, see *Gupta Inscr* Introduction p 178

The *Mahārāja* Dēvaśakti, his son, from Bhuyikāddēvi, the *Mahārāja* Vatsarāja; his son, from Sundaridēvi, the *Mahārāja* Nāgabhata, his son, from Īsatādēvi, the *Mahārāja* Rāmabhadra, his son, from Appādēvi, the *Mahārāja* Bhōja [I]¹, his son, from Chandrabhattarikāddēvi, the *Mahārāja* Mahēndrapāla [surnamed Bhāka?]

543 — H 184 — *Ind Ant*. Vol XXVI p 29 Pañjāb inscription of the reign of a certain Vīgraha (?) —

(L 1) — samvat 184 Śrāvana-vatī 15 atra dinē

544 — H 188 — *Ind Ant* Vol XV p 140, and Plate Bengal As Soc's plate of the *Mahārāja* Vināyakapālādēva, issued from Mahodvya (Kanauj) —

(L 14) — shashthiyām (?) Gangāyā[m*] śatvā . . .

(L 17) — samvatsarō 100 80 8 Phālguna-vadī 9 nirvā(b)ddham ||

Genealogy as far as Mahēndrapāla as in No 542, his son, from Dehriāgādēvi, the *Mahārāja* Bhōja [II], his brother, the son of Mahēndrapāla from Mahādēvidēvi, the *Mahārāja* Vināyakapāla [surnamed Harsha?]

545 — H 218 — *Ind Ant* Vol XXVI p 31, *Archæol Surv of India*, Vol X Plate ix 1, and Vol XXI Plate xvi A Khajurāhō image inscription —

(L 2) — samvatsarō 200 10 8 Mīgha śudī 10

546 — H 276 — *Ep Ind* Vol I. p 186 Peheva (Pehon) inscription of the reign of the *Mahārājādhirāja* Bhōjadēva, the successor of the *Mahārājādhirāja* Rāmabhadradēva,² [of Kanauj] —

(L 2) — samvatsara-śita-dvayē shatsaptaty-adhikē Vaiśākhamāsa-śuklapaksha-saptamyam samvat 276 Vaiśākha-śudī 7 asyām samvatsara-māsa-divasa-pūrvvāyām tithāv-īha śrī-Prithūdak-ādihasth mē piśāchī chatriddaśyām³ ghōtaka-yāttirāyām samāyāta . . .

547 — H 563 (or 562 ?) — *Ind Ant* Vol XXVI p 32, *Archæol Surv. of India*, Vol. XIV p 72, and Plate xxii. 3 Notice of a Pañjaur inscription —

(L 1) — samvat 563 (or 562 ?) Jētha-śudī 9 vāra Śākrah

Friday, 17th May A D 1168

e.—Undated Inscriptions connected with those under E

548 — *Gupta Inscr.* p 232, and Plate Sōnpat copper seal inscription of the *Mahārājādhirāja* Harshavardhana

Genealogy from Rājyavardhana [I] to Harshavardhana (Harsha) as in No 528 of H 22

549 — *Ep Ind* Vol I p. 180, and Plate Kndārkôt (Gavidhumat, now Lucknow Museum) inscription,⁴ recording the erection of some building in memory of Takshadatta by his father Harivarman (Mamma), the son of Haridatta who had been 'raised to eminence by the illustrious Harsha' [of Kanauj], (composed by Bhadra, the son of Vāmana)

550 — *Gupta Inscr* p 202, and Plate Aphsā inscription of Ādityasēna⁵ [of the family of the Guptas of Magadha], his mother Śrīmatī, and his wife Kōnadēvi

Kuśhnagupta, his son Harshagupta, his son Jivitagupta [I], his son Kumāragupta (at war with [the Maukharī] Īśānavarman⁶), his son Damōdriagupta (fell in a battle with the Maukharī), his son Mahāsēnagupta (defeated Susthitavarman), his son Madhavagupta (contemporary of Harsha [of Kanauj]), his son Ādityasēna

¹ See below, No 710 of H 100

² See above, No 15 of V 932

³ This is the 14th tithi of the dark half of the amānta Chaitra or pūrnimānta Vaiśākha, see *Ind Ant* Vol. XXVI p 179

⁴ Of about the latter half of the seventh century A D

⁵ See above, No 535 of H 66

⁶ See below, No 554.

551 — *Gupta Inscr* p 212 Mandāi Hill rock inscriptions of the *Mahārājādhirāja* Jayasēnadēva [of the family of the Guptas of Magadha] and his wife Kōnadēvi¹

552 — *Gupta Inscr* p 215, and Plate Dāo-Baranūik inscription of the *Mahārājādhirāja* Vitaguptadēva II [of the family of the Guptas of Magadha], issued from Gōmatikottaka

Mīdhavagupta, his son, from Śīmatī, Ādityasēna, his son, from Kōnadēvi, the *Mahārājādhirāja* Dēvagupta,² his son from Kamaladēvi, the *Mahārājādhirāja* Vishnugupta, his son, from Ijjidēvi, the *Mahārājādhirāja* Jīvitagupta [II] — The inscription mentions, as previous kings, Baladitya, Śaravaiman, and Antivaiman

553 — *Gupta Inscr* p 229, and Plate Jaunpur fragmentary inscription of Īśvaravarman, the lineage of the Mukhara kings³

554 — *Gupta Inscr* p 220, and Plate Aśūgadh copper seal inscription of the *Mukhara Mahārājādhirāja* Śaravavarman

The *Mahārāja* Harivarman, his son from Jayasvāmīnī, the *Mahārāja* Ādityavarman, his son from Harishaguptā, the *Mahārāja* Īśvaravarman, his son, from Upaguptā, the *Mahārājādhirāja* Īśnavarman,⁴ his son, from [Lakshmi]vatī, the *Mahārājādhirāja* Śaravavarman

555 — *Gupta Inscr* p 222, and Plate Balabar Hill cave inscription of the *Mukhara* Anantavarman, the son of Śardūla

556 — *Gupta Inscr* pp 221 and 227, and Plates Nāg'ujunī Hill cave inscriptions of [the *Mukhara*] Anantavarman, the son of Śardūlavarman who was the son of Yajñavarman

557 — *Ind Ant* Vol IX p 173, and Plate Kātmāndu fragmentary inscription of Vishnugupta,⁵ issued from Kailāsakūṭabhavana, mentions [as lord paramount ?] the *Bhātāraka Mahārāja* Dnruvadēva of the Lichchhavi family, who resided at Mānagriha

558 — *Ind Ant* Vol IX. p 174, and Plate Kātmāndu fragmentary inscription of the son of Vishnugupta

F — Inscriptions dated according to the Newār Era.

559 — N 203 — Prof Bendall's *Journey*, p 80, and Plate Lalitapattana (near Kātmāndu) image inscription of Vānadēva, the son of a king Yasōdēva —

(L 1) — Tribhur-varshaih samāyuktē samvatsara-śata-dvayē | Vaiśākha-śukla-(sa)ptamyām Budhē Pushy-ōdayē subhā(bhē) ||

Wednesday, 26th April A D 1083,⁶ see *Ind Ant* Vol XVII p. 248, No 7

560 — N 259 — Prof Bendall's *Journey*, p 81, and Plate Varamtōl (Kātmāndu) inscription of the reign of the *Rājādhirāja* Mānadēva —

(L 1) — samvat 200 50 97 Bhādrapada-krishṇa-saptamyām |

561 — N 512 — Prof. Bendall's *Journey*, p. 83, and Plate Lalitapattana (near Kātmāndu) inscription of the reign of the *Mahārājādhirāja* Jayasthitarājamalladēva⁸ —

(L 1) — śrīman-Naipālīka-samvat 512 Vaiśākha-krishṇa-shashthiyām tithau || Gararāṇī⁹ | Visva(sva)-muhūrttē Śravana-nakshatrē | Andra-yōgē | Āditya-vāsa(sa)rē || Sunday, 12th May A D 1392, see *Ind Ant* Vol. XVII p 249, No 12

¹ For a modern Deogbur inscription which glorifies Ādityasena and his wife 'Kōshadēvi,' see *Gupta Inscr* 213, note

² See below, No 619 For another Dēvagupta, see above, No 528

³ See No 554

⁴ See above, No 550:

⁵ See above No 534 of H (?) 43

⁶ On this day the *tithi* of the date commenced 4 h 7 m after mean sunrise

⁷ This '9' is denoted by a numeral figure

⁸ Called *Sthitimalla* in No 562

⁹ The published text has *sara karāṇī*

562.—N 533 — *Ind Ant.* Vol IX p 183. Kātmāndu inscription of the *Mahārājādhirāja Jayajōtimalladēva* —

(V. 11) — Samvan=Nēpālak-ākhyē tṛibhuvana-dahanē Kāma-bānē prayātē Māghē śuklē cha Kāmē tithi ८८ viditē Prīti-yōgē cha punyē | vārē Pūsh-ābhīdhānē Makara-ravi-gatē Yugma-rāśau śaśānkē samvat 533 Māgha śukla-trayōdāśī Punarvasu-nakshatrē Prīti-yōgē Āditya-vārē

Sunday, 15th January A.D. 1413, see *ibid* Vol XVII p 247, No 3

Sthitimalla¹ of the solar race married Rājalladēvi, their sons Jayadharmamalla, Jayajōtimalla (married Samsārādēvi), and Jayakīrtimalla. The inscription further mentions Jayajōtimalla's son-in-law Jayabharava (the husband of Jīvarakshā), and Jayajōtimalla's son Yakshamalla (governor of Bhaktāpurī), and another (?) son Jayantārāja (described as the son of Jayalakshmi and husband of (?) Jayalakshmi)

563 — N 757 — *Ind Ant.* Vol. IX p 184 Lalitapattana (near Kātmāndu) inscription of Siddhinṛsiṃhamalla —

(V 17) — Nēpāla varshē svāra-śara-turagaur-ankitē Phālgunīyē pakshē prāptē valakshē-maraguru-divasē Śankara-rkshē daśamyām . . .

Samvat 757 Phālguna(na)-māsē śukla-pakshē daśamyām tithau Ārdīā para-Punarvasu-nakshatrē Āyushmān-yōgē Brihaspati-vāsarē

Thursday, 23rd February A D 1637,² see *ibid* Vol. XVII p 250, No 16

The king Harisimha,³ in his lineage, Mahēndramalla, his son Śīvasimha, his son Hariharasimha, married Lālamatī, their son Siddhinṛsiṃhamalla⁴

564 — N. 769 — *Ind Ant.* Vol. IX. p 188. Kātmāndu inscription of Pratāpa (Jayapratāpamalladēva) —

Samvat 769 Phālguna-śukla-⁵śashthīyām tithau Anurādhā-nakshatrē Harshaṇa-yōgē Brihaspati-vāsarē

Thursday, 22nd February A D 1649, see *ibid*. Vol XVII p 250, No 17

In the family of Rāmāchandra of the solar race, Nānyadēva,⁶ his son Gangadēva, his son Nṛsiṃha, his son Rāmasimha, his son Śaktisimha, his son Bhūpālasimha, his son Harasimha,⁷ in his family, Yakshamalla, his son Ratnamalla, his son Sūryamalla, his son Amaramalla, his son Mahēndramalla, his son Śīvasimha, his son Hariharasimha, his son Lakshminṛsiṃha, his son Pratāpa (who defeated Siddhinṛsiṃhamalla⁸ and others), married Rūpamatī (a sister of Prānanārāyana and daughter of Viranārāyana, the son of Lakshminārāyana and grandson of Nārāyana, whose capital was Vihāranagarī) and Rājamatī

565 — N. 777.—*Ind Ant* Vol. IX p 189 Kātmāndu inscription of the *Mahārājādhirāja Jayapratāpamalladēva*; (composed by the king himself) —

(V. 30) — Nēpālē samvatē=smin=haya-giri-munībhiḥ samyutē Māgha-māsē saptamyām śukla-pakshē Ravīdina-sahitē Rēvatī-riksharājē | yōgē śrī-Siddhi(dddha)-samyjñē

Sunday, 11th January A D 1657, see *ibid* Vol XVII p 251, No 18

In the solar race, in the family of Rāma's son Lava, there was Harisimha (who dug tanks in Mithilā and settled Nēpāla), his son⁹ Yakshamalla, his son Ratnamalla, his son Sūryamalla; his son Narēndramalla, his son Mahēndramalla,¹⁰ his son Śīvasimha, his son Hariharasimha; his son Lakshminarasimha, his son Pratāpamalla

¹ Called *Jayasthitirajamalla* in No 561

² On this day the *tithi* of the date commenced 5 h 49 m after mean sunrise

³ Below, in No 564, the name is *Harasimha*; but see also No 565

⁴ See below, Nos 564 and 568

⁵ Read *kṛishṇa*

⁶ The name *Nānya* occurs below, in No 647.

⁷ In Nos 563 and 665 the name is *Harisimha*

⁸ See No 563

⁹ But see above, No 564; in the same inscription *Narēndramalla* is called *Amaramalla*

¹⁰ In Nos 563 and 564 called *Mahēndramalla*

566 — N. 792 — *Ind Ant* Vol IX p 192 Bungmatī (near Kātmāndu) inscription of the Rājā Śrinivāsa¹ —

Nāpāl-ābdē lōchana-chchhīdra-saptē śi-pāñchamyām

567 — N. 810 — *Ind Ant* Vol IX p 191 Kātmāndu inscription² of the queen Riddhilakshmi, the mother of the king Bhūpalēndramalla. —

(V 3).— Nāpāl-ābdē gagana-dharmū-nāga-yuktē kī=Ōjē māsē pakshē vidhu-virahitē su-dvitiyā-tithau . Ravau.

Sunday, 20th October A D 1689, see *ibid* Vol XVII p 251, No 19

568 — N 843.—*Ind Ant* Vol IX p 192 Lalitapattana (near Kātmāndu) inscription of the princess Yōgamatī, recording the consecration of a temple in memory of her son Lōkaprakāśa —

(V 10) — Abdē Rāma-prajñavarāśya-vasubhur=Māghē-sitē pakshakē Śūlē ch=Ōttara phalgunē Śasadharē vārē dvitiyā-tithau

Monday, 11th February A.D 1723, see *ibid* Vol XVII p 251, No 21

Siddhūrisimhamalla³ of Lalitapattana, his son Śīnivāsa,⁴ his son Yōganarēndramalla, his daughter Yōgamatī, her son Lōkaprakāśa.

G — Inscriptions dated according to the Saptarshī Era, the Era of Buddha's Nirvāna, the Lakshmanasēna Era, the Simha Era, the Hīra Era, the Bengālī San, and the Ilāhī Era

569 — The [laukika] year 80 — *Ep Ind* Vol I p 104 Baijnāth inscription (first *prasth*⁵) of the time of the Rājānaka Lakshmanachandra of Kīrgrāma, and the reign of the king Jayachandra of Trigarta (Jālandhara), (composed by Rāma, the son of Bhṛngaka) —

(L 32) — Samvatsarē=sititamē [pra]sa[nnē Jyāshtha]sya śukla-pratipat-tithau cha | [śrī]ma[ñ-Ja]yachandra-narēndra-ījyē Ravē[r=di]nē Rāma-kṛtā prasth ||
. . [Śakakāla-gat-ābdāḥ]

The year 80 of this date has been taken to correspond to Śaka-samvat 726 expired (=A.D. 804-5), which probably is the date of the second Baijnāth *prasth*, but for that year the date is irregular⁶

570 — The [laukika?] year 30 — *Ep Ind* Vol. I p 120 Kāngrā Bazar Jaina image inscription of the Śrī Abhayachandra and others of the Rājakula *gachchha* —

(L 1) — samvat 30

The year 30 of this date has been taken by Prof. Bühler to correspond, probably, to A D 854[-55]

571 — The [laukika?] year 5 — *Ep. Ind* Vol I p 192 Kāngrā inscription (containing the Bhavānī-Jvālāmukhī *stōtra* of Rāghavachantanya), put up during the reign of the king

¹ See below, No 568

² "On the upper portion of the same stone is found a hymn to Śiva, in the Bṛujanga metre, composed by Śrī Śrī-Jayabhūpalēndramalla"

³ See above, No 563

⁴ See above, No 566,

⁵ For the second *prasth* of Baijnāth see above, No 351 of Ś 726 (f) — Compare also *Ep. Ind*, Vol II, p 482

⁶ See *Ind Ant* Vol XX p 154, where I have stated that, of all the expired 26th years of the centuries of the Śaka era from S 626 to 1426, only the year Ś 1126 would yield the desired weekday (Sunday, the 2nd May A.D. 1204)

Sāmsārachandra [of Trigarta], the son of Karmachandra who was the son of Mēghachandra, under Sāhi Mahammada¹ —

(L 19) — tasmāt=Samsārachandra samajam nripatih pamcham-ā[bd-ā]bhishikṭah

Prof Buhler has translated *pamcham-ābd-ābhishikṭah* by "who was anointed in the fifth year (of the *Lohikāla*)," and has taken the year to correspond to A D 1429-30

572 — The [laukika] year 60 — *Zeitschr D Morg Ges* Vol XL p 9 Notice of a Hariparvat memorial tablet of the reign of Mahammada Śāha (Muhammad Shāh), dated —

Sam 60 Śā vati pia Śukrē | Mahammada-śāha-rājyē ||

Friday, 9th July A D 1484, see *Ind Ant* Vol XX p 153, No 9

573 — Śāstra-s² 36 — Notice of a Chambā inscription, see above, No. 320 of V. 1717

574 — Śāstra-s 34 and 36 — Notice of a Chambā plate of the *Mahārājādhirāja* Śri-simhadēva(?), see above, No 328 of V 1915 and 1917

575 — The year 1813 after Buddha's Nirvāna — *Ind Ant*. Vol X p 342, and Plate Gayā inscription of Purushōttamasimha, the son of Kāmadāvasimha and grandson of Jayatungasimha of the Kamā country, (composed by Mañjunandin, the son of Jīvanāga and grandson of Vāsudēva, of the Nandin family) —

(L 25) — Bhagvati parinnivritē samvat 1813 Kārttika-vadi 1 Vu(bu)dhē ||

With an epoch falling in 638 B C, this date for the *amānta* Kārttika would correspond to Wednesday, 20th October A D 1176

The inscription mentions Aśokavalla,³ a king of the Sapādalaksha mountains, to whom Purushōttamasimha was tributary, and a Chhinda⁴ chief (of Gayā)

576 — Lakshmanasēna-s 51 — *Jour Bo As Soc* Vol XVI p 358, and Sir A Gunningham's *Mahābōdhi*, Plate xxviii A Bodhi Gayā inscription of the *Mahārāja* Aśokavalladēva⁵ —

(L 12) — śrīmal-Lakshmanasēnasy-ātita-rājyē sam 51 Bhādra-dinē 29⁶

577 — Lakshmanasēna-s 74 — *Ind Ant* Vol X p 346, and Plate Bōdhi-Gayā inscription of a dependant of the prince Daśaratha who was the youngest brother of the *Rājādhirāja* Aśokavalladēva, "lord of the Khasa kings of the Sapadalaksha mountains" —

(L 6) — śrīmal-Lakshmanasēnadēvapādānām=ātita-rājyē sam 74 Vaisākha-vadi 12 Gurau ||

Thursday, 19th May A D 1194, see *ibid* Vol XIX. p 7.

578 — Lakshmanasēna-s 293(?) — *Ind Ant* Vol XIV p 190, *Proceedings Beng As Soc* 1895, Plate iii Bihār (Darbhanga) (spurious?) plate of the *Mahārājādhirāja* Śivasimhadēva, the son of Devasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati, issued from Gajarahapura —

(L 6) — L-rām 292(?) || Śrāvana-śukla 7 Gurau || . . . Avdē(bdē) Lakshmanasēna bhūpati matē valm-griha dvy-ankitē māsi Śrāvana-samjñakē muni-tithau pakshē valakshē Gurau |

(L 24) — samv 807 samvata(t) 1455 Śākā 1321.

According to Sir A Cunningham, Muhammad Sayid, emperor of Delhi from A D 1433-46, see *Archæol. Surv of India*, Vol V p 163 According to E Thomas, *Pathan kings of Delhi*, p 334, Muhammad Shāh ibn Farid reigned from A D 1433-43

² For the different expressions, used to denote years of the Saptarshī era, see *Ind Ant*. Vol XX p 149 ff

³ The published text has *Asokachalla*, but see *Jour Bo As Soc* Vol XVI p 358

⁴ See above, No 51 For a Bodhi Gayā fragmentary inscription of the Chhinda family, which mentions Vallabharaja, his son Dēśarāja, his son Āyichihha (Āditya), etc, see *Ind Ant* Vol IX p 143, and Vol X p 345.

⁵ For a short inscription of Aśokavalla, at Gōpēśvar in Garhwāl, see *Ind Ant* Vol X p 345

⁶ The published text has *Bhadra-di 8 rā 29* My remarks on the date in *Ind Ant* Vol XXII p 107, which were based on this incorrect reading, must be withdrawn now

For Ś. 1321 expired and the *Kārttikādi* Vikrama year 1455 expired the date regularly corresponds to Thursday, 10th July A D 1399 (see *Ind Ant* Vol XVIII p 31), but this day would fall in the Bengālī San 806 and in the Hijra¹ year 801 (not 807), and in the Lakshmapasēna year 279 expired (not in 292 or 293, see *ibid.* Vol XIX p 1 ff)

579 — Simha-s. 32 — Māngrol (Mangalapura) inscription of some members of the Gūhila family, of the reign of the Chaulukya Kumārapāla; see above, No 123 of V 1202

580 — Simha-s. (P) 58. — *Ant Remains Bo Pres* p 312 Gīrnār image inscription —

(L. 1) — sam 58 varshē Chaitra-vadī 2 Sōmā.

Monday, 13th March A D 1172² (?), see *Ind Ant* Vol XXII p 109

581 — Simha-s. 60 (?) — Junāgadh fragmentary inscription of the time of (?) the Chaulukya Kumārapāla; see above, No 504 of Valabhī-s 850 (?).

582 — Simha-s. (P) 93 — *Ind Ant* Vol XVIII. p 109, *Ind Inscr.* No 17. Bombay As. Soc 's plates of the Chaulukya *Mahārājādhirāja Bhīmadēva* [II. P], issued from Anahilapātaka —

(L. 1). — samvat 93 Chaitra-śudī 11 Ravau.

(L 5) — adya samkīrnti-parvvanī

With this reading, the date is irregular, but with *vadī* instead of *śudī*, it would, for Simha-s 93, correspond to Sunday, 25th March A D 1207 — According to Dr Hultzsch, the inscription probably is one of Bhīmadēva I, and the *samvat* 93 of the date, therefore, might be intended for *Vikrama-samvat* 1093,³ but for that year also the date would be irregular. See *Ep Ind* Vol I p 317, and *Ind Ant* Vol XIX p 253

583. — Simha-s. 96 — Royal As Soc 's plates of the reign of the Chaulukya *Mahārājādhirāja Bhīmadēva* II.; see above, No 194 of V 1266

584 — Simha-s. 151 — Vêrāval inscription of the reign of the Chaulukya (Vāghêlā) *Mahārājādhirāja Arjunadēva*; see above, No 228 of V. 1320

585 — Mahammada-s.⁴ 682 — Vêrāval inscription of the reign of the Chaulukya (Vāghêlā) *Mahārājādhirāja Arjunadēva*, see above, No. 228 of V 1320

586 — Sana 807 (?) — Bihār (Darbhanga) (spurious ?) plate of the *Mahārājādhirāja Śivasimhadēva*, the son of Dēvasimha, [of Mithilā], recording a grant which was made in favour of the poet Vidyāpati, see above, No 578 of Lakshmapasēna-s 293 (?)

587 — Allāī (Ilāhī) year 41 — Inscription in the temple of Vāḍipura-Pārsvanātha at Anulvād, see above, No 309 of V. 1651 and 1652

H. — Undated⁵ Inscriptions, not enumerated above.

588 — *Gupta Inscr* p 252, and Plate. Bijayagadh (in Bharatpur, Rājputāna) fragmentary inscription⁶ of a *Mahārāja Mahāsēn-pati* whose name is lost, of the tribe of the Yaudhēyas.

¹ Dates of manuscripts show that *sana* denotes both the Bengālī San and the Hijra years

² On this day the *śukla* of the date commenced 1 h 51 m after mean sunrise

³ Compare the plates of Bhīmadēva I, above, No 61 of V 1086, in which the names of the writer and his father, as well as that of the *dātaka*, are the same as in this inscription

⁴ I.e. the Hijra year

⁵ This part of the list (Nos 588-688) includes 42 inscriptions, dated (apparently) in regnal years, and one (No 671) dated in an *anka* year. It also contains three inscriptions (Nos 682-684), the years of which are distinctly referred to the reign of the *Gāṅgāya vamsa*, and six others (Nos 676-681), the years of which probably belong to the same era, the exact epoch of which has not been ascertained yet. The same era may possibly have been followed in the date of No 655, the reading of which is doubtful. Regarding the years of the dates of Nos 606 and 653, the reading of which also is doubtful, I cannot offer any suggestion

⁶ "Of decidedly early date"

589 — *Ind Ant* Vol X p 34, and Plate, *Archæol. Surv. of India* Vol XX. Plate xii. Kāmā or Kāmavāna (in Bharatpuri, Rājputāna) fragmentary pillar inscription¹ of some princes of the Śūrasēna family Phakka, married Dēyikā, their son Kulabhata, married Dranginī, their son Ajita, married Apsarāhpriyā, then son Durgabhata, married Vachchhulikā, their son Durgadāman, married Vachchhikā, their son Dēvarāja, married Yajñikā, their son Vatsadāman

590 — *Gupta Inscr* p 283, and Plate Lahore² copper seal inscription³ of the Mahārāja Mahēśvaranāga, the son of Nāgabhatta

591 — *Gupta Inscr* p 270, and Plate. Tuśām (in the Pañjāb) rock inscription,⁴ recording the building, by the Āchārya Sōmatrāta, of two reservoirs and a house, for the use of the god Vishnu.

592 — *Gupta Inscr* p 288, and Plate Nirmand (in the Pañjāb) plate⁵ of the Mahāsāmanta Mahārāja Samudrasēna —

(L 14) — samvat 6 Khê(vai) śudi 10 l

The Mahāsāmanta Mahārāja Varunasēna, his son, from Prabhlikā, the Mahāsāmanta Mahārāja Samjayasēna, his son, from Śikharasvāmīnī, the Mahāsāmanta Mahārāja Ravishēna, his son, from Mihuralakshmī, the Mahāsāmanta Mahārāja Samudrasēna — The inscription also mentions, as a chief of the past, a Mahārāja Śarvavarman

593 — *Ind Ant* Vol XVII p 11 Chambā (in the Pañjāb) plate⁶ of the Mahārājādhirāja Sōmavarmadēva, a son of the Mahārājādhirāja Śālavāhanadēva (also called Sāhasānka, Nihēankamalla, Matamatasimha, and Karivarsha, born in the family of Sāhilladēva of the Paushana or solar race) and his queen Rardhādēvī, and of his successor Āsatadēva; issued from Chanpakā —

(L 27) — pravardhamāna-kalyāna-vijayarājyē śrīmad-Āsatadēviyē samvatsarē prathamē Vasākhā-sita-[dvī]tiyāyām Śukravārēna

(L 30) — pa[ra?]-samvat 11 Bhādrapada-[śnti?] 12 [Sa?] . .

594 — *Ind Ant*. Vol XVII p 10 Notice of a Chambā (in the Pañjāb) plate⁷ of the Mahārāja Bhōtavarmadēva, the successor of the Mahārājādhirāja Mānkyavarman, issued from Chanpakā

595 — *Archæol. Surv of India*, Vol XIV p 111 ff, and Plate xxviii Barmāvar (in the Pañjāb) image inscriptions of the Mahārājādhirāja Mēruvarman, the son of Divākara-varmadēva, grandson of Balavarmadēva, and great-grandson of Ādityavarmadēva.

596 — *Gupta Inscr* p 250, and Plate Pahlādpur (in the Ghāzīpur district of the North-West Provinces, now Benares College) partly damaged pillar inscription,⁸ with the name of a king (?) Śisupāla, and that of the Pārthivas (?).

597 — *Gupta Inscr* p 271, and Plate Dēōryā (in the Allāhābād district of the North-West Provinces, now Lucknow Museum) image inscription,⁹ recording the gift, by the Śākya mendicant Bōdhivarman, of the statue of Buddha on the pedestal of which it is engraved

598 — *Gupta Inscr* p 281, and Plate Sārṇāth (near Benares, now Calcutta Museum) inscription,¹⁰ recording that the sculpture (representing scenes in the life of Buddha), below which it is engraved, was made by order of the religious mendicant Harigupta.

¹ Of about "the eighth century A D"

² The seal was bought by Sir A Cunningham at Lahore, but it is not known where it was originally found

³ Of "about the end of the fourth century A D"

⁴ Of about "the end of the fourth, or the beginning of the fifth century A D"

⁵ Of "about the seventh century A D"

⁶ Of about the middle of the eleventh century A.D.

⁷ Of about the fourteenth century A D (?)

⁸ Of about the fourth century A D

⁹ Of "about the fifth century A D"

¹⁰ Of about "the fifth century A D"

599.—*Gupta Inscr.* p 272, and Plate Kasā (in the Gōrākhpur district of the North-West Provinces) image inscription,¹ recording the gift, by the *Mahāvīhārasvāmī* Haribala, of the figure below which it is engraved

600 — *Ep Ind.* Vol I p. 12, and Plate² Lakkhā Mandal (at Madhā in the Jaunsi Bāwar district of the North-West Provinces) inscription,³ recording the dedication of a Śiva-temple by the princess *Īśvarā* of the royal race of Singhapura, for the spiritual welfare of her deceased husband Chandragupta, a son of a king of Jālandhara, (composed by Bhatta Vasudēva, the son of Bhatta Skanda and grandson of Bhatta Kshēmaśiva).

Among the kings of Singhapura, who belonged to the race of Yadu, there was Sūrvavarman, his son Āryavarman, his son Dattavarman, his son Pradīptavarman, his son Īśvaravarman, his son Vṛiddhavarman, his son Singhavarman, his son Jala[varman]; his son Yajñavarman, his son Achalavarman-Samaraghanghala, his son Divākaravarman-Mahighanghala, his younger brother Bhāskara[varman]-Ruphanghala, married Jayāvalī, the daughter of Kapilavardhana, their daughter Īśvarā, married Chandragupta, a son of a king of Jālandhara

601 — *Gupta Inscr.* p 285, and Plate. Sāmāth (near Benares, now Calcutta Museum ?) fragmentary Vaishṇava inscription⁴ of a king Prakatāditya, a son of Bālāditya and Dhavalā, of Kāśī (?) The inscription mentions at least one earlier Bālāditya

602 — *Ind Ant* Vol XX p 124⁵ Lucknow Museum plate of the *Mahāsāmanta* Balavarmadēva, the successor of the *Mahāsāmanta* Pāṇḍuvarmadēva, issued from Brhadgriha —

(L 12).— samvat 20⁶ | Chaitra-śudh 2 |

603.—*Proceedings Beng As Soc* 1877, p 72, and Plate, *Ind Ant.* Vol XXV p 178 Pāṇḍukēśvar (in the Kumāun division of the North-West Provinces) plate of the *Mahārājādhirāja* Lalitaśūradēva, issued from Kārttikēyapura —

(L 19) — [ut]tarā[ya]na-sa[m*]kr[ā*]ntā(ntau)

(L 23) — pravarddhamāna-vijayarājya-samvatsarē śkavīnātumē⁷ samvat 21 Māgha-vadi 3⁸

Nimbāra, his son, from Nāśūdevī, the *Mahārājādhirāja* Ishtagaṇa, his son, from Vīgādēvi, the *Mahārājādhirāja* Lalitaśūra, [married] Sāmādēvi⁹

604 — *Ind Ant* Vol XXI. p 170, Plate in *As Res* Vol IX. p 406, and Colebrooke's *Misc Essays*, Vol II p 247 Gōrākhpur (in the North-West Provinces, now Bengal As Soc's) plate¹⁰ of the time of Jayāditya, the son of Dharmāditya, of Vijayapura, recording a grant of his minister Madōli, a son of the minister, the great Sāmanta Kṛtakīrti (Composed by the Kāyastha Nāgadatta and his younger brother Vidyādatta)

605 — *Ep Ind* Vol I p 64 Badāun (in the North-West Provinces, now Lucknow Museum) inscription¹¹ of the reign of the Rāshtrakūta Lakhanapāla; (composed by (?) Gōvīndachandra, the son of Gangādharā and grandson of Sōmēśvara)

In the Pañchāla country, at Vōdāmayūtā which was ruled by princes of the Rāshtrakūta family, there was first the king (*narēndra*) Chandra, his son Vīgrahapāla, his son Bhuvārjapāla,

¹ Of "about the end of the fifth century A.D."

² This inscription had been edited before in *Jour. Roy As Soc* Vol XX p 454.

³ Of about the end of the seventh century A.D.

⁴ Of "about the end of the seventh century A.D."

⁵ This inscription had been edited before in *Jour Am Or Soc* Vol. VI p 568 It may be assigned to about the beginning of the ninth century A.D.

⁶ This '20' is denoted by a numerical symbol, but the following '2' by a numeral figure

⁷ Read *śkavīnātumē*

⁸ The date perhaps corresponds to the 22nd December A.D. 853, compare *Ind Ant* Vol XXV p 178

⁹ See a fragmentary inscription from Bagēśvar, in *Jour Beng. As Soc* Vol VII p 1058

¹⁰ Of about the beginning of the tenth century A.D.

¹¹ Of about the thirteenth century A.D.

his son Gôpâla, his sons Tribhuvana[pâla], Madanapâla, and Dêvapâla, Dêvapâla's son Bhîmapâla, his son Sûripâla, his son Amritapâla, his younger brother Lakhanapâla — The inscription also gives an account of the Śaiva ascetics Varmaśiva (whose original home was Anandulapâtaka), Mûrtigana, and Îśanaśiva (the eldest son of Vasâvana, a resident of Simhapalli in the Harîna¹ country)

606 — *Ind. Ant.* Vol XVI p. 99, and Plate Śûrpur (in Khândêśh) fragmentary plate² of the *Mahârâja Rudradêśa* —

(L 9) — vaisha 100 (?) 10 8 (?) vaitiayayâ³ 2.

607 — *Jour. Bo. As. Soc.* Vol XVI p. 90 Plates⁴ of the Râshtrakûta Abhimanyu, the son of Bhavishya who was a son of Dêvarâja, the son of the Râjâ Mânanka, recording a grant which (in the presence of a certain Jayasimha who is described as the chastiser of the Kotta Harivatsa) was made at Mânapura

608 — *Archaeol. Surv. of West India*, Vol IV p. 133, and Plate LVII No 6 Ajantâ somewhat damaged inscription,⁵ recording the excavation of a cave-temple by the Buddhist mendicant Buddhahadra. The inscription mentions Bhavvâja and Dêvarâja, the ministers of an Āśmaka king, and also the ascetic, the Śthavira Achala

609 — *Gupta Inscr.* p. 280, and Plate Sâñchu (in the Bhôpâl State of Central India) fragmentary pillar inscription,⁶ appears to have recorded the gift of the pillar by the *Vikramaditya Rudra* . . . , the son of Gôsûrasimhabala

610 — *Gupta Inscr.* p. 193, and Plate Ârang (in the Central Provinces, now Nâgpur Museum) plates of Mahâ-Jayarâja, issued from Śarabhapura —

(L 24) — pravaddhamâna-vijaya-samvatsara 5 Mârgasîra 20 5

611 — *Gupta Inscr.* p. 197, and Plate Râypur (in the Central Provinces, now Nâgpur Museum) plates of Mahâ-Sudêvarâja, issued from Śarabhapura —

(L 12) — uttarîyanê

(L 27) — pravaddhamâna-vijaya-samvatsara 107 Mâgha 9 7

612 — *Jour. Beng. As. Soc.* Vol. XXXV Part I p. 196 Samualpur (in the Central Provinces) first and second plates only of Mahâ-Sudêvarâja, issued from Śarabhapura

613 — *Jour. Beng. As. Soc.* Vol XVII Part I p. 69 Udaypur (in Gwâlor) inscription containing a hymn in praise of the sun.

614 — *Archaeol. Surv. of India*, Vol. XXI, Plate ix L. Kâlâñja. rock inscription; mentions a king Udayana of the Pândava family.⁸

615 — *Ep. Ind.* Vol. IV p. 257 Notice of a Nâgpur Museum fragmentary inscription⁹ of which a rough lithograph and translation are given in *Jour. Bo. As. Soc.* Vol I p. 151 The inscription first mentions a king Sûryasghôsha; long after him came Udayana of the Pândava family, he had four sons, of whom the eldest was Indrabala (?), and the youngest Bhavadêva, also called Ranabâsarin and Chintâdurga. (Composed by Bhâskarabhatta)

¹ See above, No 238

² Of about "the sixth century A.D." (?) The characters show "a certain amount of resemblance to the characters used in the Vâkataka inscriptions," below, No 618 ff

³ *Chaitra dvitīyāyām* (?)

⁴ From Dr. Bhau Dâj's collection; according to Dr. Bhagvanlal Indraji of about the fifth, but according to Dr. Fleet of about the seventh century A.D. The letters "resemble those of the Valabhi plates"

⁵ Probably of about "the latter half of the sixth or beginning of the seventh century A.D."

⁶ Of about "the fifth century A.D."

⁷ Expressed by numerical symbols

⁸ See *Ep. Ind.* Vol IV. p. 287, note 4

⁹ Of about the beginning of the eighth century A.D.

616 — *Gupta Inscr* p 294, and Plate Rājūm (in the Central Provinces) plates¹ of the lord of Kōsala, the Rājā Tivaradēva (Mahāśiva-Tivararāja), the son² of Nannadēva who was a son of Indiabala, of the family of Pāndu, issued from Śīpura —

(L 24) — Jyêsththa-dvâdasîyām

(L 35) — pravarddhamāna-vijayarājya-samvatsaru 7 Kārttika-divasu asbtha(shta)mu 8³

617 — *Ind Ant* Vol XVIII p 179, *Archæol Surv of India*, Vol XVII Plate xviii A Sirpur (Śīpura, in the Central Provinces) inscription⁴ of the time of Śivagupta-Bālārjuna; (composed by Krishnanandin, the son of Dēvanandin)

In the Innai race, the king Udayana, his son Indiabala, his son Nannadēva (Nannēśvara), his son Chandragupta, his son Harshagupta, his son Śivagupta-Bālārjuna⁵

618 — *Gupta Inscr* p 234, and Plates Nachnê-ki-talāi (in the Bundêlkhand division of Central India) inscriptions of the Mahārāja Prithivishēna⁶ of (the family of) the Vākātakas, and his feudatory Vyâghradēva.

619 — *Gupta Inscr* p 236, and Plate Chammak (in East Berar, Central India) plates of the Vākātaka Mahārāja Pravarasēna II, recording a grant which was made at the request of Kondarāja, the son of Śatrughnarāja, issued from Pravara-pura —

(L 60) — samvatsarê=shtâdasâ(śê) 10 8 Jyêsthamâsa-śuklapaksha-trayôdasî[m*]

The Mahārāja Pravarasēna [I] of (the family of) the Vākātakas, his son's son—the son of Gautamîputra and of a daughter of the Mahārāja Bhavanâga of the Bhārasīvas—the Mahārāja Rudrasēna [I], his son, the Mahārāja Prithivishēna, his son, the Mahārāja Rudrasēna [II], his son (from Prabhâvatiguptâ, a daughter of the Mahārājādhrāja Dēvagupta⁷), the Mahārāja Pravarasēna [II]

620 — *Gupta Inscr* p 245, and Plate Siwanî (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II —

(L 18) — pravarddhamāna-rājya-sa[m*]vatsarê | ashtâdasamê⁸ | Phâlguna(na)-śukla-dvâdasîyām

Genealogy as in No 619

621 — *Ep Ind* Vol III p 260, and Plate Dudia (in the Central Provinces) plates of the Vākātaka Mahārāja Pravarasēna II, issued from Pravara-pura —

(L 28) — samvatsarê trayôvîtsatimê⁹ varsh[â*]-pakshê chaturthê divasê dasamê

Genealogy as in No 619

622 — *Archæol Surv of West India*, Vol IV p 124, and Plate lvi Ajantâ fragmentary Vākātaka inscription, mentions the kings Vindhyaśakti, Pravarasēna [I], Rudrasēna [I], [Pr]ithivî[shēna], Pravarasēna [II], Dēvasēna, and Harishēna, and the ministers Hastibhōja and Vaiśahadeva(?)

623 — *Archæol Surv of West India*, Vol IV p 138, and Plate lx Ajantâ Ghatôtkācha cave fragmentary inscription, gives the pedigree of Hastibhōja (of the Vallūra clan of Brāhmins), the minister of the Vākātaka king Dēvasēna

¹ Of about the middle of the eighth century A.D.

² According to Dr Fleet, the adopted son

³ The '7' is denoted by a numerical symbol, and the '8' by a numeral figure.

⁴ Of about the beginning of the ninth century A.D.

⁵ For cognate fragmentary inscriptions see *Archæol Surv of India*, Vol XVII Plates xviii B, xix, and xx E

⁶ See No 619

⁷ Apparently the son of Ādityasēna of the family of the Guptas of Magadha, see above, No 552. (For another Dēvagupta see No 528)

Read *ashtâdasî*

⁹ Read *trayôvîtsatimê*.

624 — *Archæol Surv of West India*, Vol IV p 129, and Plate lvi Ajantâ fragmentary inscription of a family of kings subordinate to the Vākātakas (?); mentions Dhritaiâshtra, Harisâmba, Śaurisâmba, Upēndiagupta, Kācha [I], Bhikshudâsa, Niladâsa, Kācha [II], Krishnadâsa, and Ravisâmba, and [the Vākātaka ?] Harishēna

625 — *Gupta Inscr* p 280, and Plate Calcutta Museum¹ fragmentary image inscription,² recording the gift, by the Śākya mendicant Dharmadâsa, of the image of Buddha on the pedestal of which it is engraved.

626 — *Gupta Inscr* p 282, and Plate Bôdh-Gayâ (now Calcutta Museum) image inscription,³ recording the gift, by the two Śākya mendicants Dharmagupta and Damshttrasēna of Tishyâmrâtîrtha, of the statue of Buddha on the pedestal of which it is engraved

627 — *Gupta Inscr* p 284, and Plate Rôhtâsgadh (in Bengal) stone seal-matrix of the Mahâsâmantâ Śasânkadēva⁴

628 — *Ep. Ind* Vol II. p 345 Dudhpani (in Bengal) rock inscription⁵ of Udayamânadēva, mentions a king of Magadha, named Âdisimha, and the three brothers Udayamâna, Śrîdhantamâna and Ajitamâna,⁶ who, originally merchants of Ayôdhyâ, were made Râjas of the three villages Bhramarâsâlmali, Nabhûtishandaka, and Chhungalâ

629. — *Proceedings Beng As Soc* 1890, p 192, and Plate II Inscription⁷ from a stone found at Mudgalâsîama, Kashtaharani-ghât, Mungir, mentions a king (*nripa*) Bhagiratha —

(L 4) — . . samvat 3(?)⁸

630 — Râjēndralâl Mitra's *Buddha-Gayâ*, p 195, and Plate xl Bôdh-Gayâ (now Calcutta Museum) inscription of the Râshtrakûta⁹ Tunga-Dharmâvalôka, the son of Kîrtiâja who was a son of Nanna-Gunâvalôka¹⁰ —

(L 20) — samvat 15 Śrâvana(?)-dina(?)-pañchamyâm |

631 — *Archæol Surv of India*, Vol I Plate xiii 1, and Vol. III p 120 Nâlandâ image inscription of the reign of the Mahârâjâdhrâja Gôpâla —

(L 1) — samvat 1 (?) Âsvina-śudi 8 paramabhattachâka-mahââjâdhrâja-paramēśvara-śrî-Gôpâla-râjanî (?)

632 — Sir A Cunningham's *Mahâbôdhi*, Plate xxviii 2 Bôdh-Gayâ image inscription of the reign of Gôpâladēva —

(L 4) — śrî-Gôpâladēva-râjyê . . . (?)

633 — *Proceedings Beng As Soc* 1880, p 80, Sir A. Cunningham's *Mahâbôdhi*, Plate xxviii 3 Bôdh-Gayâ inscription of the reign of Dharmapâla —

(L 7) — Shadvimsatitamê¹¹ varshê Dharmapâlê mahîbhujî Bhâdra-va(ba)hula-pañchamyâm sūndi=Bhâskarasya-âhamî (?) ||

634 — *Jour Beng As Soc* Vol LXIII Part I p 53, and Plates, *Ep Ind* Vol IV. p 247, and Plate of seal Khâlimpur (now Bengal As Soc's) plate of the Mahârâjâdhrâja Dharmapâladēva, recording a grant which was made at the request of the Mahâsâmantâdhipati Nârâyanavarman, issued from Pâtaliputra —

(L 60) — abhuvaddhamâna-vijayarâjyê samvat 32 Mârga-dinâm 12 ||

¹ There is no information as to where the inscription was found

² Of about "the fifth century A D"

³ Of about "the sixth century A D"

⁴ According to Dr Fleet "the age of the characters would justify us in identifying him with the Śatânika, king of Karnasuvâna in Eastern India—the contemporary and murderer of Râjyavardhana II of Kanauj,—who is mentioned by Huen Tsang as a persecutor of the Buddhists"

⁵ Of about the eighth century A D

⁶ For two Mâna princes of Magadha see above, No 362 of Ś 1059

⁷ Of about the tenth century A D

⁸ The published translation has *samvat 13*

⁹ Compare below, Nos. 635 and 640

¹⁰ Compare *Ind Ant* Vol. IX p 143, note 3

¹¹ Read *shadvimsa*

Daytavishnu; his son Vapyata, his son Gôpâla [I], married the Bhadîa king's daughter Dêddadêvi, their son Dharmapâla — The inscription mentions the Yuvarâja Tribhuvanapâla as the *dûtaka* who communicated Nârâyanavarman's request to Dharmapâla

635 — *As Res* Vol. I. p 123, and lithograph; *Ind Ant* Vol XXI p. 251 Mungu plate of the *Mahârâjâdhirâja Dêvapâladêva*, issued from Mudgagiri —

(L. 46).— samvat 33 Mârga-dinê 21 |

Gôpâla [I], his son Dharmapâla, married Rannâdêvi, a daughter of the Râshtrakûta¹ Parabala, their son Dêvapâla — The inscription mentions, as *dûtaka*, Dêvapâla's son, the Yuvarâja Râjyapâla

636 — *Ind Ant* Vol XVII p 309, and Plate Ghôsrâwâ (now Bihâr Museum) Buddhist inscription, of the time of king Dêvapâla.

637 — *Archæol Surv. of India*, Vol III. Plate xxxvi Gayâ inscription of the time of Nârâyanapâladêva. —

(L 15) — Śrî-Nârâyanapâladêva ity yah rājūas=tasya gun-âmalasya mahatah samvatsarê saptamê Vaisâkhyâ[m] .

638 — *Ind Ant* Vol. XV. p 305, *Jour Beng As. Soc* Vol XLVII Part I Plates xxiv and xxv Bhâgalpur (now Bengal As Soc's) plate of the *Mahârâjâdhirâja Nârâyanapâladêva*, issued from Mudgagiri —

(L. 47) — samvat 17 Vaisâkha-dinê 9

Gôpâla [I], his son Dharmapâla (after defeating Indrarâja and others, gave the sovereignty of Mahôdaya (Kanauj) to Chakrâyudha²), his younger brother Vâkpâla, his son Jayapâla, his elder brother Dêvapâla; Jayapâla's son Vighrahapâla [I.], married the Haihaya princess Lajjâ, their son Nârâyanapâla

639 — *Ep Ind* Vol II p 161, and Plate. Badâl pillar inscription of the time of Nârâyanapâla; mentions Dharma[pâla], Dêvapâla, Śûrapâla, and Nârâyanapâla

640 — *Jour Beng As Soc* Vol LXI Part I p. 82 Dmâjpuri plate of the *Mahârâjâdhirâja Mahîpâladêva*,³ issued from Vilâsapura (?) —

(L 49) — viśu(shu)va-samkrântau

(L 53) — samvat . . . [na?]-dinê . . .

Genealogy as far as Nârâyanapâla as in No 638, his son Râjyapâla, married Bhâgyadêvi, a daughter of the Râshtrakûta Tunga,⁴ their son Gôpâla [II], his son Vighrahapâla [II], his son Mahîpâla.

641. — *Archæol Surv of India*, Vol III. p 122, and Plate xxxvii 5, *Ind Ant* Vol IX p 114 Bôdh-Gayâ inscription of the reign of Mahîpâladêva. —

(L 2) — paramasangata-śrîman-Mahîpâladêva-pravaraddhamâna-vijayarâjyê êkâdasamê⁵ samvatsarê abhîlikhya pañchamyâm tithau.

642. — *Proceedings Beng As Soc* 1879, p 221, *Archæol Surv. of India*, Vol. III Plate xxxvii Gayâ Krishna-Dvârikâ temple inscription of the reign of Nayapâladêva —

(L 18) — Samasta-bhûmandala-râjya-bhâram=âvi(bi)bhratî śrî-Nayapâladêvê | vilikhyamânê dasa-pañcha-samkhyasamvatsarê siddhim-agâch=cha k[rtt]ih ||

The inscription mentions Sûdraka⁶ and Viśvâditya

¹ The Râshtrakûta family, here referred to, may be the one mentioned above, in No 630

² Compare *Ind Ant* Vol XX p 187

³ See above, No 59 of V 1088

⁴ See above, No 630.

⁵ Read *ekadashê* — In the Bihâr Museum there is another (Buddhist) inscription (of which I possess Dr Fleet's impressions) of the eleventh year (*samvat 11*) of the reign of Mahîpâladêva, see *Archæol Surv of India*, Vol. III p 123

⁶ See below, No 646

643 — *Ind Ant.* Vol XIV p 166, and Vol. XXI. p. 100 Âmgâchhi (now Bengal As Soc 's) plate of the *Mahârâjâdhirâja Vîgrahapâladêva* III. :—

(L 40) — sômagrâha- . . .

(L. 42) — samvat 13 (or 12 ?) Chandra-dinê 9¹

Genealogy as far as Mahîpâla as in No 640; his son Nayapâla, his son Vîgrahapâla [III] ²

644 — *Ep Ind* Vol II p 350, and Plates Kamanli (now Lucknow Museum) plates of the *Mahârâjâdhirâja Vaidyadêva* of Prâgyôtiṣṭha,³ a subordinate or feudatory of the Pâla Kumârapâla of Gauda, (composed by Manôratha, the son of Murâri) —

(L 46) — Êtasmai sâsanam prâdâd=Vaidyadêva-kṣitîśvarah | Vaisâkhê viṣu(shu)-[va*]tyân=cha svarg-ârtham Ham-vâsarê ||

(L 51) — chaturth-âbda sam Vaisâkha-prathamâ-dinâ

(L 53) — sam 4 sūryya-gatyâ Vaisâkha-dinê 1 ni.

The inscription mentions, in the solar race (*Mihirasya vamśe*) and Pâla family (*kula*), the kings of Gauda Vîgrahapâla [III. ?], his son Râmapâla⁴ (who killed Bhîma of Mithilâ), and his son Kumârapâla, and their ministers Yôgadêva, his son Bôdhudêva, and his son Vaidyadêva, of whom the last was appointed by Kumârapâla to rule the eastern country, in the place of Tingyadêva

645 — *Archæol Surv of India*, Vol III p 125, and Plate xlv 17 Jaynagar image inscription of the reign of Madanapâladêva⁵ —

(L 4) — śrîman-Madanapâladêva-râjyê samvat 19 (?) Âśvina 30 (?)

646 — *Ind Ant* Vol XVI p 64 Gayâ inscription⁶ of a king (*narêndra*) Yakshapâla, the son of Viśvarûpa who was the son of Śûdraka,⁷ of Gayâ, (composed by Murâri⁸ of the Âgîgrâma family)

647 — *Ep Ind* Vol I p 307, and Plate Deopara (in the Râjshâhî district of Bêngal, now Calcutta Museum) inscription of Vijayasêna; (composed by Umâpatidhara, and engraved by the Rânaka Śûlapâni, the son of Brihaspati and grandson of Manadâsa)

In the lunar race were Vîrasêna and other southern rulers. In that Sêna lineage there was Sâmantasêna, 'the head-garland of the clan of Brahmakṣatriyas', his son Hêmantasêna, married Yasôdêvî, their son Vijayasêna (defeated Nânya,⁹ Vîra, and other kings)

648 — *Jour Beng As Soc* Vol XLIV Part I p 11, and Plates Tarpandighî plate of the *Mahârâjâdhirâja Lakshmanasênadêva*, the successor of the *Mahârâjâdhirâja Ballâlasênadêva*, issued from Vikramapura —

(L 56) — sam 3 Bhâdra-dinê 2 ¹⁰

In the lunar race, Hêmantâ of the Sêna family, his son Vijayasêna, his son Ballâlasêna; his son Lakshmanasêna

¹ The equivalent of the date (the 2nd March A.D. 1086), suggested by me in *Ind Ant* Vol XXII, p 108, is not satisfactory

² Another inscription of the 12th year (*samvat 12 Mârga-dinê 18*) of the reign of a Vîgrahapâla is mentioned in *Archæol Surv of India*, Vol III p 121

³ In the published version Vaidyadêva is described as 'king of Kâmarûpa,' but according to the original the Kâmarûpa *mandala* was only part of the Prâgyôtiṣṭha *bhukti*

⁴ For an inscription of the second year (*samvat 2 Vaisâkha dinê 28*) of Râmapâla see *Archæol Surv of India*, Vol III p 124

⁵ *Ibid* p 124 mention is made of an inscription of the third year (*sam 3 Vaisâkha dinê 24*) of the reign of Madanapâla And inscriptions of the eighth year (*samvat 8*) and of the 19th year (*sam 19 Vaisâkha-rud. 5*) of king *Mahêndrapâla* are mentioned *ibid* pp 123 and 124.

⁶ Of about the 12th century A.D.

⁷ This name occurs above, in No 644

⁸ The same name occurs above, in No 642

⁹ This name occurs above, in No 564 of N 769.

¹⁰ The published text has *sam 7 Bhâdra-dinê 8*

649 — *Jour Beng As Soc* Vol VII p 43, and Plate xlv Bākergaṇj plate of the *Mahārājādhirāja Viśvarūpasēnadēva*,¹ lord of Gauda, the successor of the *Mahārājādhirāja* Lakshmanasēnadēva, lord of Gauda, issued from near Jambugrāma —

(L 56) — tr(?)tiyāvdī(bdī)ya-Jyaishthādīnā

(L 65) — sam 3 Jyaishtha-dīnē .

In the lunar race, Vijayasēna, his son Ballālasēna, his son Lakshmanasēna, married (?), their son Viśvarūpa (Viśvarūpasēna)

650 — *Jour Beng As Soc* Vol LXV Part I p 9, and Plates Madanapāda plate of the *Manārājādhirāja Viśvarūpasēnadēva*, lord of Gauda, the successor of the *Mahārājādhirāja* Lakshmanasēnadēva, lord of Gauda, issued from near Phalgugrāma —

(L 51) — chaturddasiyāvdī(bdī)ya-Bhādradīnā

(L 60) — sam 14 Āśvina-dīnē 1

Genealogy as in No 649

651 — *Proceedings Beng As Soc* 1885, p 51, and Plate Dacca (Ashrafpur, in Eastern Bengal, now Bengal As Soc's) plate² of the king (*nripati*) Devakhadga —

(L 15) — samvat 10 3 Vaisākha-di 10 3³

652 — *Jour Beng As Soc* Vol IX p 767, and Plate with specimen of letters and seal Têpur (Assam) plates of the *Mahārājādhirāja* Vanamālavarmadēva of Prāgyōtisha, dated "samvat 19"(?)

From Ādivarāha (Vishnu) and the Earth sprang Naraka, his sons Bhagadatta and Vajradatta In the lineage of Bhagadatta,⁴ Prālambha, married Jivadā, their son Ha[r]jara, married Tārā, their son Vanamāla⁵

653 — *Proceedings Beng As Soc* 1880, p 148, and Plates Sylhet (Assam) plates of Kēśavadēva —

(L 55) — Pāṇḍavakulādīpāl-ābda (?) 4328 (?)

In the lunar race, Kharavāna (?), his son Gōkula (? Gōlhana), his son Nārāyana; his son Gōvinda-Kēśavadēva

654 — *Proceedings Beng As Soc* 1880, p 152, and Plates Sylhet (Assam) plates of Īśanadēva; (composed by Mādhava of the Dāsa family) —

(L 32) — sam 17 Vaisākha-dīnē 1

In the lunar race, Gōkula (? Gōlhana), his son Nārāyana, his son Kēśavadēva; his son Īśanadēva

655 — *Jour Beng As Soc* Vol XL Part I p 165, and Platen. Bāmanghātī (in Orissa, now Calcutta Museum) plate of Ranabhañjadēva, the son of Digbhañja who was the son of Kottabhañja, of the Bhañja family —

(L 36) — samvat 200⁶ (?) 80 8 Pushya-śudī 17(?)

¹ This name was by Prinsep misread as *Kēśavasēna*, which was supposed to have been substituted in the plate for, perhaps, *Mādhavasēna*

² Another plate from the Dacca district (purchased by the Bengal As Soc), also dated in "samvat 18," is mentioned in the *Proceedings Beng As Soc* 1890, p 242, and 1891, p 119, it does not seem to have been published yet

³ Both times the '10' is denoted by a numerical symbol and the '3' by a numeral figure

⁴ For a king Phagadatta or Bhagadatta kings see above, No 541

⁵ The inscription also, before Pralambha, appears to mention a line of kings commencing with Śālastambha and ending with Harisha (Harsha?), but, to enable one to give a reliable account of its contents, it requires to be re-edited. — Compare below, Nos 711-714.

⁶ The symbol, used here, is exactly like the *akṣara* २०, and has been taken to denote 200, but I doubt this being correct.

⁷ Expressed by a numeral figure (which may possibly be 7)

656.— *Jour Beng As Soc* Vol XL Part I p 168, and Plate III Bāmanghātī (now Calcutta Museum) plate of Rājabhāṇjadēva, the son of Ranabhāṇja who is described here as the son of Kottabhāṇja, of the Bhaṇja family

657.— *Jour Beng As. Soc* Vol VI p 669, and Plate XXXII Gūmsūr (in the Gañjām district) plates of Nētribhāṇjadēva, the son of Ranabhāṇjadēva and grandson of Śātrubhāṇjadēva, of the Bhaṇja family —

(L 36) — samvat (?) Māgha-śudī (?) [saptamī ?] ¹

658 — *Jour Beng As Soc* Vol LVI Part I p 159, and Plate IX Orissa (?) plates of the Mahārāja Vidyādharaḥbhāṇjadēva, the son of Śilībhāṇjadēva,² grandson of Diva(?)bhāṇjadēva and great-grandson of Vra(?)nabhāṇjadēva, of the Bhaṇja family

659 — *Ep Ind* Vol III p 341, and Plate Patnā³ (now Bengal As Soc's) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I] Janamējayadēva, lord of Trikalunga, the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon, issued from Kataka⁴ —

(L 39) — -mahārājādhirāja-paramēśvara-śī-Janamējayadēvasya vijaya-rājyē samva-chchharē⁵ shashthēh Āshādha-māsē sita-pakshē t[ī*]thāv-ashtamyām yatī=āṅkatō=pi samvat 6 A(ā)shādha-śudī 8

660 — *Ep Ind* Vol III p 347, and Plate Katak (Cuttack, or Chandwār, in Orissa) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I], lord of Trikalunga,⁶ the successor of the Mahārājādhirāja Śivaguptadēva, of the family of the Moon, issued from Kataka —

(L 43) — -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalngādhipati-śrī-Mahā-Bhavaguptadēva-pādapadma-pravarddhamāna-vijayarājyē ēkatrīṇśattimē⁷ sāmvaśarē / Mārgga-śudī tithau trayōdaśyām yatī=āṅkēn=āpi samvat 31 Mārgga-śudī 13

661 — *Proceedings Beng As Soc* 1882, p 11, *Ep Ind* Vol III p 346 Other Katak (or Chaudwār, now Bengal As Soc's) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I]; of the same date

662.— *Ep Ind* Vol. III p 346 Notice of other Katak (?) plates of the Mahārājādhirāja Mahā-Bhavaguptadēva [I]; of the same date

663 — *Ep Ind* Vol. III p 351, *Jour Beng As Soc* Vol XLVI Part I. p 153, and Plate x. Katak plates of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayātirājadēva, lord of Trikalunga, the son and successor of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [I] Janamējaya, of the family of the Moon, issued from Vinītapura —

(L 63) — -mahārāja-paramēśva[r*]-Sōmakulatilaka-Trikalngādhipati-śrī-Ja(ya)yātirāja-dēva-pravarddhamāna-vē(vi)jayarājyē navamē samvaśarē 9 Jyēsthā-śī(sī)ta-trayō-daśyā[m] 13⁸

664 — *Ep Ind* Vol III p 356, and Plate Katak (?) plates of the Mahārājādhirāja Mahā-Bhavaguptarājadēva [II] Bhimarathadēva, lord of Trikalunga, the son and successor of the Mahārājādhirāja Mahā-Śivaguptarājadēva Yayāti (who himself was the son of Janamējaya), of the family of the Moon, issued from Yayātinagara —

(L 42).— sūrya-grahanē

¹ The date probably contains numerical symbols.

² In *Ep Ind* Vol. III p 353, l 33, mention is made of a place Śilībhāṇjapāṭī in the Ōḍra country

³ A Native State, attached to the Sambalpur district, Central Provinces

⁴ But when the grant was issued, the king was at Mūrasīma

⁵ Read samvaśarē shashthā

⁶ He is also called Kōśalēndra, 'lord of Kōśala'

⁷ Read ēkatrīṇśattimē samvaśarē

⁸ In *Ep Ind* this '13' is taken to be denoted by numerical symbols for 10 and 3, but in my opinion the plate contains numeral figures for 1 and 3

(L. 70) — -mahārājādhirāja-paramēśvara-Sōmakulatilaka-Trikalingādhipati-śrī-Bhīmarathadēvasya pravarddhamāna-vijaya-ājyē triti(tī)[ya*]-samvatsarē Mārgaśīrṣhamāsiya-śukla-pakṣa[ē*] tithau triti[i*]yāyām yati=āṅkēn=āpi samvat 3 Mārga-śudī 3 h ||

665 — *Ep Ind* Vol IV p. 258, and Plate Kudopali (in the Sambalpur district of the Central Provinces, now Nāgpur Museum) plates of the *Rānaka* Puñja, the son of Vōdā (?), of the Mathara family, of the reign of the *Mahārājādhirāja* Mahā-Bhavaguptarājadēva [II.], lord of Trikalunga, the successor of the *Mahārājādhirāja* Mahā-Śivaguptarājadēva, of the family of the Moon, residing at Yayātinagara, issued from Vā(?)mandāpātī —

(L 4) — -mā(ma)hārājādhirāja-paramēśvara-Sōmakulatilaka-Trī(trī)kalungādhipati- ś r ī - Mahā-Bhavaguptarājadēva-mahi-pravarddhamāna-kalyāna(na)vijayarājyē trayōdaśa-samvatsarē ā(a)tr=āṅkē samvata(t) 13

666 — *Jour Beng As Soc* Vol LXIV. Part I p 125 Puri (in Orissa) plates¹ of the *Mahārāja* Kulastambhadēva or Bala(na?)stambhadēva (?)

667 — *Ep Ind* Vol III p 313, and Plate India Office plate of the *Mahārājādhirāja* Vijayarājadēva, issued from (?) Kataka

The inscription mentions the *Mahārājās* Lachchhidēvi and Hamsinidēvi

668 — *Jour Beng As Soc* Vol VII p. 558, and Plate xxiv Bhuvanēśvar (in Orissa) partly damaged inscription of the reign of the *Mahārājādhirāja* Uddyōtakēśarirājadēva, lord of Trikalunga, (composed by Bhatṭa Purushōttama) —

(L 20) — -śrīmad-Uddyōtakēśarirājadēvasya vijaya-rajyē samvat 18 Phālguna-śudī 3 . . .

According to the published text, the inscription mentions Janamējaya² of the lunar race, his son Dirgharava, and his son Apavāra who died childless, after him, Vichitravīrya (another son of Janamējaya), his son Abhūmanyū, his son Chandihara, and his son Uddyōtakēśarin, whose mother was Kōlāvatī of the solar race.

669 — *Jour Beng As Soc* Vol VI p 89, and Plate vii with specimen facsimile Bhuvanēśvar (in Orissa) inscription, being a *praśasti* of Bhatṭa Bhavadēva, surnamed Bālavālabhībhujaṅga,³ a minister of Harivarmadēva, (composed by Vāchaspati) Dated "samvat 32" (?)

670 — *Jour Beng As Soc* Vol VI p 280, and Plate xvii. with specimen facsimile, also Vol LXVI Part I p 18 Bhuvanēśvar (in Orissa) inscription of the time of the Ganga Aniyankabhīma of Trikalunga, (composed by Udayana)

The inscription first mentions the *Rājaputra* Dvārādēva (in the *gōtra* of Gautama), his son Mūladēva, his son Ahirāma, and his son and daughter Svapnēśvara and Suramā, and then Chōdaganga of the lunar race, his son Rājārāja who married Suramā, and Rājārāja's younger brother Aniyankabhīma⁴

671 — *Ind Ant* Vol I p 355, and Plate Balasor (in Orissa) plate of the *Mahārāja* Purushōttamadēva —

(L 7) — ē 5 anka Mēsha di 10 am Sōma-bāra grahana-kālē⁵

672 — *Ep Ind* Vol IV p 199 Gañjām plates of the Ganga *Mahārājādhirāja* Mahārāja Prithivivarmadēva, the son of Mahindravarmadēva, of Kalunga, issued from Śvētka (?) —

(L 18) — vishuka(va)-sankrānyā(ntyām)

¹ The plates may be compared with those of the *Mahārāja* Prithivivarmadēva, below, No 672.

² This name occurs above, in Nos. 659, 663 and 664.

³ See Prof Eggeling's *Catalogue*, No 1725

⁴ He is the king (7) in No 367 above

⁵ The equivalent of the date (Monday, the 7th April A.D 1483), given by me in *Ind Ant* Vol XXII p 108, is not satisfactory

673 — *Ep. Ind.* Vol III p 43 Buguda (in the Gañjām district, now Madras Museum) plates of Mādhavavarman, issued from Kaingōda —

(L 37) — sūryagrah-ōparāgēna

The inscription mentions Pulindasēna, 'famous amongst the pebbles of Kalinga,' Śailōdbhava, Ranabhīta, his son Sainyabhīta [I], Yaśōbhīta, his son Sainyabhīta [II], and his son Mādhavavarman

674 — *Ep. Ind.* Vol IV p 144, and Plate Kōmarti (in the Gañjām district) plates of the Mahārāja Chandavarman,¹ lord of Kalinga, issued from Simhapura —

(L 20). — samvatsarah shashthah 6² Chaitramāsa-śukla-pamohamī(mi)-divasah ||

675 — *Ind. Ant.* Vol XIII p 49, and Plate Chicacole (in the Gañjām district, now Madras Museum) plates of the Mahārāja Nandaprabhāñjanavarman, lord of the whole of Kalinga, issued from Sārappalli

676 — Gāngēya-s. (P) 87 — *Ep. Ind.* Vol III p 128, and Plate Achyutapuram (in the Gañjām district, now Madras Museum) plates of the Gānga Mahārāja Indravarman Rājāsīmha of Kalinga, issued from Kalinganagara —

(L 13) — udag-ayanē

(L 22) — pravarddhamāna-vijayarājya-samvatsarāḥ saptāśīti[h*] 80 7 Chaitr-āmāvāsyaṁ |

677 — Gāngēya-s. (P) 91 — *Ind. Ant.* Vol XVI p 134, *Ind. Inscr.* No 18 Parlā-Kimedi (in the Gañjām district, now Madras Museum) plates of the Gānga Mahārāja Indravarman Rājāsīmha of Kalinga, issued from Kalinganagara —

(L 18) — pravarddhamāna-vijayarājya-samvatsarāḥ êkā(ka)navatī[h*] 90 1 Māgha-dina trirāsātima 30.

678. — Gāngēya-s. (P). 128 — *Ind. Ant.* Vol XIII p. 120, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gānga Mahārāja Indravarman of Kalinga, issued from Kalinganagara —

(L 10) — Mārggaśira-paurṇamāsyāṁ sōm-ōparāgē

(L 20) — pravarddhamāna-vijayarājya-sambatsarā³ 100 20 8 Chaitra-di 10 5

679 — Gāngēya-s. (P) 146 (P) — *Ind. Ant.* Vol XIII p 123, and Plate. Chicacole (in the Gañjām district, now Madras Museum) plates of the Gānga Mahārāja Indravarman [of Kalinga], issued from Kalinganagara —

(L 15) — Māgha-saptamyāṁ.

(L 23) — pravarddhamāna-vijayarājya-samvatsarāḥ 100 40 6 (P)⁴ Māgha-di 10 h(P)

680 — Gāngēya-s. (P) 183 — *Ep. Ind.* Vol III p 131, and Plate Chicacole (in the Gañjām district, now Madras Museum) plates of the Gānga Mahārāja Dēvēndravarman, the son of Guṇārṇava, of Kalinga, issued from Kalinganagara —

(L 11) — Māgha-māsy-udag-ayanē śuch(kl)-āshtamyāṁ

(L 25) — pravarddhamāna-vijayarājya-sambachchhara-śatam⁵ trirāsīte⁶ 100 80(P) 3(P)⁷ Śrāvaṇē māsi divē vinśati⁸ 2 0.

681 — Gāngēya-s. (P) 254 — *Ind. Ant.* Vol XVIII p. 144, and Plate Vizagapatam plates of the Gānga Dēvēndravarman, the son of the Mahārāja Anantavarman, of Kalinga, issued from Kalinganagara —

(L 13). — ayana-pu(pū)rvvakam

¹ See below, No 686

² Denoted by a numerical symbol

³ Read -sambatsarāḥ

⁴ The numerical symbol, employed in the original, seems to me to be the symbol for '8' rather than that for '6' The following '10 h' may really be '10 2'

⁵ Read sambatsara-

⁶ Read tryaśītiḥ

⁷ The writer, in my opinion, has wrongly employed the numerical symbols for '8' and '80,' instead of those for '80' and '9' The following 20 he has denoted by the symbol for '2' and the sign for nought.

⁸ Read divē vinśati

(L 27) — samvachchha(tsa)ra-śata-dvayê chatushpanchâ(ñchâ)ś-ābhyadhukê 254¹
Phālguna(na)-prathama-pakshê pratipadi.

682 — Gāngēya-s. 51 (?).— *Ind Ant* Vol. XIII p 275, and Plate Chicacole (in the Gañjām district, now Madras Museum) plates of the Ganga Dēvēndravarmadēva, the son of the *Mahārāja* Anantavarmadēva, issued from Kalingānagara —

(L 15) — sū[r*]yagrah-ōparāgê

(L 22) — Gāngēyavanśa²-pravardhamāna-vijayarājya-samvatsaram=ēkapanchâ(ñchâ)śa[m*].

683 — Gāngēya-s. 304 — *Ep. Ind* Vol. III p 18, and Plate. Alamanda (in the Vizagapatam district) plates of the Ganga Anantavarmadēva, the son of the *Mahārāja* Rājēndravarmān, issued from Kalingānagara —

(L 18) — su(sū)ryagrah-ōparāgê .

(L 28) — G[ā*]ngēyavanśa²-pravardham[ā]na-vijayarājya-samvachhrara-sat[ā] tripī chatu[rō]tarā³

684 — Gāngēya-s. 351 — *Ind Ant* Vol XIV p 11, and Plate Chicacole (in the Gañjām district, now Madras Museum) plates of the Ganga Satyavarmadēva, the son of the *Mahārāja* Dēvēndravarmān, of Kalinga, issued from Kalinganagara —

(L 17) — sū[r*]y-ōparāgê

(L 34) — Gāngēyavanśa²-samvachchha(tsa)ra-śata-tray-ākapāñchāśa(śa)t⁴

685 — *Ep Ind* Vol III. p 223, and Plate Parlâ-Kimedi (in the Gañjām district, now Madras Museum) plates⁵ of the Ganga Dārāparāśja, the son of Chōla-Kāmadrāja, of the reign of the Ganga *Mahārājādhirāja* Vajrahastadēva, issued from Kalingānagara

686 — *Ind Ant* Vol V p 176, and Plate Kolleru lake (in the Gōdāvari district) plates of the Śālanākāyana⁶ *Mahārāja* Vijayanandivarman, eldest son of the *Mahārāja* Chandavarman,⁷ issued from Vēngipura —

(L 9) — pravarddhamāna-vijayarājya-saptama-sa[m*]vatsarasya Paushya(sha)māsa-kṛṣṇapakshasy-āṣṭamyaṁ.

687 — *Ep. Ind* Vol IV p 195, and Plate Chikkulla (in the Gōdāvari district) plates of the *Mahārāja* Vikramēndravarmān II, the eldest son of the *Mahārāja* Indrabhattārakavarman, grandson of Vikramēndravarmān I 'whose birth was embellished by the two families of the Vishnukundins and Vākātas (Vākātakas)⁸, and great-grandson of the *Mahārāja* Mādhavarman, of (the family of) the Vishnukundins, issued from Lendulūra —

(L 25) — v[ī]jāyārājya-samvassarambū 10 māsa-pakkam 8 grīmā 5⁹

688 — *Jour. Bo As Soc* Vol XVI p 116, and Plates¹ Gōdāvari district plates of the *Rājā* Prithivimūla, the son of the *Mahārāja* Prabhākara, recording a grant which was made at the

¹ The decimal figures for 4 and 5, here used, "are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8"

² Read *cāśa-

³ Read -samvatsara śatāni trīni chatu-uttardāni

⁴ This reading was suggested to Dr Hultzsch by Mr G V Ramamurti.

⁵ Of about the 11th century A D, and therefore, probably, of the reign of the Vajrahastadēva who issued the Nāgagām plates, above, No 357 of Ś 979 (A D 1058)

⁶ By Dr Fleet this is taken to mean "of the Śālanākāyana gōtra"

⁷ According to Dr Hultzsch (*Ep Ind* Vol IV p 143), he may be identical with the Chapdavarman of No 674, above, "at any rate, the two Chapdavarman must have belonged to the same period"

⁸ See above, No 618 ff

⁹ Intended for -samvatsarāḥ 10 grīhṛta-pakṣaḥ 8 [divasaḥ] 5 The numbers are denoted by numerical symbols.

request of Mitravarman's son Indrādhurāja, the conqueror of a certain Indrabhattāraka,¹ issued from Kāndālī —

(L 34) — prava[r*]d[dh*]amāna-vijayarājya-samvatsarāni pañchavi[m*]śa² 20 5 vāśā 4 (?)³ divasam 3

Addenda.

689 — V. 1117 — *Bombay Gazetteer*, Vol. I Part I. p 472, No iv Bhinmāl (Śrīmāla) inscription of the reign of the Paramāra Mahārājādhirāja Krishnarāja, the son of Dhandhuka and grandson of Dēvarāja —

(L 3) — samvat 1117⁴ Māgha-sudi 6 Ravan śrī-Śrīmālē Paramāra-vamś-ōdbhavō mahārājādhirājā(ja)-śrī-Krishnarājah śrī-Dhamdhuka-sutah śrīmad-Dēvarāja-pauttrah tasmin kshitiśē vijayam |

Sunday, 31st December A D 1060

690 — V 1123 — *Bombay Gazetteer*, Vol. I. Part I p 473, No v. Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the [Paramāra] Mahārājādhirāja Krishnarāja —

(L 1) — samvat 1123 Jyēsthā-vadī 12 Śanau || ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Krishnarāja-rājyē

Saturday, 12th May A D 1067

691 — V. 1134 and 1135. — From an impression supplied by Dr. Fuhrer Kahla (in the Gōrākhpur district, now Lucknow Museum) plates of the Mahārājādhirāja Sōdhadēva, the successor of the Mahārājādhirāja Maryādāsāgaradēva (apparently of the Kalachuri family⁵), issued from Dhulā-ghatta on the great river Gandakī —

(L 39) — ⁶chatustimsatsamvatsarādhik-aikādasa(śa)sa(śa)ta-samvatsarē Pausha-māsi su(su)kla-saptamyām Rāvi-dinē | sū[r*]jry-ōttarāyana-samkrāntau mahānadi-Gandakyām vidhvat snātvā.

Sunday, 24th December A D 1077

(L 57) — samvat 1135 Chaitra-va(ba)hula-shashthyām || Ravi-dinē | lkhītō=yam tāmva-patta . . .

Sunday, 24th February A D 1079

692 — V 1171 — From an impression supplied by Dr. Fuhrer. Pālī (now Lucknow Museum) first plate⁷ only of the Mahārājādhirāja Gōvindachandradēva of Kanauj —

(L 18) — ēkasaptatyadhika-sa(śa)taikādasa(śa)-samvatsarē Bhādrapadē māsi⁸

Genealogy as in No 84

693 — V 1189 — *Ep Ind* Vol V p 114 Pālī (now Lucknow Museum) plates of the Mahārājādhirāja Gōvindachandradēva⁹ of Kanauj and his mother, the Mahārājī Rāhmadēvi¹⁰ —

(L 22) — Vaisā(śā)khē māsi śi(su)tē pakshē akshaya-tritīyāyām parvvaṇi . . .

(L 34) — samvat 1189 J[y*]ēsthā-vadī 8 Sa(śa)nan |

Saturday, 29th April A D. 1133.

Genealogy as in No 84

¹ Probably the Indrabhattārakavarman of No 687 above.

² Read *pañchavimsatīś*

³ The published text has *Vāśāka-dvāsaś*, I take the original to mean *varāśā pakṣāś* 4, compare *Ep Ind* Vol I p 7, l. 49, " *vāśā 6 diva 5* "

⁴ The English translation has 1118

⁵ The impression of the first plate in some parts is so indistinct that, for the present, I cannot give the names that occur in the genealogical part of the inscription

⁶ Read *chatustimsat*

⁷ See *Ep Ind* Vol V p. 114, note 4

⁸ Here the writing on this first plate ends

⁹ The king made the grant after bathing in the river Satī at the *ghaṭṭa* of the god Svapnēvara.

¹⁰ See above, No 96 of V 1181

694 — V. 1201 (for 1202?).— *Ep. Ind* Vol. V. p. 115 Machhlisbahr (Ghiswā, now Lucknow Museum) plate of the *Mahārājādhirāja* Gōvindachandradēva of Kanauj, issued from Vāṇasī —

(L. 15) — samvatsarāṇā[m ēka]¹dhika-dvādaśa-satēshu Vaiśākhē māsi śukta(kla)-pakshē 'kshaya-tritīyāyām tithau Sōma-dinē 'nke=pi samvatā² 201 Vaiśākha-sudi 3 Sōmē.

Monday, 19th April A.D. 1143, or, perhaps, Monday, 15th April A.D. 1146

Genealogy as in No 84

695.— V 1208 — *Jour Roy As Soc* 1898, p 101, and Plate Horniman Museum Jaina image inscription of some members of the Grahapati family³ —

(L 1) — samvat 1208 Vaisā(śā)kha-vadi 5 Gurau ||

Thursday, 27th March A.D. 1152

696 — V. 1239.— *Bombay Gazetteer*, Vol I. Part I. p 474, No. vi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājaputra* (?) Jayatasimhadēva (?) :—

(L 1) — sam 1239 Āśvina-vadi 10 Vu(bu)dhē ady=ēha śrī-Śrīmālē mahārājaputra⁴-śrī-Jayatasimhadēva-rāṣṭrē ||

Wednesday, 25th August A.D. 1182, or Wednesday, 12th October A.D. 1183.

697 — V. 1262 — *Bombay Gazetteer*, Vol. I. Part I p. 474, No. vii Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva⁵ —

(L 3) — samvat 1262 varshē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarāṣṭrē

698 — V. 1274.— *Bombay Gazetteer*, Vol I Part I p. 475, No viii Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* Udayasimhadēva :—

(L 1) — samvat 1274 varshē Bhādrapada-sudi 9 Śukrē=dy=ēha śrī-Śrīmālē mahārājādhirāja-śrī-Udayasimhadēva-kalyāṇa-vijayarāṣṭrē.

Friday, 31st August A.D. 1218.

699 — V 1305 — *Bombay Gazetteer*, Vol I Part I. p 476, No ix Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājādhirāja* [Uda]yasimhadēva —

(L 4) — sam 1305 varshē ady=ēha śrī-Śrīmālē mahārājādhirāja-śrī-[Uda]yasi[m]hadēva-kalyāṇa-vijayarāṣṭrē

700 — V 1320 — *Bombay Gazetteer*, Vol I. Part I. p 477, No. x. Bhinmāl (Śrīmāla) inscription, (composed by Subhata) —

(L 14) — sam 1320 varshē Māgha-śudi 9 navamī-dinē.

701 — V 1330 — *Bombay Gazetteer*, Vol I. Part I p 478, No. xi. Bhinmāl (Śrīmāla) fragmentary inscription, containing a reference to the *Rājādhirāja*⁶ Udayasimhadēva; (composed by Subhata) —

(L 13) — samvat 1330 varshē Āśvina-śudi 4 caturthī-dinē.

702 — V 1333 — *Bombay Gazetteer*, Vol I Part I p 480, No xii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula* [Chā]chugadēva; (composed by Subhata) —

(L. 5) — samvat 1333 varshē || Āśvina-śudi 14 Sōmē | ady=ēha śrī-Śrīmālē mahārājakula-śrī-[Chā?]chugadēva-kalyāṇa-vijaya(ya)rāṣṭrē

The date is irregular⁷

¹ Read 'gāri-śāddhika

² Read samvat 1201

³ See above, Nos 55, 125 and 189

⁴ As this has been rendered by 'Mahāraul,' the original text perhaps has *mahārājakula*.

⁵ Compare above, No 256, note

⁶ This title occurs in a verse

⁷ For *Kārikā*: V. 1388 expired the date would correspond to Sunday, 12th September A.D. 1277

703 — V. 1334. — *Bombay Gazetteer*, Vol I Part I. p 481, No. xiii. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula Chāchiga*. —

(L 2) — samvat 1334 varshē Āśvina-vadī 8 ady=ēha śrī-Śrīmālē mahārājakula-śrī-Chāchiga-kalyāna-vijayarājyē¹

The inscription mentions, in the Chāhumāna lineage, the *Mahārājakula Samarasimha*; his son, the *Mahārājādhrāja Udayasimhadēva*; his son Vāhadhasimha, and [his son P] Chāmupdarājadēva

704 — V. 1339. — *Bombay Gazetteer*, Vol I. Part I p 483, No. xiv Bhinmāl (Śrīmāla) fragmentary inscription of the reign of the *Mahārājakula Sāmvasasimhadēva* (P) :—

(L 2) — samvat 1339 varshē Āśvina-śudī 1 (?) Śānāv=ady=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvasasimhadēva-kalyāna-vijayarājyē

705 — V 1340. — *Ep Ind* Vol IV p 313 'Burtra' (now Jōdhpur) inscription of Rūpādēvi, of the reign of the *Mahārājakula Sāmya*(ma?)ntasimhadēva² —

(L 18) — samvat 1340 varshē Jyēshtha(shtha)-vadī 7 Sōmē 'dy=ēha mahārājakula-śrī-Sāmya(ma)ntasimhadēva-rājyē

Monday, 8th May A D 1284

Samarasimha, succeeded by Udayasimha, his son, the Chāhumāna Chāva (Chācha ?³), his daughter (from Lakshmīdēvi), Rūpādēvi, became the wife of the king Tējasimha, and bore to him Kshētrasimha

706 — V. 1342. — *Bombay Gazetteer*, Vol I. Part I. p. 484, No xv. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvasasimhadēva* (P) —

(L 3) — samvat 1342 Āśvina-vadī 10 Ravāv=ady=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvasasimhadēva-kalyāna-vijayarājyē

Sunday, 15th September A.D 1286.

707 — V 1345 — *Bombay Gazetteer*, Vol I Part I p 486, No xvi. Bhinmāl (Śrīmāla) inscription of the reign of the *Mahārājakula Sāmvasasimhadēva* (P) .—

(L 14) — samvat 1345 varshē Māgha-vadī 2 Sōmē 'dy=ēha śrī-Śrīmālē mahārājakula-śrī-Sāmvasasimhadēva-kalyāna-vijayarājyē

Monday, 10th January A D 1289

708 — K. 392. — *Ep Ind* Vol V p 39, and Plate Sāṅkhēḍā plates of the Gurjara Dadda II⁴ Prasāntarāga, the son of [Jayabhata I] Vitarāga, issued from Nāndīpura :—

(L 18) — Vaiśākha-śuddha-pāñchadaśyām.

(L. 27) — samvatsara-śata-trayē dvi[na]vaty-adhikē Vaiśākha-śuddha-pāñchadaśyām . .

. . . sam 300 90 2 Vaiśākha-śu 10 5.

709 — K 392 — *Ep Ind* Vol V p 39, and Plate Other Sāṅkhēḍā plates of the Gurjara Dadda II⁴ Prasāntarāga, the son of [Jayabhata I] Vitarāga, issued from Nāndīpura —

(L 17) — Vaiśākha-paurṇamāsyām

(L 26) — samvatsara-śata-trayē dvīnavaty-adhikē Vaiśākha-paurṇamāsyām . . .

. . . sam 300 90 2 Vaiśākha-śu 10 5

¹ In l 15 the inscription has the date sam 33 varshē Chaitra vadī 15.

² See Nos 704, 706 and 707

³ See above, Nos 702 and 703, where we have the name Chāchiga.

⁴ By Prof Bühler, who took the inscriptions Nos 347, 348 and 349 to be genuine records, he is called Dadda IV. Compare above, Nos 395-397

710 — H 100. — From impressions supplied by Mnusiff Debiprasad and Dr Führer. Daulatpurâ (now Jôdhpur) plate of the *Mahârāja Bhôjadêva* I, issued from Mahôdaya (Kanauj)¹ —

(L 16) — samvatsrô 100 Phâlguna-sudî 10 3^a niva(ba)ddham ||

The *Mahârāja Dêvasakti*, his son, from Bhûyikâdêvi, the *Mahârāja Vatsarāja*, his son, from Sundaridêvi, the *Mahârāja Nâgabhatta*, his son, from Îsatâdêvi, the *Mahârāja Râma-bhadra*, his son, from Appâdêvi, the *Mahârāja Bhôja* [I] [surnamed *Prabhâsa* ?] — The inscription also mentions, as *dâtaka*, the *Yuvarāja Nâgabhatta*

711 — *Jour Beng. As Soc* Vol LXVII Part I p 106, and Plates Bargâon (Assam) plates of the *Mahârājâdhrāja Ratnapâlavarmadêva*, the successor of *Brahmapâlavarmadêva*, of Prâgyôtisha —

(L 63) — samkrântau vipnu(sinu)padyân=cha pañchavims-âvda(bda)-râjyakê

Harî(Vishnu), his son Naraka, his son Bhagadatta, his brother Vajradatta After certain descendants of his came the Mlêchchha Śâlastambha³ and twenty-one(?) other kings, from Vîgrahastambha to Tyâgasimha Then, in the Bhauma (= Naraka's) lineage, *Brahmapâla*, married Kuladêvi, their son *Ratnapâla*

712 — *Jour Beng. As Soc* Vol LXVII Part I p 122, and Plates Suâlkuchi (Assam) second and third plates only of the *Mahârājâdhrāja Ratnapâlavarmadêva*, the successor of *Brahmapâlavarmadêva*, of Prâgyôtisha —

(L 39). — râjyê shadvimsad-âvdi(bdi)kê

713 — *Jour Beng As Soc* Vol LXVI Part I p 123, and Plates Gauhati (Assam) plates of the *Mahârājâdhrāja Indrapâlavarmadêva*, the successor of *Ratnapâlavarmadêva*, of Prâgyôtisha —

(L 44). — râjyê 'shtama-samê

From Harî (Vishnu) and the Earth sprang Naraka, his son Bhagadatta,⁴ his son (?) Vajradatta In this lineage there was *Brahmapâla*, his son *Ratnapâla*, his son *Purandarapâla*, married Durlabhâ, their son *Indrapâla*

714. — *Jour Beng As Soc* Vol LXVI Part I p 289, and Plates Nowgong district (Assam) plates of the *Mahârājâdhrāja Balavarmadêva* of Prâgyôtisha, issued from [Hârû]ppésvara —

(L 49) — samva . . Vai . . .

Upêndra (Vishnu), his son Naraka, his son Bhagadatta, his younger brother Vajradatta After many kings in that race, Śâlastambha,⁵ Pâlaka, Vijaya, and others Then Harjara, his son Venamâla (see No 652), his son Jayamâla, his son Vîrabâhu, married Ambâ, their son *Balavarman*.

715 — *Ind Ant* Vol XII p 275 Walâ clay seal of the *Mahârāja Mahâ[sênâ]pati Pushyêna*, the son of the *Mahârāja Ahivarman*, descended from Jayaskandha

716 — *Ind Ant* Vol XVIII p 289, and Plate Bulandshahr terra-cotta seal, with the name [M]attila.

¹ See above, Nos 542 and 544 of H 155 and 188

² The numbers '100' and '10' are denoted by numerical symbols, and '3' by a numeral figure

³ See above, No 652, note, and below, No 714

⁴ After him the family, in line 4, is called the *Bhagadatta-vamśa* (the published text has *Bhagadatta vatsa*, but the reading on the plate is *Bhagadatta vansa*), compare above, Nos 541 and 652 In line 13 the family is spoken of as 'the Bhauma lineage,' after the Earth or her son Naraka See *Jour Roy As Soc*, 1898, p 384.

⁵ See above, No 711

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CORRECTIONS.

- Page 2, line 21.—For these, read those
- „ 3, No. 7 —Judging from a rubbing given to me by Prof Bendall, I believe that this inscription is now in the British Museum; but it has not been found yet.
- „ 5, „ 25 — For Mahipāladēva, read Mahipāladēva.
- „ 8, footnote 3, and page 10, footnote 2.— For Munshi, read Munsiff.
- „ 12, line 11 — For -samkrāntan, read -samkrāntan
- „ 19, No. 131.— This has been edited now in *Ep. Ind* Vol. V. p. 117.
- „ 41, line 18 — Insert a semicolon at the end of the line.
- „ 47, No 331 — For Lucknow, read Lahore
- „ 47, footnote 5, line 3 — For “91,” read “91.”
- „ 51, No 359, and page 52, line 13 — After Rājārāja, add [I.].
- „ 79, line 13 — Insert a full stop at the end of the line
- „ 79.— Insert the figure “1” before the first foot-note
- „ 96, No. 710 — This has been edited now, with a facsimile of the date, in *Ep. Ind* Vol. V. p. 211.

